

A MODEL FOR TRANSFORMATIVE LEARNING:
THE PROMOTION OF SUCCESSFUL AGING

by

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Abstract

The purpose of this research project was to explore a model of transformative learning for the promotion of successful aging in group counselling and psychotherapy. This project explored how a model of life review, including guided autobiography (Birren & Deutchman, 1991) and enactment(s) in group psychodrama (Westwood, 1997) contributes to transformative learning (Mezirow, 1991, 1998). Successful aging emphasizes the potential for psychological growth rather than decline across the life span. In a field study, I used an ethnographic approach with an emphasis on reflexivity (Atkinson & Hammersley, 1994; Fisher, 1995). For this model, seven co-researchers, graduate students and professionals in practise, engaged in life review enactments in the context of group psychodrama. Evidence for communicative and emancipatory action two major domains of transformative learning (Mezirow, 1991), emerged from the data analysis. Six major themes, including four process themes and two content themes emerged: 1) the reflexive reconstruction of the self; 2) co-construction of the meaning of experience; 3) moral betrayal and social injustice; 4) leadership and creating a democratic public space; 5) action planning: individual and social action; and, 6) dreams as a template for actions. These central themes are described. Case examples from the stories of the co-researchers are offered as clarification. Suggestions and implications for future research and practise are discussed.

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CHAPTER ONE: CREATING A CONCEPTUAL SPACE FOR LIFE SPAN DEVELOPMENT: THE PROMOTION OF SUCCESSFUL AGING

The long day wanes;
the slow moon climbs:
the deep moans round
with many voices.
Come, my friends,
'tis not too late
to seek a newer world.

(Tennyson, *Ulysses*, lns. 55-57)

Introduction

General Problem Statement and Rational: The Need for a Critical Gerontology

The purpose of this research project in interdisciplinary doctoral studies in educational gerontology was to explore how a model of transformative learning for group counselling and psychotherapy contributes to the promotion of successful aging. In a field study, I explored a model of life review, including guided autobiography (Birren & Deutchman, 1991) and enactments in group psychodrama (Westwood, 1997), as a means of engaging in transformative learning (Mezirow, 1991, 1998) in relation to successful aging.

From a developmental perspective, I hold a positive view of aging in terms of growth rather than decline across the entire life span. This positive view focuses on the potential for growth in wisdom and understanding along with the development of self actualization as one ages. Moreover, my vision for successful aging includes meaningful

roles for older adults in the mainstream of society. In North American society, the negative stereotype of decline and decay, generates fear of losses associated with aging. Ageist attitudes and negative stereotypes, often internalized by older people, can limit options for meaningful roles. Ageism is a barrier to successful aging. As Moody (1993) points out, there is a need for a critical gerontology which focuses on emancipation of older people and a positive view of aging

Above all critical gerontology is concerned with the problem of emancipation of older people from all forms of domination. Hence in its mode, critical gerontology is concerned with identifying possibilities for emancipatory social change, including positive ideals for the last stage of life. (p. xv)

In North America there are ever increasing percentages of middle aged and older adults in the population. According to Rowe & Kahn (1998), who conducted the MacArther Study, 13 percent of the American population is considered older (greater than sixty five years of age). The average life span from birth is estimated at seventy six years of age. The fastest growing segment of the aging population is the oldest-old who are greater than eighty five years of age. There are five women for every two men in this eighty five plus age range. As Rowe and Kahn (1998) point out aging in North American society has become a woman's issue (p. 10). By the year 2000 it is predicted that 50 percent of Americans will be over the age of fifty (Myers, 1995). The Canadian context appears to parallel the U.S. situation. Yet counselling options for older adults are just beginning to be the focus of attention for gerontological researchers and practitioners (Myers, 1995). More programs are needed to respond to this gap in counselling services

for older adults. Life review in group counselling offers great potential for this population (Birren & Deutchman, 1991).

In the context of intergenerational groups, life review can focus on both personal integration and career counselling in terms of the world of work, life goals, and life planning (Westwood, 1997). For adults faced with mid-life and late-life transitions, life review has potential to enhance personal agency and self actualization. In the first place, reviewing and revising the past can contribute to the reconstructive process of self identity (Giddens, 1991). Enhancing insight and understanding of how individual and social forces can both limit and expand options for meaningful roles is a second agentic aspect of life review. A third contribution to enhancing agency relates to identifying new active roles and second or third careers. This contributes greatly to life planning. The fourth point is that personal integration, which can facilitate spiritual and psychological growth, provides a meaning centered approach for growth and self actualization. The group context provides for the co-construction of meaning, collaboration, and community development. This case study evaluates the efficacy of life review using guided autobiography (Birren & Deutchman, 1991) and enactment in group psychodrama (Westwood, 1997). Does life review contribute to life span development and promote successful aging? In this model, life review is informed by and in turn informs the metatheoretical paradigm of transformative learning (Mezirow, 1991). With this in mind, I will now briefly examine successful aging and life span development as viewed through the lens of different theoretical perspectives.

Theories of Successful Aging: On the Dynamics of Growth and Decline

Images of Aging and the Aged from the Past

Myths and stereotypes about aging are not a recent phenomenon. In western culture, philosophers and poets from ancient Greece through the Renaissance have provided images of the “ambivalence” about old age (de Luce, 1994; Covey, 1989). On the one hand, negative images about aging portray old people as decrepit and miserly, like the negative stereotype embedded in present day ageism. On the other hand, there were writings about the wisdom of elders, the precursor to positive themes in models of successful aging.

De Luce (1994) examined perspectives about aging in Greco-Roman antiquity, in the works of Greek and Roman poets and philosophers, to see if ageism and discrimination against elders existed. Both the negative stereotype and a positive view of aging were evident in these classical texts. She unearths little evidence for discrimination against old people in their work and relationships in public life. In ancient Greece and Rome, few people lived until old age and those that did were often valued for their wisdom in public service such as the Senate.

According to de Luce (1994), the demographics of aging in ancient Greco-Roman society were remarkably different than in western culture today. One major difference was that without the miracles of modern day medicine few people lived to reach old age. The median age of death was 35 years for women and 45 years of age for men. For women, old age was after menopause, at about 40 years of age. In comparison, men were not considered old until they reached 50 years of age.

The Roman philosopher Cicero's (160-43 B.C.) classic text *De Senectute*, written the year before his death in 44 B.C., is hailed for its optimism and positive portrayal of old age (Baltes & Baltes, 1990; Covey, 1991; de Luce, 1994). De Luce (1994) draws attention to Cicero's losses in old age as he is faced with a second divorce, the death of a child and forced retirement from the Senate. She implies that perhaps Cicero protests too much against the traditional view of decline and loss, the negative stereotype of aging. Cicero's *De Senectute* is viewed as the "precursor" to present day models of successful aging (Baltes & Baltes, 1990).

Similarly, Covey (1989) identifies ambivalence about old age in the "ages of life models" of western writers, artists, and historians from the Middle Ages to the 16th century. In these ages of life models there were themes relating to mystical, astrological and spiritual meanings. The negative images focus on avarice and greed of miserly old people. However, old age was also valued as a time of spiritual contemplation and growth in mental wisdom. In Covey's (1989) words,

On the positive side, the ages of life characterize old age as a time for contemplation, spiritual restoration, repentance, and wisdom. On the negative side, decay, miserliness, lust, foolishness, child-like behavior, dementia, and poor health were also attributed to older people. (p. 697)

In North American society today the wisdom of the elderly is devalued and the negative view of decline and decay prevails. The negative view is the underlying theme in ageism. However, there is presently renewed interest in a positive view of aging as expressed in models of "productive aging" and "successful aging" in the geriatric and gerontology literature.

Contemporary Psychoanalytic Models

A number of perspectives on successful aging - including the psychodynamic, cognitive behavioral, humanistic, existential, and medical models - highlight the dynamics of growth and decline across the life span. As well, the new contextualist approaches to personal and career counselling, which focus on goal oriented action and life planning, inform this model of successful aging. Moreover, the case will be made for life review as a “project” in group counselling as one way to enhance personal agency and self actualization along with contributing to collaborative learning and community development.

Erikson's (1963) Theory: The Development of Ego Integrity and Wisdom.

In contemporary psychoanalytic models Erikson's (1963) theory of psychosocial stages of development along with object relations theory and self psychology (St. Clair, 1986) have emerged from Freudian psychoanalytic roots to become very relevant for education and counselling. Both theories changed Freud's deterministic view of human nature in a significant way, replacing the primacy of instinctual sexual drives with an emphasis on interpersonal relationships. Object relations theory emphasizes the importance of issues relating to attachment and relationships in early childhood. Erikson (1963) focuses on the implications of psychosocial forces on development throughout the entire life span. These theories are important aspects of a model of transformative learning for successful aging.

Erikson's (1963) model reflects a positive view of human nature, emphasizing resolution of developmental tasks with growth in ego strength and competence at each of the eight stages of psychosocial development. The eight stages include: trust versus

mistrust; autonomy versus shame and doubt; initiative versus guilt; industry versus inferiority; identity versus role confusion; intimacy versus isolation; generativity versus stagnation; and integrity versus despair (Erikson, Erikson & Kivnick, 1986).

Erikson, Erikson & Kivnick (1986) equate successful aging with vital involvement in work roles and interpersonal relationships. Being vitally involved is an important aspect of each of the stages of development. Even in the final stage resolving issues relating to integrity versus despair can contribute to development of the adaptive strength of wisdom. In essence, wisdom is viewed as the ultimate "involved disinvolvement." In the words of Erikson et. al (1986)

Wisdom is a detached concern with life itself, in the face of death itself. It maintains and learns to convey the integrity of experience, in spite of the decline of bodily and mental functions. (pp. 37-38)

Resolving developmental tasks relating to integrity rather than despair can be an important agenda for those who counsel older adults.

At first glance, Erikson's (1963) stage theory appears as if it would not lend itself to dynamic reconstruction of self identity. However, in a structured evaluative model of life review, the integration and identity stages are more heavily shaded. Reviewing and revising the stages that precede and follow identity is a reconstructive process relating to self identity (Brown-Shaw, Westwood, de Vries, 1999). Moreover, Seligman & Shanok (1996) suggest that identity and intimacy together form the "envelope" for adult development. As these authors emphasize,

Identity is continuous and integrative, rather than merely a development stage. Relationships that sustain and actualize the person's identity are

inseparable from it, individual identity is both rooted in and continually nourished by the relationship. (p. 347)

Reframing Erikson's stage theory in this manner shifts the focus to dynamic integration and reconstruction of self-identity. As well, this dynamic process of integration and self actualization is embedded in the context of interpersonal relationships. I will now briefly examine how object relations theory and self psychology provide an explanatory model of how meaning schemes about the self and interpersonal relationships are developed early in childhood.

Object Relations Theory And Self Psychology.

According to Strupp (1992), object relations theory and self psychology are important "growing edges" in psychodynamic psychotherapy. Both theories appeal to me because they focus on the importance of early infant care-giver interpersonal relationships in the development of self-concept or self-schema. This provides a theoretical connection to transformative learning and life review. In this view, there is a shift from the primacy of instinctual psychosexual drives as a basic motivational force to an emphasis on innate striving for interpersonal relations (St. Clair, 1986). Formative frames of meaning relating to trust versus mistrust (Erikson, 1963) are developed in these early interpersonal relationships. Disruption in the infant care-giver bonding can contribute to psychopathology, such as, borderline personality disorder and narcissistic personality disorder (St. Clair, 1986; Strupp, 1992).

Because object relations theory and self-psychology focus on the development of self-schemata they provide a theoretical connection across paradigmatic boundaries. The development of self-concept or self-schemata is viewed as an integrative concept that

connects across paradigms in counselling and psychotherapy (Sperry, 1992; Stolorow, 1992) and adult education (Mezirow, 1991, 1994). In counselling and psychotherapy, Sperry (1992) emphasizes that concepts similar to life style convictions are “pervasive themes” in four major psychotherapy systems including: cognitive behavioral; psychodynamic; systems; and experiential perspectives. In Sperry’s (1992) view, life style convictions “. . . comprise the cognitive organization of the individual as described in terms of self, the world, the self-ideal, and ethical convictions” (p. 4). As well, life style convictions are similar to Mezirow’s (1991, 1998) ideas about meaning perspectives, as articulated in his theory of transformative learning in adult education.

Moreover, the theoretical concepts in object relations theory and self-psychology have the potential to provide an important focus in the therapeutic relationship in a model of life review and transformative learning. Both self and object theories shift the focus to reconstruction and reframing relating to schemas of the self and interpersonal relationships (Rubin, 1997). Theoretical concepts from psychoanalysis, which rely on psychic determinism, unconscious conflict, dream analysis, interpretation of transference and countertransference, remain relevant to practice (Strupp, 1992). However, Stolorow (1992) emphasizes that the focus on interpersonal relationships connects theory and practice (p. 159).

According to Rubin (1997) two changes in psychoanalytic theory, in general, and self and object theories, in particular, shift the focus to a collaborative relationship in practice. The first change is from a drive reduction hypothesis to an emphasis on innate striving for interpersonal relationships. The second change is a paradigmatic shift in focus from positivism to hermeneutic constructionism. Therefore, the development of

reflexive self awareness, agency, and self actualization are equally important for both the counselor and the client(s).

Rubin (1997) suggests that therapists and counselors develop skills relating to intellectual openness, personal understanding, and reflexive self awareness. Developing a repertoire of theories and skills to apply in practice is also suggested. In my view, this model of transformative learning (Mezirow, 1991, 1994) -- relying on life review and enactments in group psychodrama -- can facilitate this kind of personal and professional development.

Cognitive Behavioral Perspective: Balance of Growth and Decline

In contrast, Baltes & Baltes (1990) provide a cognitive behavioral metatheoretical perspective of successful aging. These researchers identify a model of 'selective optimization and compensation' as a strategy for successful aging. This perspective embodies principles of intellectual plasticity emphasizing a balance of growth and decline. Both historical and sociocultural contexts are implicated in adaptive functioning. Education (and I would add counselling) has an important role to play in optimizing cognitive functions.

Baltes & Baltes (1990) provide seven assumptions as a contextual framework for examining variability and plasticity in terms of the psychology of successful aging. In the first place, the distinction between normal, pathological, and optimal aging is examined. A second assumption focuses on the heterogeneity in the onset and rate of aging. Assumptions three, four, and five relate to plasticity including, a reserve capacity, limits of reserves, and a balance of gains and losses in cognitive functioning. The sixth assumption is that knowledge about the self, the social context, and the latest technology

can contribute to compensation. And the seventh assumption relies on educational interventions that enhance self esteem and personal agency in optimizing adaptive functioning. Baltes & Baltes (1990) suggest "that by using selection, optimization and compensation, individuals can contribute to their own successful aging" (p. 27).

The Medical Model: Aging As A Disease

The medical model fixes our gaze on the treatment and cure of disease. This can have both a negative and a positive impact on views of aging in society. On the one hand, the medical model perpetuates the negative stereotype by focusing on disease and disability associated with aging. Images of disease, decay, and decline are fixed in sharp focus. On the other hand, in biomedical models of successful aging, there is an emphasis on physical plasticity and compression of morbidity in old age (Fries, 1990, p. 35-49).

Compression of Morbidity and Successful Aging.

It is important to acknowledge the contribution of the biomedical model to the compression of morbidity as it relates to physical and biological determinants of successful aging. As Butler (1994) points out, we have at our disposal biomedical technology "to intervene directly in the process of aging, with prevention, treatment and rehabilitation" (p. 137). Chronic diseases such as cardiovascular disease, cancer, and cerebrovascular disease, are the leading causes of morbidity and mortality in the elderly in North American society (Chappell, Strain & Blandford, 1986, p.35). Thanks to biomedicine many risk factors for these chronic diseases have been identified. The Framingham Longitudinal Study has identified risk factors for coronary artery disease (Myers, Kiely, Cupples & Kannel, 1990, p. 963). Moreover, a recent study suggests compression of morbidity in long living Japanese American men in Hawaii (Curb, Reed,

Miller & Jano, 1990). Compression of morbidity is a medical perspective on successful aging (Fries, 1990, p. 35). Now I will discuss how the medical model also contributes to the social construction of aging as a disease.

The 'Biomedicalization' of Aging.

According to Estes & Binney (1989) the medical model contributes to the social construction of aging as a disease. They coined the term 'biomedicalization' of aging. In essence, Estes & Binney (1989) emphasize that the medical model is entrenched in research policy and practice(s) relating to aging. They argue that "biomedicalization of aging socially constructs old age as a process of decremental physical decline and places aging under the domain and control of biomedicine" (p. 587). This view of aging as a medical problem is entrenched in professional training and practise along with pervading the public perception of aging. As well, it is a major influence in research, policy, and planning related to aging.

Estes & Binney (1989) draw attention to the "dangers and dilemmas" of the medical model relating to aging. The focus on disease treatment rather than prevention contributes to two potential problems in health care for the elderly. The first problem relates to the potential for over treatment. Medical technologies that are effective in prolonging life can often have a high cost for both the aging individual (in terms of quality of life) and the health care system. The second dilemma relates to the lack of emphasis on prevention of macrostructural problems that contribute to disease and decline.

Identification of Risk Factors for Coronary Artery Disease.

We have at our disposal the methods to prevent chronic disease in the elderly. Many risk factors for chronic disease have been identified in well executed and documented longitudinal studies. A well known example is the on going Framingham Longitudinal Study

The Framingham Study consists of an original cohort population of 5209 members (2873 women, 2336 men) who were medically evaluated bi-annually from 1948 to the present. (Myers, Kiely, Cupples & Kannel, 1990, p. 963)

Risk factors for coronary artery disease, the leading cause of death in the elderly, have been identified in the Framingham Study. These risk factors include: parental history, age, sex, cigarette smoking, diabetes, hypertension, elevated cholesterol, and being overweight (Myers et. al., 1990, p. 963). At the present time, genetic inheritance, age, and sex are irreversible factors. Whereas, cigarette smoking, hypertension, elevated cholesterol, and obesity, are risk factors that are reversible and can be minimized.

Longevity with Compression of Morbidity.

Data from a recent study of long living Japanese American men in Hawaii suggests longevity with compression of morbidity. The average life expectancy of Japanese American men living in Hawaii was 77.7 years in 1980. Curb, Reed, Miller, & Jano (1990) investigated health status and lifestyle in a cross sectional study of 1,379 Japanese American men living in the community who were born between 1900 and 1910. These men are part of the Honolulu Heart Program's longitudinal epidemiological study on stroke and coronary artery disease. Data from this study was compared with a similar

investigation in the United States: namely, the Established Population for Epidemiologic Studies of the Elderly (EPESE) in East Boston, Massachusetts, rural Iowa, and New Haven, Connecticut.

When compared to the three EPESE groups in the United States, the Japanese American men had less disability and myocardial disease and chronic disease occurred later in life. For example, only 9.4 percent of the elder Japanese American men in Hawaii, compared to 18 percent of the elderly Caucasian males in East Boston, had limited mobility (they were unable to walk a mile without assistance). Similarly, the reported prevalence of heart attacks was greater in the EPESE populations. For instance, 15.1 percent of elderly males in East Boston and 22.1 percent of elderly males in rural Iowa had a history of myocardial infarction. In contrast, only 1.8 percent of elderly Japanese American men reported having a myocardial infarction in the past 5 years and 6.2 percent reported having a heart attack "ever." Of even greater significance, an increased prevalence of cardiovascular disease in the elderly Japanese American population is seen in the very old. According to Curb et. al. (1990), "The increase in prevalence of cardiovascular diseases, primarily after the age of 74, could be an indicator of the compression of morbidity phenomenon operating in this long-lived population" (p. S210). Even though these results are inconclusive (because this is a cross sectional comparison), the implication of compression of morbidity for the elderly emphasizes the need for a major focus on prevention in the formal health care system.

A Humanistic Model: Health, Wellness and Self-Actualization

Ebersole & Hess (1990) provide a model of health and wellness based on Maslow's hierarchy of needs. In Maslow's hierarchy, biological needs -- such as air,

water, food, and shelter -- are at the base of the hierarchy. Only when these basic needs are met does the individual have the motivational energy to negotiate the needs of safety and security in the next level of the hierarchy. Similarly, the individual ascends through the levels of belonging, self esteem, and growth to the pinnacle of self actualization (Ebersole & Hess, p. 148). In fact, self actualization (the pinnacle of human functioning) requires the wisdom of age. In Maslow's words, self actualization: "requires wisdom and maturity acquired through facing the realities of life and choosing to be fully oneself" (Maslow, 1958).

Using Maslow's hierarchy of needs, Ebersole & Hess (1990) developed a wellness/health continuum for the elderly. The medical model is at the negative end of the continuum. On the horizontal axis, the neutral zone represents no "discernible" disease. Descending in order of negativity are signs, symptoms, disability, and premature death. The positive end represents a continuum of wellness in ascending order from education [counselling], growth, self-actualization, and an ultimate high level of wellness (Ebersole & Hess, 1990, Figure 3-1, p. 50). The implication of this continuum for the elderly is that the medical model, with a focus on treatment and cure of disease, falls short of meeting the wellness needs for agency and self actualization. It is immediately evident, when looking at Maslow's pyramid, that issues of housing, nutrition, economics, and access to services, must be addressed to meet the needs of the elderly at the two lowest levels, not to mention the necessity for meaningful social roles, employment opportunities, education, and counselling to address needs for self esteem, empowerment, growth, and self actualization. This wellness perspective, based on Maslow's hierarchy of needs, enhances a positive image of older people. However, it brings into sharp focus

the need for meaningful social roles, options for education, counselling, and employment, in order to contribute to health, wellness, and self actualization.

The Case For Integration of Personal and Career Counselling

The case for integration of personal and career counselling in a model of life review relies on reconstruction of the self in order to enhance personal agency and self actualization. In light of the major role transition for older adults this model is particularly important for goal oriented life planning. According to Chappell, Strain & Blandford (1986), older adults are often faced with a "roleless" role in North American society. In particular, retirement, widowhood, and the empty nest syndrome contribute to the "roleless" phenomenon. As well, Baltes & Carstensen (1996) emphasize that a complex interplay of physical, psychological, social, spiritual, cultural, economic, and political factors and determinants are implicated in successful aging. Moreover, planning and achieving one's goals relating to these factors and determinants can contribute to successful aging. It is evident that counselling which reconstructs self-identity along with enhancing meaningful relationships and goal oriented life planning is crucial in negotiating these major role transitions.

New Contextualist Approaches to Career.

A number of the new approaches to career counselling could contribute to enhancing meaningful roles in the world of work and interpersonal relationships. Richardson (1996) changes the emphasis to the concept of work -- including jobs, work and career -- in a model of counselling and psychotherapy. In contrast, Young & Valach (1996) view career as an overarching concept in a contextualist action oriented approach for counselling psychology.

A Focus on Work Rather than Career.

According to Richardson (1996), a focus on work rather than career could contribute to reconciling “false splits” that perpetuate the separation of career counselling from personal counselling and psychotherapy. Splitting of normal aspects of human functioning from psychopathology along with a division of the self into personal and professional roles, contributes to this separation. This second division of the private self from the public self, with the public persona connected to the organizational structure, further perpetuates the distinction between career and personal counselling.

To reconcile these splits, Richardson (1996) recommends an empathic, contextual approach focusing on the concept of work rather than career in counselling and psychotherapy. First, an empathic contextual approach emphasizes the co-construction of the meaning of work as “fully embedded in the context of their lives” (p. 352). In the second place, the focus on work blurs the boundary between the public and the private person, reconciling the separation of career and personal counselling. In Richardson’s (1996) words,

To bring the locus of work out of the occupational structure and to locate it in people’s lives - in wholeness and multiplicity of their self-experience in relation to the roles and structures of their lives but not identified with these roles and structures - would promote the healing of these false splits.

(p. 354)

It is important to reconcile these splits along with including issues relating to jobs, work, and career in counselling and psychotherapy.

Action Oriented Contextual Approach to Career in Counselling Psychology.

In contrast, Young & Valach (1996) in a holistic, interpretative, contextualist approach, focus on career as the overarching concept in counselling psychology. In this approach, action theory provides the context and is the focus of research and practice. In this view, action systems are arranged in a hierarchical framework. At the lowest level is individual action. Increasing in levels of complexity are joint action, project, and career. As well, perspectives on action include: manifest behavior, internal process, and social meaning (see Young, Valach & Collin, 1996, Figure 11.1, p. 489). This focus on action draws our attention to the change process in terms of intentions, goal directed actions and life planning.

This model has important implications for life review as a “project” as it relates to the promotion of successful aging. This action orientation and contextualist approach is central to the focus on new active roles, and second careers along with enhancing personal agency and self actualization.

Reflexive Reconstruction of the Self: A “Trajectory of Development”

Increasingly attention is being shifted to enhancing personal agency and self actualization in the middle and latter stages of the life span in order to contribute to successful aging. Emphasizing growth rather than decline is an important aspect of successful aging. However, ageism, a pervasive theme in North American society, can contribute to marginalising older adults, limiting choices for meaningful roles, education, counselling and employment options.

Moreover, modern institutions can further alienate older adults from their traditional roles as grandparents, historians, and mentors -- cutting them adrift in a sea of

loss, uncertainty, and meaninglessness, in the shift to globalization. According to Giddens (1991), pervasive changes in modern institutions “undercut traditional social order along with having far reaching consequences globally.” On the one hand, global changes influence local events, daily patterns of life, and the individual identity. On the other hand, intentions and actions of the individual can have far reaching consequences in the global sphere. In Giddens (1991) words

The self is not a passive entity, determined by external influences; in forging their self-identities, no matter how local their specific contexts of action, individuals contribute to and directly promote social influences that are global in their consequences and implication. (p. 2)

In light of these pervasive social changes and the shift to globalization, the reconstruction of self identity is a crucial aspect of enhancing personal agency and self actualization. Giddens (1991) model of the reflexive reconstruction of self identity will be discussed in chapter four. This is an existential view of growth and development. Growth becomes a “trajectory of development.” As we will see, life review in group counselling is a “project” that can contribute to personal integration along with enhancing new roles, second careers, and life planning. Moreover, a meaning centered focus contributes greatly to self actualization for many of the aged.

Philosophical Assumption About Education and Counselling for Older Adults

According to Moody (1976) there are four views about education, counselling, and social services for older adults that reflect philosophical assumptions and societal attitudes about the needs of the elderly. These models of education include: rejection, social services, participation, and self actualization (see Figure 1.1). Rejection embodies

an attitude of denial and avoidance which is reflected in societal institutions, such as, mandatory retirement and segregation in the nursing home and retirement communities. The need for education and counselling for older people is not considered in this model. Similarly, the social service model implies that withdrawal from social roles is the norm for old people. In the mode of political liberalism and the welfare state, old people are viewed as consumers of services rather than as "valued contributors" in society. Activity programs in many senior's centers with lists like dancing, crafts, art appreciation, and travel reflect this attitude of services for seniors.

In contrast, Moody's (1976) models of education relating to participation and self actualization reflect a positive view of aging. This positive view is evident in the participation model in themes of dignity, autonomy, and integration of older adults in society. In this view, career counselling could contribute to participation in new active roles and second careers to age successfully. As well, the model of self actualization embodies positive themes relating to spiritual and psychological growth along with the search for meaning in life.

Figure 1.1: Models of Education for Older Adults

Models of Education	Characteristics	Societal Attitudes
Rejection	<ul style="list-style-type: none"> - isolation from family - mandatory retirement - segregation in: <ul style="list-style-type: none"> - nursing homes - retirement communities 	<ul style="list-style-type: none"> - neglect - avoidance - repression
Social Service	<ul style="list-style-type: none"> - disengaged from roles - leisure time pursuits - activity oriented - consumers of services 	<ul style="list-style-type: none"> - political liberalism - social welfare
Participation	<ul style="list-style-type: none"> - participation for successful aging - preparation for: <ul style="list-style-type: none"> - new active roles - second careers 	<ul style="list-style-type: none"> - dignity - autonomy - integration
Self Actualization	<ul style="list-style-type: none"> - search for meaning - spiritual growth - psychological growth - insight - self discovery 	<ul style="list-style-type: none"> - wisdom - integrity - meaning

Source: Moody, 1976. p. 1-15

The point is that many of the policies and programs in gerontology are based on a social service model focusing on care for or needs of the elderly as if they are a homogeneous group. Looking at the diversity or variability of older adults casts the needs for education, employment, health care, and social services in a different light - illuminating the possibilities for new models for education based on participation and self actualization.

In 'Age or Need?' Neugarten (1982) makes a distinction between the needs of the young-old and the old-old using criteria of health and psychosocial functioning rather

than chronological age. The young-old comprise 80 to 85 percent of the American population over 65 years of age. The young-old are characterized as physically active and relatively affluent and well educated, along with being involved in family, community and political affairs. Participation and self actualization are models of education (Moody, 1976) that would respond to the needs of the young-old, for meaningful education, leisure, and employment opportunities.

In contrast, Neugarten (1982) emphasizes that the old-old, 15 to 20 percent of American elders over 65, require a large proportion of medicare and social support services. This group described as the "frail elderly" often suffer from declining and debilitating physical and/or mental health and socioeconomic needs. As Atchley (1991) points out 1987 estimates show that 12.2 percent of elderly Americans over 65 years of age live at or below the poverty line. However, 13.7 percent of the population under age 65 also have incomes at or below the poverty level. It is social inequalities in this latter age group that greatly increases the risk of marginal socioeconomic status in old age. In Atchley's (1991) words ". . . multiple jeopardy increases the probability of having poor health and inadequate income. Being a woman is the greatest disadvantage, followed by having less than high school education (being working-class) and by being black" (p. 312). An all out effort to address social inequalities in the population under 65 years of age could contribute greatly to reducing the need for social service models for the elderly.

Rowe and Kahn (1998) use Neugarten's distinction between the young-old and the old-old along with adding a category for the oldest old. These authors view the young-old as sixty five to seventy four years of age. They are generally healthy and active. The old-old are considered to be greater than age seventy five. And the oldest old

are eighty five years of age and older. Frailty is more likely to be present in the old-old and the oldest old. The oldest old is the most rapidly growing segment of the aging population. Presently 10 percent of older adults in the United States are over the age of eighty five. Today the oldest old have more education, access to health care, and economic security than in the past. Women outnumber men in these older age groups. There are five women to every two men over eighty five years of age. It is suggested that aging could be viewed as a women's issue. In my view successful aging is everybody's issue.

A Summary of the Narrative of this Study

The theory based model evaluated in this field study is interpreted through the metatheoretical lens of transformative learning (Mezirow, 1991, 1994, 1997, 1998). Life review includes methods of guided autobiography (Birren & Deutchman, 1991) culminating (or not) in enactments in group psychodrama (Westwood, 1997). The life review enactments focus on critical life review events or major branching points in the co-researcher's story. The purpose of this study is to evaluate these methods for "restorying" (Kenyon, Randall, 1997; Sawatzky, 1998) as counselling interventions for adults facing mid-life and late-life transitions.

This model could provide the framework and language for a conceptual space to promote life span development in counselling psychology. This narrative approach using life review could provide a language to develop stories that are invisible (Kenyon, 1998). The narrative approach and the metaphor of stories captures both the inside and the outside of aging, the experience and context of aging (Kenyon, 1996). As Sawatzky (1998) points out, "we are our story." The narrative approach provides a way to

deconstruct the problematic storyline and co-create a new story in the counselling context.

Chapter Two focuses on the conceptual model for life span development and a language of change. The major theoretical concepts are reviewed under the headings transformative learning (Habermas, 1984; Mezirow, 1991, 1998), life review (Butler, 1963; Lewis & Butler, 1974), guided autobiography (Birren & Deutchman, 1991; de Vries, Birren & Deutchman, 1995), and enactments in group psychodrama (Blatner, 1988; Westwood, 1997), as well as research studies connecting life review and psychodrama.

In Chapter Three the field study method (Fisher, 1990; 1995) is described in detail. I used an ethnographic approach to field work with an emphasis on reflexivity (Hammersley & Atkinson, 1995). This approach is consistent with the concepts in restorying (Kenyon & Randall, 1997) and transformative learning (Mezirow, 1991, 1994, 1997).

This was a critical case study (Schumacher & McMillan, 1993). The small sample of seven co-researchers (four women and three men) represented a select group of highly intelligent, skilled, motivated people, who are committed to changing the world for the better. These co-researchers model the phenomenon being studied namely successful aging and transformative learning.

Chapter Four identifies the six major themes emerging from the data analysis. Major themes include: 1) the reflexive reconstruction of the self; 2) the co-construction of meaning; 3) moral betrayal as in breaking a covenant; 4) the impact of the leader(s); 5) action planning and life planning; and 6) dreams as a template for action. These central

themes are defined. Case examples from the narrative(s) and stories of the co-researchers are offered as clarification.

In Chapter Five, the major themes are summarized and are evaluated as to whether or not they provide support for transformative learning and successful aging. The implications of these findings for theory, research, and practise are discussed.

CHAPTER TWO: TRANSFORMATIVE LEARNING: EMANCIPATORY INDIVIDUAL AND SOCIAL CHANGE

We had the experience
but missed the meaning
And approach to the meaning
restores the experience
In a different form,
beyond any meaning
We can assign to happiness

(Eliot, 1943, p. 39)

Introduction: Conceptual Framework for Transformative Learning

What are the possibilities for emancipation of older adults using this model of transformative learning and life review? Mezirow's (1991, 1998) transformation theory of adult learning provides a metatheoretical framework for emancipatory action. Transformative learning is defined as "the process of effecting change in a 'frame of reference'" (Mezirow, 1997, p. 5). In this text, transformative learning and emancipatory learning will be used interchangeably. Mezirow's (1991) theory is an interdisciplinary, meaning centered, contextualist model of learning. This model is philosophically grounded in the views of Jurgen Habermas, a critical social theorist from the Frankfurt School (p. 64-90).

Habermas' (1984) writings on communicative action provide an interpretative framework for transformative learning (Mezirow, 1991) and critical gerontology (Moody,

1993). In essence, Habermas (1984) identifies two major domains of intentional adult learning: instrumental action and communicative action. Each distinct but overlapping domain is grounded in its own area of knowledge, human interest, and method of inquiry. Instrumental action is concerned with technical interest, hypothesis testing, and the experimental method of inquiry. In contrast practical interests, dialogue, and collaborative communication, along with the hermeneutic method of inquiry, are the focus of communicative action.

In social science research, instrumental action is more objective and quantitative while communicative action is more subjective and qualitative. Instrumental action is an explanatory model in social science research. Communicative action emphasizes human understanding and embodies the interpretative turn as a method of inquiry.

A third domain of learning, emancipatory action, affects both instrumental and communicative action. This would be the reflexive component in research. The process of critical reflection lies at the centre of emancipatory learning. Critical reflection can contribute to both objective reframing and subjective reframing. As Mezirow (1998) points out, critical reflection can contribute to objective reframing about the assumptions of others in a narrative encounter or an action modality of learning. As well, critical self reflection about our own assumptions has implications for subjective reframing and emancipatory learning. Reframing assumptions can be about: a narrative; personal values, goals, feelings, and identity; learning styles; interpersonal relationships; along with 'conscientization' relating to organizational, cultural, and political systems (p. 6). Critical self reflection provides possibilities for transforming one's meaning schemes and meaning perspectives, followed by emancipatory individual and/or social action. As

Mezirow (1991) emphasizes

In emancipatory learning we come to see our reality more inclusively, to understand it more closely, and to integrate our experience better.

Dramatic personal and social change becomes possible when we become aware of the way that both our psychological and our cultural assumptions have created or contributed to our dependence on outside forces that we have regarded as unchangeable. (p. 88)

I became aware of the transformative power of life review in my course work in the graduate studies program in educational gerontology at the University of British Columbia. I discovered that engaging in life review -- including guided autobiography, and group psychodrama -- provides methods with powerful potential for putting transformative learning theory into practice. In my view, both of these group methods provide for "the creation of democratic public spaces to pursue communicative dialogical rationality" (Cole, 1993, p. x), along with the opportunity for critical self reflection and the possibility of emancipatory learning and individual or social change. As we shall see, leadership in creating a democratic space was a crucial aspect of this model of life review and transformative learning.

Transforming Frames of Reference

According to Mezirow (1994, 1998) our "frames of reference" include two dimensions: meaning perspectives and meaning schemes which affect how we interpret or make meaning from experience in order to guide our actions. Meaning perspectives are overarching belief systems or global frames of reference. Meaning perspectives have also been termed "habits of mind" (Mezirow, 1998, p. 5). Meaning perspectives are often

developed early in childhood and can be distorted or inadequate as they relate to adult learning and development.

In Mezirow's (1998) view, meaning perspectives or habits of mind are "broad sets of assumptions." These frames of reference are like personal paradigms or metatheoretical perspectives. These frames of reference include: intentions, emotions, and cognitions. They "act as filters for interpreting the meaning of experience" (Mezirow, 1998, p. 5). The four kinds of meaning perspectives or habits of mind are:

- a) socio-linguistic: cultural canons, customs, language games;
- b) moral/ethical: conscience, moral norms;
- c) epistemic: learning styles, sensory preferences;
- d) psychological: personality, emotional response patterns (Mezirow, 1998, p. 5).

In contrast meaning schemes, which are related to our meaning perspectives, are specific aspects of our frames of reference. Mezirow (1998, p. 5) also refers to these as "points of view." Meaning schemes comprise beliefs, attitudes, opinions, feelings, and judgments related to a specific interpretation. For example, a meaning perspective relating to aging could embody the negative stereotype or ageism. A specific related aspect of this frame of reference could be a negative attitude or opinion relating to older adults seeking education and/or counselling.

Engaging in critical reflection and rational discourse, even in a crisis situation, does not always contribute to transformative learning followed by individual or social action. Mezirow (1991, 1994, 1998) identifies four processes of intentional adult learning relating to our frames of reference along with emphasizing the ideal conditions for transformative learning. The four processes of intentional learning include: a)

expanding on an existing frame of reference; b) learning a new frame of reference; c) transforming a meaning scheme or point of view; and d) transforming a meaning perspective or habit of mind (Mezirow, 1998, p. 6). Transformation of meaning perspectives or habits of mind can occur suddenly when faced with a disorienting dilemma. There can be a sudden all encompassing shift in our frame of reference. However, incremental shifts in meaning schemes or points of view can contribute to ultimate transformation in a meaning perspective or habit of mind. As Mezirow (1998) emphasizes

Transformations in habit of mind may be epochal, a sudden, dramatic, reorienting insight, or incremental, involving a progressive series of transformations in related points of view that culminate in a transformation in habit of mind. (p. 6-7)

Both sudden dramatic reorienting insight, as well as, a progressive series of transformations were evident in this case study.

The Process of Emancipatory Learning

The process of emancipatory learning was derived from a study of women who “re-entered” university in continuing education. Mezirow (1991, 1998) identified the sequence of events that can contribute to perspective transformation or transformation in habits of mind. This ten step project of transformation includes:

- 1) a disorienting dilemma,
- 2) self examination with feelings of fear, anger, guilt or shame,
- 3) a critical assessment of assumptions,

- 4) recognition that one's discontent and the process of transformation are shared,
- 5) exploration of options for new roles, relationships and actions,
- 6) planning a course of action,
- 7) acquiring knowledge and skills for implementing one's plans,
- 8) provisional trying of new roles,
- 9) building competence and self-confidence in new roles and relationships, and
- 10) a reintegration into one's life on the basis of conditions dictated by one's new perspective. (Mezirow, 1998, p.7)

This ten step model of emancipatory learning has great potential for empowering adults faced with mid-life and late-life transitions. For example, step five "exploring options for new roles, relationships, and actions," is a crucial aspect of successful aging. This also provides an important interpretative framework for life review and role enactments in the context of group psychodrama (Brown-Shaw, Westwood & de Vries, 1999). A crucial consideration is the creation of democratic public space(s) to facilitate this kind of emancipatory individual and/or social change (Habermas, 1984). As well, Mezirow (1994) emphasizes that ". . . freedom, tolerance, equality, education and democratic participation are essential conditions of human communication and learning rather than mere artifacts of the enlightenment" (p. 226). These methods of life review provide a way of "restorying our lives" (Kenyon & Randall, 1997). The crucial consideration for this kind of dialogue, communication and transformation is the creation of the democratic space. The leadership model for creating a democratic group "container" will be expanded later in this text.

Major Issues in Transformative Theory

Four major issues were identified by participants at the first national conference on transformative learning (Columbia University, April 15-17, 1998). The first issue focuses on the lack of emphasis on power structures in transformative learning. The focus is on the impact of social, cultural, educational, economic, and political power structures on dialogue, communication, and emancipatory learning. The second issue emphasizes that learning is “situated” in different cultural contexts. How do differences in cultural context impact the process of transformative learning? The third issue focuses on the differences in learning styles and ways of knowing. More account of the intuitive, emotional, spiritual, and unconscious frames of meaning and more emphasis on gender differences in styles of learning is suggested. The fourth major issue focuses on the dilemma in transformative learning relating to its contribution to individual or collective social action. Does transformative theory emphasize individual transformation rather than societal transformation?

Creating a democratic space for communication and emancipatory learning was a crucial consideration in this study. Creating safety in the group “container” facilitates dialogue about power structures and helps bridge differences in gender, ethnicity, sexual preference, and age. Enactments in the group context focus on cognitive, intuitive, emotional, and unconscious frames of meaning. Moreover, co-researchers engaged in individual and social action following the group psychodrama. I will now discuss life review as a model of communication as it relates to emancipatory learning.

*Guided Autobiography, Life Review and Reminiscence: A Methodology for
Emancipatory Learning*

Several landmark events in the past four decades serve to move autobiographical research to the cutting edge for researchers and practitioners concerned with issues relating to successful aging. In light of societal trends, such as “biomedicalization” of aging (Estes & Binney, 1989), one would hope, for autobiographical research, this will not be the cutting edge of an abyss! Both biological and biographical research have important implications for counselling (Polkinghorne, 1996). It is reassuring to note, Mezirow’s (1991) view that

. . . individual and collective awareness of the influences of our own history and biography on the way we make and validate meaning also celebrate the emergence in our culture of an age of reflection. (p. 99)

Autobiographical reflection and research includes the narrative approach along with reminiscence, life review, life history, and life story. The metaphor of story provides a conceptual bridge across paradigmatic boundaries. In Kenyon & Randall’s (1997) account, the “narrative turn” and the “power of stories” is evident in the disciplines of psychology, gerontology, sociology, anthropology, education and adult education, along with fields of literary theory, philosophical history, and gender studies (pp. 3-8). As Kenyon & Randall (1997) point out

Fascination with the story metaphor is growing among gerontologists examining the biographical (as distinct from biological) aspects of the aging process. Their focus is on the inside of aging – on how, as we advance in years, our lifestory changes in our imagination and creates a

shift in our involvement in reminiscence, life review, and other forms of autobiographical reflection. (p. 5)

With this in mind, I will now look at reminiscence, life review (Butler, 1963) and guided autobiography (Birren & Deutchman, 1991) as these methods contribute to wisdom, understanding, and life span development.

Butler's Theory of Life Review

Butler's (1963) theory of life review provided a pivotal turning point in the interpretation of reminiscence as it relates to successful aging. The pivotal idea is that life review pushes the limits of life span development to the last stages of life. Prior to Butler's theory, reminiscence was viewed as wandering in the past, symptomatic of senility, dementia, and psychopathology. According to Butler (1963), the process of life review is a universal mental phenomenon in older adults in response to awareness of the close proximity to death. However life review can occur in adults of all ages when confronted by crisis or death.

Butler (1963) makes a distinction between reminiscence and life review. Reminiscence is defined as "the act or process of recalling the past" (p. 66). Reminiscence is increased in life review. However, recall of memories is more intentional, evaluative, and integrative in life review. As defined by Butler (1963)

The life review, as a looking-back process that has been set in motion by looking forward to death, potentially proceeds toward personality reorganization. (p. 67)

Moreover, life review is a process whereby past experience, particularly unresolved conflicts, emerge in conscious thought. These conflicts are re-evaluated and reintegrated.

The life review process can contribute to integrity and/or despair (Erikson, Erikson & Kivnick, 1986). The negative consequences of reviewing the past can be obsessive rumination, depression or despair. Whereas, resolution of past conflicts can have a positive outcome in “. . . the evolution of such characteristics as candor, serenity, and wisdom among certain of the aged” (Butler, 1963, p. 65).

Life Review Therapy

Lewis & Butler (1974) put life review theory into clinical practice in individual and group psychotherapy. Their methods embodied a radical approach to psychotherapy. In the first place, using a developmental approach for the elderly in a psychotherapeutic context was new. In the second place, the emphasis on “age integrated” group psychotherapy was revolutionary. They anticipated the benefits of intergenerational groups that are gaining in popularity today. I will briefly discuss life review therapy.

Individual Life Review Therapy: An “Action-Oriented” Approach.

Life review therapy relies on psychoanalytic theory and action methods to engage in reintegrating the past. This individual “action-oriented” approach uses interviews that focus on ethnic identity, family of origin, or life work, along with engaging in genealogy, reunions, pilgrimages, and taped or written autobiographies as therapeutic interventions. Actively engaging in life review in this manner contributed to re-examining and reconstructing identity, reliving dreams of youth, dispelling fears of death, and enhancing creativity. According to Lewis & Butler (1974)

Most people have the capacity to reconcile their lives, to confront real guilt and to find meaning, especially in the presence of acceptance and support from others. (p.169)

Group Psychotherapy: An "Age-Integration" Model.

As well, Lewis & Butler (1974) introduced "age-integrated" group psychotherapy using life review. They studied five groups of eight to ten adults with an age range of 15 to 75 years of age. There were three interesting outcomes. In the first instance, both the young and the old worked at resolving issues for the older adults. In the second place, the intensity of life review was more evident in adults in their 60s. And a third important finding was that both the young and the old changed the negative stereotypes they held of each other. These findings all have important implications for the current interest in intergenerational groups. This evidence of emancipatory change has important implications for successful aging.

A Developmental Approach Focusing on Reminiscence

Does All Reminiscence Contribute to Development?

In contrast, Ebersole (1978) explores a theoretical developmental approach, focusing on reminiscence as a means to gain integrity, understanding and wisdom as one ages. This exploration focuses on the development of wisdom; cognitive aspects including group thought, self-knowledge and relationships; along with theories and studies relating to reminiscence.

What is confusing is that Ebersole (1978) does not make a distinction between the process of life review and reminiscence. In this view, all reminiscence is thought to enhance self identity. A number of theories and studies cited relate to the process of life review rather than reminiscence. For example, Freudian psychoanalytic theory along with Butler's (1963) theory of life review and Lewis & Butler's (1974) life review

therapy are cited. Relying on recall, re-evaluation, and reintegration of past conflicts, all of these models embody the process of life review.

In my view, the summary of the functions of reminiscence best describes some of the functions of life review. In Ebersole's (1978) view, reminiscing:

1. Expands one's concept of time,
2. Transcends the material world and physical limitations,
3. Aids in the development of a philosophy of life,
4. Keeps the totality of the person ever present,
5. Provides a legacy,
6. Preserves culture,
7. Establishes the continuity of human experience,
8. Allows for self actualization through creative expression
of the individual experience,
9. Promotes self-understanding,
10. Expands consciousness,
11. Reinforces coping mechanisms,
12. Preserves personal and collective history, and
13. Allows for identification of universal themes of humanity. (p.145)

Many of these functions simply relate to reminiscence. However, promoting understanding along with the development of creativity and self actualization could best describe the functions of life review.

Although Ebersole (1978) is less than clear about the distinction between life review and reminiscence, there is little doubt about the benefits of reviewing one's life in

a group. Supportive relationships can enhance self disclosure and personal sharing in the group. Moreover, group comparison can enhance knowledge of the self. In terms of self-knowledge, Ebersole (1978) writes

Comparison of our view of the self to that reflected image others return to us is the crux of social and personal integration. In comparing one's view of self with feedback from a group, realistic changes are more likely to occur. (p. 142-143)

Guided Autobiography: A Semi Structured Model of Life Review

A second landmark development for autobiographical research was Birren & Deutchman's (1991) methodology of guided autobiography which provides a framework for researchers and practitioners. Guided autobiography relies on guiding themes and sensitizing questions in a group context. Birren & Deutchman (1991) provide the following definition of guided autobiography,

It evokes and guides reminiscence, that is recall of events from the past and directs the individual to examine their memories from the perspective of the present. It is a form of semi structured life review, bringing review of events and emotions over the life course one step further into a group context wherein different members perceptions and histories can evoke further reflection and challenge earlier views of the self. (p. 2)

In Birren & Hedlund's (1986) account, Birren first became interested in guided autobiography and its implications for human development when teaching a graduate course in the psychology of aging at the University of Hawaii in 1976. The class was assigned a two page essay to describe the major branching points in their life as if it were

a branching tree. The next day's discussion took on "the quality of an intellectual happening" (p.1). This enhanced quality of discussion is attributed to the interaction and sharing of life events in the group. Returning to the University of Southern California, Birren and his graduate students developed the guiding themes and sensitizing questions which with some modification characterize guided autobiography today.

Guiding Themes: Enhancing the Evaluation and Integrative Process of Life Review

Birren & Deutchman (1991) provide a methodology for exploring and strengthening the lives of older people. Both written reflection, in the two page essays, and verbal interaction and communication, in small groups of five to six people, are important aspects of this exploration. Ten meetings of three hours duration are required to explore each of the guiding themes in this directive approach to the life review process.

In terms of strengthening and empowering older adults, the addition of the guiding themes and group process contribute to enhancing the life review process in a number of important ways. Firstly, the guiding themes can enhance the evaluative and integrative process of self development. The themes can direct self reflection in reviewing and revising "agentic" and "communal" roles relating to the self. In McAdams' (1993) theory, revising roles which reflect power and individual agency, along with re-evaluating those roles that focus on love and interpersonal communion, can enhance the reconstruction of the self and the integrative process. The nine guiding themes in the sequence of use include

1. History of the major branching points in my life;
2. Family history;

3. Career or major life work;
4. The role of money in my life;
5. Health and body image;
6. Loves and hates;
7. Sexual identity, sex roles and sexual experience;
8. Experiences with and ideas about death and dying and other losses;
9. Influences, beliefs and values that provide meaning in my life.

(de Vries, Birren, Deutchman, 1995, p.168)

The Group Process: Comparison with Lives of Others

The group process is a second important dimension of guided autobiography. The “developmental exchange,” along with the comparison and contrast with the life experience of others, are important dimensions of the group process. As de Vries, Birren & Deutchman (1995) point out, a central aspect of guided autobiography is sharing life stories in the group. This sharing enhances the “developmental exchange” and a commitment to the life review process. As well, comparison and contrast can “highlight” the similarities and differences in the life stories of older people (p.169). Similarly, Birren & Deutchman (1991) note that comparison of views with the group leader and group members can enhance understanding of the self, the sociocultural context, and the options for future choices. In Birren & Deutchman’s (1991) words: “You’ll know better where you’re going because you’ll know where you’ve been” (p.6-7).

The “Developmental Exchange” in Groups

A third important phenomenon in the group is the “developmental exchange” which increases in intensity in relation to the trust and support in the group. According to

de Vries, Birren & Deutchman (1995), the developmental exchange relies on incremental, mutual exchange of personally meaningful, emotionally laden experiences from the past. At first, group members tentatively test the waters. However, as trust increases in the group, the quality of the shared life stories takes on an incremental emotional intensity. In a cyclical manner this increment of increased intensity in sharing in turn contributes to building group trust (p.170). The developmental exchange of personally and emotionally meaningful past experiences is particularly important to older people. As Birren & Deutchman (1991) emphasize

Older adults are ripe for guided autobiography, and it is especially beneficial for them since contemporary society in general does not provide the opportunity for the old to review and tell their life stories. (p.6)

With this in mind, I will briefly discuss the benefits of guided autobiography.

Therapeutic Benefits

According to Birren & Birren (1996), the guided autobiography process has both therapeutic and developmental benefits. Reviewing one's life in this manner can strengthen and empower older adults. These authors add a cautionary note that although guided autobiography is increasingly used in counselling psychology, guided autobiography is not intended as a formal therapy even though it can have a therapeutic outcome. In times of transition and loss, reconciliation of the past goals and choices -- in the present -- can contribute to planning for the future. For example, planning new roles and second careers can empower older adults.

Development of the Self Concept

Moreover, strengthening the self concept along with constructing (or reconstructing) identity is a positive developmental outcome of guided autobiography. Birren & Birren (1996) point out that continuity, coherence, and congruence of the self are all positive outcomes for some older people. For instance, construction of the self is based on a triangulation of the self including our views of the “real self,” the “ideal self,” and the “social image” self. Self actualization is viewed as congruence in these three self images. The integrative process of review and revision can enhance continuity, cohesion, and coherence in the development of the self.

A Summary of Positive Outcomes

As summarized by Birren & Birren (1996), the positive outcomes from studies of guided autobiography are as follows:

- Sense of increased personal power and importance;
- Recognition of past adaptive strategies and application to current needs and problems;
- Reconciliation with the past and resolution of past resentments and negative feelings;
- Resurgence of interest in past activities or hobbies;
- Development of friendships with other group members;
- Greater sense of meaning in life;

- Ability to face the nearing end of life with a feeling that one has contributed to the world. (Birren & Deutchman, 1991, quoted in Birren & Birren, 1996, p.288)

Watt & Wong's Taxonomy of Reminiscence

In a major, often cited, study, Watt & Wong (1991) brought autobiographical research one step closer to the cutting edge, by identifying a taxonomy of reminiscence. In this case, life review and reminiscence is viewed in an existential framework. This taxonomy was derived from content analysis of semi-structured interviews, with 460 older adults (age 65 to 95) from institutional and community settings. The six types include: integrative, instrumental, transmissive, narrative, escapist, and obsessive reminiscence (pp.41-42). Each type of reminiscence will be discussed as it relates to adaptive functioning and successful aging.

Integrative Reminiscence

Watt & Wong's (1991) integrative reminiscence contributes to successful aging by enhancing the development of integrity and wisdom in older adults. In this typology "... the main function of integrative reminiscence is to achieve a sense of meaning, and coherence, and reconciliation with regard to one's past" (p. 440). Similar to Butler's (1963) theory of life review, integrative reminiscence is viewed as a universal mental phenomenon, when facing death. In this process, reviewing and reintegrating past life experience contributes to integrity rather than despair (p. 65).

Instrumental Reminiscence

In contrast, Wong & Watt (1991) describe instrumental reminiscence as "a

problem-focused coping strategy” which can occur in all age groups. According to Wong & Watt (1991), “. . . the defining characteristics include recollection of past plans, goal-directed activities and the attainment of goals, past attempts to overcome difficulties, and drawing from past experience to solve present problems” (p. 273). Clearly, this is an adaptive coping strategy that occurs at major decision points across the entire life span. For older adults in North American society, challenged with finding meaningful social roles, this is a particularly relevant strategy. For example, this would provide a relevant strategy for career counselling or retirement counselling for older adults. Moreover, instrumental reminiscence contributes to enhancing competence, self-esteem, and mastery, pre-requisites for reaching self-actualization, the ideal for successful aging.

Types of Oral History: Transmissive and Narrative Reminiscence

In this taxonomy, Watt & Wong (1991) make a distinction between transmissive and narrative reminiscence. Although both transmissive and narrative reminiscence are classified as types of oral history, these researchers “. . . classify the descriptive aspect as narrative reminiscence and the instructive aspect as transmissive reminiscence” (p. 46). In narrative reminiscence, the older adult describes events and experiences in the past in order to provide biographical data or simply for the pure pleasure and enjoyment of telling the story. In contrast, transmissive reminiscence is characterized by elders passing on cultural values and wisdom to younger generations. The relationship of transmissive and narrative reminiscence to successful aging has not been clearly established. However, Jung (1971) points out that an important role for elders in the past and in traditional cultures, was cultural transmission. The wise old person was the ‘guardian’ of laws and customs which were passed on in oral history to the next generation.

Escapist Reminiscence

Similarly, the adaptive benefits of escapist reminiscence are not clearly understood. At first glance, glorifying the good old days while denigrating the present appears to be a maladaptive form of reminiscence. In Butler's (1963) view, "... some of the aged have illusions of the 'good past' . . . although these mechanisms are not constructive they do maintain the status quo" (p. 69). However, this is a defense mechanism to protect the elderly person from the often grim aspects of the present such as loss of loved ones and abandonment to the nursing home.

Obsessive Reminiscence

In contrast, the sixth type of reminiscence in Watt & Wong's (1991) classification scheme - obsessive reminiscence - is not adaptive. For example, focusing on unresolved conflicts and negative life events can contribute to feelings of despair and depression in the elderly person: "... typically such an individual is preoccupied with rumination or disturbing past events and is haunted by feelings of guilt, resentment, and despair" (p. 51). Could it be possible that obsessive reminiscence is symptomatic of unresolved post traumatic stress disorder (PTSD)?

Based on observation in clinical practice as a psychiatrist, Butler (1963) identified "psychopathological manifestations" of obsessive reminiscence. In this view, obsessive reminiscence could contribute to "... severe depression, states of panic, intense guilt, and constant obsessional rumination, instead of increasing self-awareness and flexibility, one may find increasing rigidity" (p. 69). Obsessive reminiscence is maladaptive and debilitating for an elderly individual and, therefore, requires therapeutic intervention.

The Relationship of Wong & Watt's Typology to Successful Aging

In a subsequent study, Wong & Watt (1991) examined the relationship of the six types in the taxonomy of reminiscence to successful aging. Successful aging was operationalized as an above average total wellness index from combined rating scores of mental health, physical health and adjustments. Participants in this study, 171 men and women from the Ontario Successful Aging Project, were divided into four groups to collect reminiscence data. These groups were: successful community (N=45), successful institution (N=45), unsuccessful community (N=45) and unsuccessful institution (N=36). From content analysis of the reminiscence data it was found that those adults described as aging successfully showed significantly greater integrative and instrumental reminiscence along with less obsessive reminiscence than those who were viewed to age unsuccessfully.

Watt & Wong's (1991) research provides a major turning point in examining the relationship of guided autobiography, life review, and reminiscence to adaptive functioning. Viewing reminiscence as a "multidimensional construct" enables researchers and practitioners to determine which kinds of reminiscence in the typology are associated with successful aging. In this case study there is evidence of integrative and instrumental reminiscence in the life stories of the co-researchers.

As Moody (1993) emphasizes, life review and reminiscence once a task for the elderly is important for adults of all ages. In the "post modern life course" characterized by uncertainty and rapid change, life review has potential to contribute to meaning and purpose along with a sense of coherence in life. As Moody points out life review is like

DNA repair at the cellular level in that meaning and coherence is reparative for the soul. “[It] represents ‘ego repair’ enabling us to cope with life transitions” (p.xxxiv).

What is Group Enactment and Psychodrama?

The life review process is an effective way to stimulate specific internalized representations of the self, meaning schemes, and perspectives (Mezirow, 1991, 1994) or narrative scripts (Brooks, 1999), which can then be made external and presented in a group enactment setting. Psychodrama is the ideal form for making the internal images and schemas concrete as participants act out the internal representation in the group in an attempt to achieve greater understanding and resolution, hence learning new roles for success (Brown-Shaw, Westwood, de Vries, 1999; Brooks, 1999).

Enacting a critical incident from the life review in the context of group psychodrama has important implications for transformative learning. Prior to understanding how life review and group enactments can be integrated a brief summary of psychodrama – its history, philosophy, theory, and methods – will be provided. Both classical psychodrama and neoclassical approaches will be summarized. As defined by Holmes (1991), psychodrama is “an action based method of group psychotherapy” (p. 7). Psychodrama is a group therapeutic intervention designed to encourage the expression of thoughts, feelings, and actions, which underlie unresolved personal issues through the use of spontaneous dramatic role-playing. Psychodrama is guided by role theory and typically consists of the therapy group or workshop which focuses on acting out critical incidents from the past, present, and/or anticipated future for the purpose of catharsis, new awareness/thoughts and acquiring new behaviors and roles (Brown-Shaw, Westwood, de Vries, 1999).

Classical Psychodrama: History, Philosophy, Theory, and Practise

In exploring the foundations of psychodrama, Blatner & Blatner (1988) focus on major historical developments along with identifying central concepts in the philosophy, theory, and practise of psychodrama as it relates to group psychotherapy. As well, the theoretical concepts of role dynamics are identified. This model of role dynamics could provide the connecting concepts for an integrative approach in education, counselling, and psychotherapy.

Historical Developments

According to Blatner & Blatner (1988) the historical and philosophical development of classical psychodrama is closely connected with the work and contributions of Jacob L. Moreno (1889-1974). He studied philosophy and medicine at the University of Vienna. Moreno's work in Vienna, in 1921, with the "Theatre of Spontaneity" (Die Stegreiftheatre) marks the origin of psychodrama. Personal and philosophical differences between Freud and Moreno, contributed to continuing resistance to psychodrama in psychotherapy. After emigrating to the United States in 1925, Moreno continued to develop psychodrama, sociodrama, and group psychotherapy. By 1936, he established a sanitarium for the treatment of mental patients at Beacon, New York. This sanitarium became the training center for therapists and educators using psychodrama methods. By 1942 he established the American Society for Group Psychotherapy and Psychodrama along with an institute in New York City. Blatner (1989) emphasizes that

Even though Moreno's work in subsequent years addressed the more limited applications in treating mental illness, he never lost his dream of

helping society as a whole develop more effective forms of practical democracy, interpersonal freedom and interactive creativity. (p. 563)

Classical Psychodrama: Theory and Practise

In classical psychodrama the philosophical and theoretical concepts inform the methods and practise using psychodrama, sociometry, and group psychotherapy. Based on existential philosophy, Moreno focused on the major concepts of spontaneity and creativity along with role theory and group psychotherapy. Psychodrama can enhance spontaneity which contributes to an increased responsibility and freedom of choice to engage in creative change (Blatner & Blatner, 1988). In Kipper's (1992) words "One must learn to be spontaneously free as well as spontaneously restrained" (p. 502). This philosophy relating to creative change is taken to a group, organizational, and societal level in sociometry and sociatry.

Role Theory

Role theory links theory to practise in both classical and neoclassical approaches to psychodrama in group psychotherapy. Fine (1979) identifies the major themes in classical psychodrama and group psychotherapy. This summary captures the spirit of spontaneity and creativity intended by Moreno. In this view psychodrama relies on the philosophy, theory, and methods of Moreno. The emphasis on role theory has major implications for an eclectic approach in counselling and psychotherapy today. As Fine (1979) points out

This approach employs dramatic interactions, sociometric measurements, group dynamics, and depends on role theory to facilitate change in individuals and groups through the development of new perceptions and

behavior and/or reorganizations of old cognitive patterns. (p. 428)

In this model the emphasis on role theory as it facilitates change, provides a connection between theory and practise. As well, role theory could provide an integrative concept in an eclectic approach to psychodrama and group psychotherapy. Two recent models, the theory of role dynamics (Blatner, 1991) and the model of clinical role playing (Kipper, 1992) provide an integrative eclectic approach using enactments in psychotherapy. These models are neoclassical approaches to psychodrama. They will be discussed later in this chapter. Fine (1979) identifies methods that link theory to practise relying on role theory. In particular, role presentation, role reversal, soliloquy, aside, doubling, the mirror, and modelling apply role theory to dramatic action.

Methods and Application of Psychodrama

In his book, *Acting In*, Blatner (1988, 1996) describes in detail the methods and application of psychodrama in education, counselling, and psychotherapy. The methods of psychodrama can contribute to spontaneity and creative change in individual, family, and group psychotherapy. In a cautionary note, Blatner (1988) emphasizes that applying psychodrama alone is "no panacea." He advocates using psychodrama methods as part of an eclectic approach in psychotherapy. Acting-In is for the "serious student" learning how to apply psychodrama. However, for a leader or director this is not enough -- in depth training is necessary before applying these psychodramatic methods.

In the first part of *Acting-In*, Blatner (1988, 1996) describes the methods of psychodrama as they relate to the warm up, the action, and the integration/closure of psychodrama. *Acting-In* begins with a description of the five basic elements of psychodrama and concludes with an outline of the stages in psychodrama. In the

following two chapters, the role of the auxiliary ego along with the methods used by the double are described. The methods relating to the stages of warm up, action, and closure/integration, are the focus of three subsequent chapters (four, five, and six).

The second major theme in Acting-In relates to the application of psychodrama methods in educational and clinical settings. According to Blatner (1988) psychodrama is applied most frequently as treatment modality in clinical settings. Psychodrama is used in individual and group psychotherapy in hospitals, out patient clinics, day care centers, community care facilities and alcohol and drug treatment centers. The application of some methods of psychodrama and sociometry are popular in educational settings. For example, role playing or rehearsal is popular in professional education and in industrial and organizational training. A reference list for the educational and clinical applications of psychodrama is provided in chapter eight.

Theatrical Terms: The Elements and Stages in Psychodrama

In an overview of classical psychodrama, Holmes (1991) describes the historical development along with the five basic elements and the three stages of group psychodrama. In classic psychodrama the five basic elements are described in the theatrical terms. These elements include the protagonist, the director, the auxiliary egos, the audience, and the stage. The protagonist in Greek means leading actor. The director is the leader of the group. Group members act as auxiliary egos in the role of co-therapists or significant people in the drama. The audience is made up of group members who witness the drama. And the stage is the space for the dramatic enactments in group psychotherapy.

In the psychodrama process, three stages are essential including: the warm-up; the enactment; and the integration stages. The warm-up contributes to spontaneity, creativity, and group cohesion. The group cohesion, or setting the stage for “practical democracy” and “interpersonal freedom”, is crucial to both classical and neoclassical approaches to group psychodrama (Westwood & Wilensky, 1996).

For the enactment or action stage the protagonist in collaboration with the director(s) sets the stage along with choosing a supporting cast. The dramatic action focuses on a critical incident or major branching point, identified by the protagonist or leading actor. This provides the catalyst for transformative learning. This is the disorienting dilemma. The action places the critical event in the present as if it is occurring “here and now.” As the drama unfolds similar issues and problems in the past, present, and anticipated future are explored. In psychodrama, methods such as role reversal, doubling, surplus reality, mirroring, and closure, can contribute to new insights and understanding along with creative change.

The third and final stage is the collaborative action of integration. This provides the space for the protagonist, the auxiliary egos, the witnesses, and the director, to share their observations, thoughts, and feelings in a nonjudgmental way. In the integration stage the supporting actors debrief and derole. Integrating experiences in this manner are an essential aspect for collaborative learning and closure to the psychodrama.

Neoclassical Approaches: The Focus on Role Theory

The neoclassical approaches focus on role theory including role dynamics (Blatner, 1991, 1996) and role playing (Kipper, 1992), in an integrative model of psychodrama and group psychotherapy. Holmes (1991) integrates role theory and object

relations theory with psychodrama methods. These neoclassical approaches make a distinction between Moreno's philosophical and theoretical views and the psychodrama methods.

The Theory of Role Dynamics

Blatner (1991) provides a "systematized" theory of role dynamics to inform clinical practice in psychodrama in particular and psychotherapy in general. This theory relies on Jacob Moreno's role theory in psychodrama. The central concepts in role dynamics along with the rationale for using role dynamics as an integrative theory for psychology and psychotherapy are provided. Blatner (1991) defines role dynamics in the following way

Simply stated, role dynamics is a language for psychology. It describes psychosocial phenomena in terms of various roles and role components being played, how they are defined, and, most important, how they can be redefined, renegotiated, revised, and actively manipulated as a part of interpersonal interaction. The concept of role offers a general unit of interaction involving a complex of behavior, expectation, and overt or covert consensual agreement. (p. 34)

This theory of role dynamics as it informs clinical practice in psychotherapy has a number of advantages. Four aspects of this theory are particularly advantageous in psychotherapy. In the first place, role dynamics is a comprehensive theory, that includes intrapersonal, interpersonal, family, organizational, and societal levels of interaction. The second aspect is that the language in role dynamics is advantageous in a therapeutic relationship as it is easily understood and does not imply pathology. A third advantage is

that role dynamics provides an important metaphor for psychotherapy – “life compared to a dramatic performance” (p. 35). And the fourth aspect is that the concept of role distance implies there is a space between the actor and the performance in order to reflect on, evaluate, and perhaps, rehearse a change in performance.

This comprehensive theory of role dynamics offers many advantages for researchers and practitioners using psychodrama in psychotherapy. The emphasis on different levels of interaction; a language that is understandable and non threatening; space for reflection and re-evaluation of roles; and the metaphor of life as a drama makes this a useful and appealing framework for research and practice. This model has important implications and advantages for exploring new roles for older adults in the context of life review in group psychodrama.

Clinical Role Playing

Kipper (1992) focuses on a model of clinical role playing for group psychotherapy. This model is characterized by a “separation” of Moreno’s philosophical views and methods and techniques of psychodrama in group psychotherapy. The philosophical concepts relating to spontaneity and creativity are “separated” from the methods and concepts relying on role theory and role play.

Kipper (1992) makes a distinction between the classical theory of psychodrama and the two new approaches which rely on role theory and role playing in individual and group psychotherapy. The first new approach, an action method focuses on the application of role playing. Similarly, the second approach, clinical role playing, relies on the practical methods of role theory in psychodrama and group psychotherapy. He provides two clinical case studies using methods of role playing and role reversal.

Object Relations Theory and Psychodrama

Holmes (1992) integrates psychoanalytic theory and psychodrama in group psychotherapy. Holmes is a psychiatrist, psychoanalytic psychotherapist, and psychodramatist in clinical practice in London. This is the first attempt to explore integration of object relations theory and group psychodrama. In particular, role theory has important possibilities as an integrating concept.

In *The Inner World Outside* each chapter opens with a verbatim account of psychodrama as it unfolds through the warm up, the enactment, and the integration stage, of a classic psychodrama. In this psychodrama, George, the protagonist, identifies problems in his present relationships with his boss and wife which are repetitious of problematic relationships with his father and mother in the past. This unfolding psychodrama provides the focus for the analysis of integrating concepts relating to object relations theory and psychodrama. The distinction between psychoanalytic theory and psychodrama is the focus of chapter one. The “director’s dilemma” relating to assessment of George is discussed in chapter two. Issues relating to transference, countertransference, defence mechanisms, anxiety, play, and group dynamics, are provided in chapters three, seven, eight, nine, ten, and eleven, respectively.

In my view, concepts relating to role theory are a crucial aspect of integrating object relations theory and group psychodrama (See chapters three, four, five, and six). Connecting object relations theory and psychodrama as a methodology in group psychotherapy facilitates exploration of the past and the present in order to plan the future. Enactments in the group context provide a way to externalize problematic internalized scripts and schemas about the self and interpersonal relationships. Review,

revision and rehearsal of new roles and relationships can contribute to creative change in the 'drama' of life. This connection makes *The Inner World Outside* a key text for a model of life review and psychodrama in an intergenerational context in counselling and psychotherapy.

Creating the Democratic Space

To know ourselves we need to know others. To know others we need to know ourselves. (Watzlawick, Beaven & Jackson, 1967)

So how can a democratic space be constructed for the life review enactments in the group counselling context? And what are the implications of creating safety in the container as it relates to dialogue, communication, and emancipatory action? Westwood & Wilensky (1996) expand the theory and methods of classical and neoclassical psychodrama by focusing on the development of safety in the group "container" (Bion, 1969; Westwood & Wilensky, 1996). The ideas of Moreno (1971) relating to "practical democracy, interpersonal freedom, and interactive creativity" (Blatner, 1989, p. 563) are put into practise.

The principles of inclusion, control, and intimacy (Dimock, 1976; Borgen, Pollard, Amundson & Westwood, 1989) provide the building blocks for a safe container. Inclusion focuses on belonging in which the leader and group members identify goals and objectives for collaborative learning. Personal control is also essential for a safe group climate; the leaders sets norms and models skills that ensure safety and personal control. The trust and intimacy principle enhances self-disclosure; group members deepen their understanding of self due to being understood by others. The group becomes a mirror for viewing the self scripts and stories. Moreover, Birren & Deutchman (1991) and de Vries

et. al. (1995) have similarly drawn attention to the importance of confidentiality, non-judgmental participation, and group cohesion in guided autobiography.

Research Connection Life Review and Dramatic Enactments

Dramatic Performance and Life Review

Boggs & Leptak (1991) explore the use of dramatic performance to facilitate life review in a group of active older adults. "Life Review is a process of self-assessment and reintegration" (p. 239). The theatre performance of *A Grandparent's Scrapbook* focusing on issues and dilemmas relating to aging, was used to facilitate life review. Structured tape recorded interviews were conducted with 13 audience members (three men and ten women; mean age 75 years old) who volunteered to participate in this research.

Content analysis of interview transcripts showed that most participants found the themes and issues in the *Grandparent's Scrapbook* relevant to their life experiences. As well, these dramatic enactments seemed to facilitate life review. Two thirds of the participants indicated they did not engage in reminiscence. However, in response to questions about the present, these same participants referred to decisions and events from the past. Themes from all three types of reminiscence were evident – including informative, evaluative, and obsessive reminiscence. The content of life review focused on regrets, conflicts, and accomplishments. Most of these older adults had overcome traumatic events. There was only one instance of obsessive reminiscence. Moreover, for some, life review facilitated by dramatic enactments contributed to a sense of meaning and purpose in life. However, these results are inconclusive due to small sample size and the homogenous socioeconomic status of this group.

Psychodrama and Reminiscence

In this pilot study, Martin & Stepath (1993) evaluate the use of psychodrama using two types of reminiscence in group psychotherapy for a geriatric psychiatric population in an institutional setting. Reminiscence in the traditional verbal format and reminiscence with the addition of psychodrama techniques, were evaluated. The psychodramatic techniques included: the encounter; concretization of events; and role reversal, in the reminiscence groups. This study combines clinical and research agendas in psychotherapy in a 21 bed psychiatric geriatric unit in a major medical centre. Few studies have compared the efficacy of psychodramatic techniques with other therapeutic interventions such as reminiscence in group psychotherapy. As Martin & Stepath (1993) emphasize

[The] overall purpose was to determine if psychodramatic techniques, particularly enactment of encounters, concretization of scenes, and role reversal could be applied effectively with elderly patients in an inpatient psychiatric unit in which the orientation was biological-medical. (p. 140)

Group leaders selected participants from the geriatric psychiatric unit just prior to the beginning of each group session. This selection was based on the willingness and functional ability of the person to participate in a reminiscence group. In total 53 geriatric patients (40 women and 13 men) from 62 to 87 years of age were selected for this project. Ninety-five percent of the women and seventy-six percent of the men had a diagnosis of depression. The remaining patients were diagnosed with schizophrenia, bipolar disorder, and dementia. Group members participated from one to eight times in the reminiscence groups.

Three leaders evaluated the activity level, the performance and the process in both the psychodrama and the verbal reminiscence groups. These groups were held for one hour on a weekly basis over a ten month time period. In the initial six months there were twenty group sessions. As well, there were fourteen group session during the last four months of the project. Moreover, the psychodrama and the verbal reminiscence format were alternated for each session of the group.

This evaluation was based on the leaders appraisal of performance in narrative descriptions, computer monitoring, and ratings on the Group Behavior Assessment Scale (G.B.A.S.). For example, in the G.B.A.S. eight dimensions of group performance are rated on a four point scale. A rating of one indicates less functional behavior whereas a rating of four indicates more functional performance on each dimension. These dimensions include affect, anxiety, concentration, and frustration along with interaction, orientation, participation, and physical activity. Results implied that the psychodrama group showed higher levels of performance in physical activity and group interaction.

Psychodrama and Life Review

Sheryl Nordin (1987) describes the use of psychodrama as a therapeutic method for elderly clients in a nursing home setting. In this therapeutic intervention, psychodrama is used to facilitate life review in the elderly. Six clients (five women and one man) between 60 and 86 years of age, are referred to therapy. Presenting problems for these elderly clients include: anxiety, compulsive behavior, depression, grief, and loss. Classic psychodrama along with techniques such as warm up, empty chair, role training, role reversal, and future projection are used. The beneficial outcomes are described (See Table 2.1).

The results of this study are inconclusive due to the small sample size and methodological shortcomings. The results are based on observation of the therapist. There is no evidence of quantitative or qualitative data. For example, interviews with these clients to understand their experience in psychodrama are not evident. Clients reported decreased depression and isolation, along with acceptance of grief and loss. However, this study suggests that using psychodrama as a means to facilitate life review in elderly clients could be an important avenue for future research and practice.

Table 2.1: Psychodrama and Life Review

NAME	AGE	PRESENTING PROBLEM	PSYCHODRAMA INTERVENTION	THERAPEUTIC BENEFIT
Louise	70	anxiety, grief, loss	Classic psychodrama	acceptance of loss
Evelyn	84	depression, anxiety	Warm up	decrease depression; increase spontaneity; less crying; fewer complaints
Edna	60	compulsive behavior; excessive timidity	Empty chair	facilitate life review; decrease isolation
Ruth	71	depression; not share feelings	Role training	sent a letter of appreciation
Roy	86	physical loss; stroke, paralysis; verbally abusive	Future projection	acceptance of loss; died 2 months later

Source: Nordin, Sheryl (1987). Pp. 53-60

Research studies connecting the two modalities of life review and psychodrama are difficult to find; however, the study by Boggs & Leptak (1991) in working with groups of older adults found that dramatic enactments, for some participants, contributed to a sense of meaning, and purpose in life. As well the study by Martin & Stepath (1993) in comparing two groups (psychodrama and reminiscence) found that the psychodrama group showed higher levels of performance in interaction and physical activity. Clearly, there is a need for further studies examining the interplay of life review

methods with group enactments. My doctoral study investigates the degree of personal and professional change as a consequence of engaging in life review enactments in the context of group psychodrama. Now I will describe the field study methodology. I used an ethnographic, reflexive approach for this field study.

Problem Statement

With Moody's (1993) call for a critical gerontology in mind, I explored life review -- including aspects of guided autobiography and group psychodrama -- as a means of engaging in transformative learning. Exploration focused on a method of intergenerational group counselling in an academic setting. The first phase of my research focused on an ongoing literature review of guided autobiography, life review and reminiscence, along with group enactments in psychodrama, as it relates to successful aging. In the second phase, a field study, I examined how co-researchers who engaged in life review -- including guided autobiography (Birren & Deutchman, 1991) and various types of reminiscing (in Watt & Wong's taxonomy, 1991) -- benefit (or not) from enacting a critical life event in group psychodrama, as it relates to transformative learning and successful aging.

CHAPTER THREE: THE FIELD STUDY: AN ETHNOGRAPHIC APPROACH WITH AN EMPHASIS ON REFLEXIVITY

Methodology and Method: Shifting the "Research Gaze" to Reflexivity

We must remain aware of the fact that as long as absolute truth is not accessible to us (and it will never be), relative truths have to function as mutual correctives. Approaching the one truth from various sides, sometimes even in opposite directions, we cannot attain it, but we may at least encircle it. (Frankl, 1985, p. XIII)

The whole of science is nothing more than a refinement of everyday thinking. (Einstein, 1936)

Connecting Across Paradigmatic Boundaries

Choosing a methodology or method to examine life review and group enactments as a model of transformative learning to promote successful aging has been an important, challenging, and emancipatory experience. Researchers must choose a research methodology which closely approximates their own philosophical assumptions, psychological attributes, and personal skills and experience, along with considering criteria related to the nature of the problem and the audience for the study (Creswell, 1994, p. 8-9). An additional challenge is choosing a methodology that is relevant for investigating "outside research" and "inside research" (Smith, 1994) in educational gerontology. I chose an ethnographic approach with an emphasis on interpretation and reflexivity in research (Hammersley and Atkinson, 1983, 1995) in response to this

challenge.

Shifting the “research gaze” to interpretation and reflexivity in ethnography provides a model that meets the criteria relating to philosophical assumptions, personal style, and the problem for study, in an ongoing exploration inside and outside research. This method is consistent with the “hermeneutic circle” in storying and restorying our lives (Kenyon & Randall, 1997). As well, it provides a conceptual link to communicative action and emancipatory action in transformative learning (Mezirow, 1991). Moreover, focusing on reflexivity facilitates a connection across paradigmatic boundaries of positivism and naturalism in ethnography (Fisher, 1995). Admittedly, the connecting bridge is narrow and a bit precarious and the paradigmatic chasm between positivism and naturalism is wide and deep.

At the turn of the twentieth century positivism and naturalism existed side by side in ethnographic research at the University of Chicago. With the rise of behaviorism there was a shift in the balance. The pendulum swung far in the direction of positivism. In social science research in the United States positivism became the predominant model. In the search for cause and effect, the use of experimental, quasi-experimental and survey research methods, along with statistical analysis and quantification of evidence, took precedence. With this turn of events paradigmatic boundaries between naturalism and positivism became entrenched.

Presently the pendulum is swinging in the opposite direction toward ethnography and field work - albeit in slow motion! Tension between naturalism and positivism along with critical theory is evident in modern ethnography. There are a number of theoretical perspectives that underpin ethnography, such as symbolic interactionism,

ethnomethodology, cultural and cognitive anthropology, feminism and critical theory - to name a few (Atkinson and Hammersley, 1994). Focusing on reflexivity and interpretation in an ethnographic approach contributes to connecting across the paradigmatic chasm separating positivism and naturalism. With this in mind, the methodological assumptions of ethnography are discussed in the next section.

Methodological Assumptions: Ethnography As An Approach To Social Research

There is lack of agreement about whether ethnography is a research method or a philosophical paradigm. This makes defining ethnography problematic. Atkinson and Hammersley (1994) describe ethnography as “a form of social research” (p. 248) which relies on participant observation. This approach to ethnographic research focuses on exploring a phenomenon in a holistic manner rather than testing a hypothesis about some aspect of it. Selecting a single case or a small number of cases that are either typical or critical is another characteristic of ethnographic studies. Data collection is unstructured in that categories for data collection are not established prior to entering the field. Moreover, data analysis leans heavily on interpretation, verbal description, and explanation which capture the meaning of experience, events, and actions. As Atkinson and Hammersley (1994) point out this form of social research relies on

[a]nalysis of data that involves explicit interpretation of the meanings and functions of human actions, the product of which mainly takes the form of verbal description and explanations, with quantification and statistical analysis playing a subordinate role at most (p. 248).

It was this interpretive, reflexive approach to research that I used in this field study exploring life review using aspects of guided autobiography (Birren & Deutchman, 1991)

and group psychodrama (Westwood, 1997).

The Distinction Between Qualitative and Quantitative Research

In contrast, Schumacher and McMillan (1993) make a distinction between quantitative and qualitative research design. Ethnography is classified as qualitative research. The distinction is made on seven dimensions including: philosophy, purpose, method, prototypical study, role of the researcher, importance of context, and data presentation (see Table 3.1). Ethnography and historical analytical research are reviewed as prototypical qualitative studies. In particular, ethnography is described as “the prototypical study of ongoing events” (p. 15) in qualitative research. This division takes on the dimensions of paradigmatic boundaries. Rather than connecting across paradigmatic boundaries this distinction seems to widen the chasm between positivism and naturalism.

Table 3.1 Distinction Between Quantitative Research and Qualitative Research

Dimensions	Quantitative Research	Qualitative Research
1. Philosophical Assumptions	- logical positivist - a single objective reality	- naturalistic - phenomenological - multiple realities - socially constructed.
2. Research Purpose	- explanation: cause and effect - establish relationships	- understanding the phenomenon - from the participants perspective
3. Research Method and Process	- pre-established design	- emergent - case study design
4. Prototypical Studies	- experimental - correlational	- ethnography - historical analytical
5. Researcher Role	- detached from study	- immersed in situation
6. Importance of Context	- context free generalization	- context- bound generalization
7. Data Presentation	- statistical results/numbers	- narration with words

Reference: Schumacher and McMillan, 1993, p. 14 - 15.

Shifting the Focus to Interpretation and Reflexivity

Focusing on interpretation and reflexivity -- major themes in ethnographic field work -- serves to connect across boundaries of positivistic and naturalistic inquiry providing a model for collaborative interdisciplinary research. As mentioned earlier, positivistic and naturalistic modes of inquiry existed side by side at the Chicago School. In fact, the theme of reflexivity originated at the Chicago School with the work of George Herbert Mead and John Dewey (Crowley, 1982; Hammersley and Atkinson, 1983). Reflexivity is a central methodological assumption in symbolic interactionism. "The act of research is just as much a part of symbolic interaction as the relations being studied" (Fisher, 1990, p. 128).

The philosophical differences in positivism and naturalism underscore the significance of this pivotal shift in thinking relating to reflexivity in ethnographic research. According to Fisher (1995), positivism embodies the philosophical assumptions of natural science including: empiricism, quantitative methods, and external realism. In contrast, naturalism focuses on a humanistic, interpretive, qualitative, internal, and phenomenological approach. The shortfall of both positivism and naturalism is the failure to recognize that the researcher is an inseparable part of the social world being investigated (Fisher, 1995; Hammersley and Atkinson, 1983). As Hammersley and Atkinson (1983) emphasize

All social research is founded on the human capacity for participant observation. We act in the social world and yet are able to reflect upon ourselves and our actions as objects in that world. By including our own role within the research focus . . . we can develop and test theory without placing reliance on futile appeals to empiricism, of either positivist or naturalist varieties. (p. 25)

Positivist and naturalistic methodological assumptions are equally important approaches in relation to investigating social phenomenon if we are to “encircle” the truth (Frankl, 1985). Focusing on our reflexive and interpretive role in the research process facilitates inter-disciplinary collaboration in research. As well, it could prevent the research pendulum from swinging too far in the direction of naturalistic inquiry in a backlash against positivism. Habermas (1991) emphasizes the importance of both explanation and interpretation in social science along with a cautionary note against “absolutizing the interpretive approach” (p. VIII).

Rhetoric and Representation: Crisis and Confrontation

What is the crisis of representation in ethnographic research? What are the implications of the "rhetorical turn" for ethnographic researchers? Denzin and Lincoln (1994) identify a double crisis of representation and legitimization which has major implications for ethnographic researchers. The essential feature of the crisis of representation is the challenge to the authority of ethnographers in relation to rhetorical representation in texts - or in written accounts of ethnographic field work. Similarly, the crisis of legitimization strikes at the core methodological assumptions in ethnography. The legitimacy of credibility, reliability, validity, and generalizability -- core assumptions in both positivistic and naturalistic modes of ethnographic inquiry -- are challenged. For example, the work of classic ethnographers, as represented in texts, is dismissed in the following manner

The myth of the Lone Ethnographer depicts the birth of classic ethnography. The texts of Malinowski, Radcliffe-Brown, Margaret Mead and Gregory Bateson are still carefully studied for what they tell the novice about field work Today this image has been shattered. The works of the classic ethnographers are seen by many as relics from the colonial past. (Rosaldo, 1989 cited in Denzin and Lincoln, 1994)

In contrast, Atkinson and Hammersley (1994) view the issues relating to rhetoric and representation along with the implications for ethnographic researchers, in a more positive light. The "rhetorical turn" is viewed as part of a broad movement in social science that enriches ethnographic research rather than as a crisis of representation. The feminist and post-modern critique relating to authority and authorship in textual

representation is a welcome challenge. As these authors emphasize

In recent years the literature on ethnography and participant observation has been enriched by a growing corpus of reflections on the rhetoric of ethnographic accounts . . . including the relationship between authority and authorship and indeed the connection among rhetoric representation and logic generally. (p. 254)

The challenge and the controversy relating to rhetoric and representation enriches ethnography. However, from the standpoint of a researcher this greatly complicates the task of choosing a methodology and method for exploration of successful aging inside research and outside research. In light of this controversy, core assumptions relating to credibility, reliability, and validity are a crucial component of this ethnographic field study.

An Ethnographic Approach: Credibility, Reliability, and Validity

Focusing on reflexivity using an ethnographic approach provides a methodology for negotiating the “rhetorical turn” while engaging in research that is credible. According to Fisher (1995) credibility, reliability, and validity are major methodological considerations in relation to the “craft” of ethnographic field work. Using an ethnographic approach enhances internal validity. Issues relating to validity have implications for the accuracy along with the generalizability of conclusions. Internal validity refers to

The accuracy with which the description of particular events (or set of such descriptions) represents the theoretical category(ies) that it is

intended to represent . . . and capture the reflexive features of these events.

(Fisher, Lecture, January 19, 1995)

In an ethnographic approach, triangulation of sources of evidence (including participant observation, ethnographic interview(s), and document analysis) contributes to accurate description and interpretation. As well, engaging in active listening and empathic understanding “captures reflexive features.” In essence, putting oneself in the other person’s shoes in a reflexive manner contributes to accurate interpretation of the meaning of his/her experience. Moreover, careful selection of critical cases along with an emphasis on theoretical framework(s) increases external validity. In light of the “rhetorical turn” this emphasis on validity is crucial.

An Ethnographic Emergent Design

Site Selection

In this field study it was important to select a site which offers a course or workshop in advanced group counselling and psychodrama methods for graduate students and professional practitioners. A second important consideration was that the psychodrama group could be an intergenerational design, so contributions to growth and change would be in both directions to enhance community development. A third criteria was excellence in leadership to ensure a democratic space to enhance transformative learning. A fourth and final consideration was that the site be accessible to the researcher and the supervisory committee. The ideal site, which met these criteria, in my experience, was the three day Group Counselling and Psychodrama workshop offered to graduate students and professionals through the Department of Counselling Psychology and the Distance Education Office in the Faculty of Education at the University of British

Columbia. This workshop is held two to three times per year at the Vancouver School of Theology or in the Graduate Student Centre, on the university campus.

The site selected for this study, was the advanced group and psychodrama workshop. It was advertised as "role enactment approaches in advanced group work: a three day workshop for practitioners" (see Appendix C). The dates, times, and places, along with the leaders and participants, will be briefly described.

The dates and times of this workshop included: Thursday, September 19, 1996 (7:00 p.m. to 10:00 p.m.); Friday, September 20, 1996 (9:00 a.m. to 7:00 p.m.); and Saturday, September 21, 1996 (9:00 a.m. to 5:00 p.m.). Two magnificent churches, off campus in downtown Vancouver, were selected as the setting(s) for the group enactments. Christ Church Cathedral was the setting for the Thursday evening psychodrama. And St. John's United Church provided a sacred space for the next two days of 'drama' in the advanced groups. The leaders, Dr. Marvin Westwood and Dr. Patricia Wilensky, are recognized for their expertise in life review, psychodrama, and advanced group counselling and psychotherapy. The twenty participants selected for the workshop were graduate students or professionals in practice.

The Role of the Researcher

In an ethnographic emergent design the researcher is "immersed" in the research project. In this field study as the researcher (a doctoral student), I was immersed in every aspect of this research project. I took the role of participant observer in the advanced group counselling and psychodrama workshop. However, in this model, data collection and data analysis is an interactive ongoing process. My role was reflexive and

collaborative. I engaged in collaborative learning with the leaders and co-researchers in this life review enactment research project.

A Critical Case Study: The Select Sample of Co-researchers

This was a critical case study (Schumacher & McMillan, 1993). The seven co-researchers invited to participate in this study were a small highly select group of four women and three men, actively engaged in post graduate studies and/or professional practice. The members of this select group were highly intelligent, skilled, and motivated people who are role models for the phenomenon being evaluated – namely, successful aging. The age range was forty to fifty seven years of age. These co-researchers model excellence in first or second careers including: journalism, education, counselling, and administration. Education and counselling are highly valued by the co-researchers. All of the co-researchers have one undergraduate degree. Three co-researchers have master's degrees. And three co-researchers are enrolled in master's programs. Moreover, two co-researchers are engaging in doctoral studies. Clearly, this is a highly select, intelligent, motivated group of co-researchers that model successful aging.

Each co-researcher could be a case in their own right. However, Stake (1994, 1995) suggests that the type of case study chosen depends on the purpose for studying cases. He identifies three types of case study. The first type is the intrinsic case study. The researcher is interested in one person or case. Each co-researcher could be an intrinsic case. The second type is the instrumental case study. The purpose of the research is to enhance insight about a phenomenon or refine a theory. The instrumental approach fits with my purpose for selecting cases. The third type is the collective case study. This is an extension of the instrumental type to a number of cases. The

instrumental and collective approach inform my decision to select the seven co-researchers as cases to explore life review, group enactment, and transformative learning.

The Life Review Pilot Project

In the preliminary planning of the research and research design all of the co-researchers (with the exception of Co-researcher Number Six) along with the two leaders attended a three day life review pilot project. I was the leader for this preliminary project. My co-leader was a social worker enrolled in the Master's program in Adult Education. This project was held at the Graduate Student Center on the University of British Columbia campus three weeks prior to the advanced group and psychodrama workshop. The guided autobiography (Birren and Deutchman, 1991) format – including themes relating to branch points, family, career, death and dying, and meaning in life provided a structured group based approach for participating in life review. See Appendix F for the description, agenda, and themes of the life review pilot project.

Data Collection and Analysis

Data is obtained from four sources: document analysis, informal observation, formal observation, and ethnographic interviews. Data was based on life review enactments in the context of group psychodrama. In this study, ethnographic open-ended interviews with co-researchers were conducted (and tape recorded) following the workshop during three and six week follow up sessions.

Moreover, inductive data analysis is a major theme in an ethnographic reflexive approach. It is imperative that data collection and data analysis, an interactive process, be conducted in a systematic manner. Identifying sensitizing concepts, coding the data and building a theoretical model, emerges throughout every phase of ethnographic research.

Frequency, distribution and typicality of themes across sources is an important consideration in data analysis. Careful selection and constant comparison of themes and meticulous coding of data, along with triangulation of sources of evidence contributes to increased accuracy of description and representation of phenomenon (Fisher, 1995).

In this field study, data collection and data analysis were an interactive ongoing process. Triangulation of sources in data collection and analysis included the following: document analysis; informal observation; formal observation; and ethnographic interviews. In formal observations, the life review enactments in the group context were videotaped and audio-taped. As well, I documented my observations in four books of field notes. The ethnographic interviews were audio-taped. Each co-researcher was interviewed twice at approximately three and six weeks following the psychodrama workshop. The ethnographic interview schedule is semi-structured with open ended questions (see Appendix D). These audio-taped interviews were transcribed for analysis.

The Question

Has enacting the critical life event altered your awareness, experiencing, thinking, reflecting and meaning in any significant way? If yes, in what way - please explain.

Major Issues and Limitations

Possible Threats to Reliability and Validity

Possible threats to validity and reliability - along with ethical concerns - are two major issues in this research. Issues relating to internal and external reliability and internal and external validity are a constant concern in designing and implementing qualitative research. Internal and external reliability are concerned with issues of consistency. External reliability refers to reliability in design. The focus of reliability in

design is to describe and define details of the design so it can be replicated. The researcher describes in detail: researcher role, informant selection, social context, data collection/analysis, and analytical theoretical assumption (Schumacher, McMillan, 1993, p. 386). Based on this criteria, this research design rates high in external reliability.

In contrast, internal reliability refers to reliability in data collection. To minimize threats to internal reliability the following safeguards were included in data collection: verbatim accounts, low-inference descriptors, mechanically recorded data (videotaped and audiotaped data), participant researcher, member checking, participant review, and negative case data (Schumacher and McMillan, 1993, p. 387).

Similarly, issues relating to internal and external validity have important implications for extending understanding from this case study. Validity relates to issues of generalizability. To add to internal validity I established an empathic climate characterized by trust and respect, and engaged in active listening, in order to recognize and document participant meaning. Sampling strategies and the theoretical framework(s) can increase external validity as it relates to "comparability" and "transferability." I have added triangulation of measurement, to increase external validity.

Ethical Issues

The overarching concern in this research study is to protect the rights of participants by protecting them from mental and/or physical discomfort or harm. Informed consent forms and an explanatory letter are found in Appendix B. I received formal approval for this research from the supervisory committee and the ethics committee at the University of British Columbia to conduct this research. Emphasis was placed on confidentiality in the guided autobiography and psychodrama group.

Moreover, arrangements would have been made for referral if therapeutic intervention was required by participants in this field study.

CHAPTER FOUR: EVIDENCE FOR COMMUNICATIVE ACTION AND EMANCIPATORY ACTION

None of us can help the things life has done to us. They're done before you realize it. And once they're done, they make you do other things until at last everything comes between you and what you'd like to be, and you've lost your true self forever. (O'Neil, Eugene, 1988)

Introduction

This research project explored how a model of life review plus enactment(s) in the group context contributes to transformative learning. Co-researchers, graduate students and professionals in practice engaged in life review enactments in the context of group psychodrama. Themes relating to communicative and emancipatory action, major domain(s) of transformative learning (Mezirow, 1991, 1998), emerged from data analysis in this project. Six major themes, including four process themes and two content themes, emerged. These themes include: 1) the reflexive reconstruction of the self; 2) co-construction of the meaning of experience; 3) moral betrayal and social injustice; 4) leadership and creating a democratic public sphere; 5) action planning: individual and social action; and 6) dreams as a template for action (See Table 4.1 and 4.2 in Appendix E).

Theme One: The Reflexive Reconstruction of the Self

This theme focuses on the reflexive reconstruction of the identity of the self as it relates to enhancing personal agency and self actualization in personal and professional

roles and relationships. In reflexively reconstructing the self, the individual engages in critical self reflection in the collaborative communication processes in the group. This is emancipatory action. Focusing on reflexive reconstruction of the self, shifts the gaze to the co-researchers' subjective reinterpretation of frames of meaning about the self.

In this project, thoughts, ideas, feelings, and behaviors contribute to incremental or all encompassing shifts in self awareness and self actualization. This new information that comes to light in the research is primarily a function of: (a) enhanced self awareness of the co-researchers; (b) collaborative input from the leaders; and (c) communication with significant others cast in strategic roles. All of the co-researchers reported changes in the frames of meaning relating to the self. There are 159 instances of this category in the interview data about reflexivity and reconstruction of the self. The sub themes that illuminate these changes relate to enhanced personal agency and self actualization. These sub themes include: taking risks and responsibility; reflexive awareness of the body; enhanced self esteem and empowerment; along with resolution, restoration, integration, and self actualization.

Giddens's (1991) Model: The Reflexive Reconstruction of the Self

In order to enhance personal agency, Giddens (1991) -- relying on Rainwater's self therapy -- provides a model for the reflexive reconstruction of the self. Rather than being swept along in the turbulence of personal, professional, and societal change, the individual can be agentic promoting "social influences that are global in their consequences and implications" (p. 2). Awareness of sociocultural context along with choices in the life style and life planning are major aspects of the "reflexive project" of the reconstruction of the self identity.

In essence, Giddens (1991) identifies ten aspects relating to reflexivity and reconstruction of the self which can enhance personal agency and self actualization. The first aspect relates to the reflexive projects of reconstruction of the self. Put simply, we are agentic in that we are "what we make ourselves" (p. 75). A second aspect identifies a trajectory of development including the past, present, and future. In Giddens (1991) words, "The individual appropriates his [her] past by sifting through it in light of what is anticipated for an (organized) future" (p. 75).

In this view, the third and fourth aspects of reconstruction of the self relate to the continuity, coherence, and personal agency. On the one hand, the individual engages in a continuous process of "self interrogation." The focus of self interrogation is not just to understand the past but to plan future goals and actions. On the other hand, self interrogation can contribute to review and revision in order to preserve a coherent self identity and personal narrative.

Personal agency, in engaging in the process of self actualization, is implied in a number of subsequent points about reflexivity and development of self identity. In the fifth place, Giddens (1991) points out that self actualization implies control over time and space. Connecting the past, present, and anticipated future implies control. The sixth point relates to reflexive awareness of the body as it contributes to "grasping the fullness of the moment" (p. 77). Awareness of the body as an action system enhances agency and self actualization.

Moreover, the following three aspects of self actualization relate to personal growth and agency. The seventh aspect identifies planning and personal risks as contributing to growth and self actualization. An eighth point is that reflexive awareness

of the authentic self is the “moral thread of self actualization” (p. 78). Giddens (1991) adds a cautionary note “to recover or repeat” (p. 79). Similarly, the ninth aspect relates to planning and facing risks and losses in life’s transitions. And the tenth point is that the reflexive reconstruction of the self and the integration of experience is within the frame of reference of the individual. As Giddens (1991) points out, the individual is agentic because “transitions are drawn into, and surmounted by means of, the reflexively mobilized trajectory of self actualization” (p. 79).

Sub Theme: Risks and Responsibilities in Planning the Action.

Co-researcher Number Two was highly motivated to do an enactment. In her words “my motivation to go - was that I had something to enact.” However, there was an underlying awareness of the risk(s) and responsibility(ies) of enacting a critical incident in group psychodrama. Trust in Leader One’s competence along with his ethical commitment in practice, was a major consideration in weighing risks and responsibility in this enactment in group psychodrama (see Co-researcher Two’s comments about ‘impact of leaders’).

As well, Co-researcher Number Two takes responsibility for recreating the scene for the enactment in the group setting. She thought “long and hard about it.” As she emphasizes:

Yes, I was really clear on what I wanted to do. I thought a lot about it when I look back on it now. I thought about where I wanted the sofa. I got you to bring the telephone. You were very gracious to let me have your ring. In fact, I had gone to sell my engagement ring in the spring, - this spring - and I had thought - in a way I was hoping that the ring hadn’t

sold by September so I could wear it in the enactment. But fortunately it sold because I needed the money. So even down to that I had really thought it through. And I shared it in the enactment itself or at the meeting, that I had thought "Well, I can wear what I was wearing the day of the phone call or the night of the phone call" and I thought, "Oh, I won't remember." Well, I had no problem remembering that outfit down, right down to the red shoes. And I think that was all part of - it just made it real to me. And I wanted it to be real. And it was. (Protocol 2; Interview 1, p. 6, lns. 7-23).

I think if I was a friend or involved in some way with someone who wanted to do an enactment at psychodrama I would really encourage them to think a lot about how they wanted it to be; what props they wanted to have; what they wanted to wear Not just thinking about who in the group you want to join in with you - to be the different roles - but to make it as real as you want it to be. If you are doing something in the living room and you want to bring a plant that is significant in your living room at home - bring the plant to the psychodrama. I would encourage people to do that if they wanted to. (Protocol 2, Interview 1, p.6, lns. 29-39).

I saw that in the way in which I approached the enactment compared to other people. I could see I *really thought long and hard* about it. It was just like "I know what I want to do, let's go." I mean I was so nervous I

could hardly speak. My heart was pounding. ... Actually, you know, that is a very good point. It may have been the actress in me that thinks about costumes and props and knowing your lines (Protocol 2, Interview 1, p. 7, lns. 7-21).

Similarly, Co-researcher Number Three was aware of the risks and responsibility of performing as the protagonist in a psychodrama. She uses a metaphor of “walking on a tight wire.” For her it was a high risk performance. On the one hand, she felt pressured to perform because of her commitment as a co-researcher. On the other hand, she was drawn to the performance in order to enhance personal growth and self actualization. In Co-researcher Three’s words:

Yes. Well, I did one psychodrama before which was just a few months before that was very powerful and I hadn’t done an enactment myself but I was part of one. I was one of the roles. I was the alter ego, in a couple of psychodramas. So, I mean, it was a very powerful experience to go through that with other people. So that sat with me. And I think the ongoing thing about being in this program, too, is that you want to be doing your own work. And so for me it was like walking on this tight wire in a way. It was like, part of me wants to take the risk to fall and part of me -- well the whole book was like walking on a tight wire because it was about your own personal growth as well as gaining skills to work with other people. So part of it felt like I was pushing myself. I was scared to do this. It was risky. And also, I know what it was, the emotional content of those psychodramas that I was involved in was so intense. I think that

scared me, too. Because, when I say it scared me I mean it attracted me as well. But I just don't know if I can do this, I don't know if I can grieve like this or - it's kind of like what you think is expected of you or it's almost like a performance kind of thing so then it's like talking myself out of that or saying everybody's psychodrama is different. (Protocol 3, Interview 1, p. 2, lns. 3-36)

Sub Theme: Reflexive Awareness of the Body in the Action

The question I ask of Co-researcher Two is: "Has enacting the critical life event altered your awareness, experiencing, reflecting, and meaning in any significant way?."

Co-researcher Number Two answers:

I think that from what I've taken from the psychodrama in terms of my experiences. My experience of myself has changed and of who I am has been altered. And that's what I would -- and so I would guess it is the experiencing myself in a difference way as what has changed. So that was related to what you were saying that what I -- one of the most significant moments to me was when I was sitting and talking to D. (Protocol 2, Interview 1, p. 8, lns. 34-41).

I have to go back and watch the tapes I'm not sure when this was. I think it was when I was talking about the ring because D. had said what he broke the engagement - the ring. I said "I should give you back the ring." He said, "It's a material possession, it has no meaning to me, diamonds have no resale value." And that was absolutely devastating and so hurtful, I

can't even express it. Because he had spent hours and hours and hours going down to Spence's Diamonds. First name basis with the sales person. Picking a diamond that was such fine quality. Spent a lot of money just on the stone. And he had a setting that was the two becoming one and it was just such a slap in the face after everything that had gone into this ring. Personally, the ring was not a big deal to me. I didn't really want a solitaire. But D. wanted it and really was his ring, and it was never really my ring and so here he is saying now it's got no meaning to him. And I think it was at that point when I was talking to the person playing D. That I - I have done a lot of crying in my life. And especially over the last two years. And a lot of talking as I cried. I've never had trouble doing both at the same time [laughs]. And at that moment there when I was talking to him, my whole throat ceased completely up. I could not - I felt I was - I couldn't breath - I couldn't speak. I couldn't get a sound out over my vocal chords is how I felt. And I remember being able to remove myself from what was happening and thinking, "Holy man, this is really weird. What is going on?." So I became like a scientist trying to figure out what was happening (Protocol 2, Interview 1, p. 8, lns. 34-44).

No, I didn't feel choked. I just felt I had something to say and couldn't get it out. And so, I remember and I asked the fellow who played D. and he said he remembered it and I tried again and then finally- And I don't know if it was at that point that Leader Two came in, literally, or no, Leader One

maybe said 'Stand up'. And then I was able to speak. And when we were talking in the interview before you said, I said 'it was like I got my voice'. It was something about getting my voice. (Protocol 2, Interview 1, p. 9, lns. 33-44).

I was able in the enactment to become very clear on the fact that what had happened was very wrong and it was plain wrong. And he treated me shamefully and he was cowardly. And you said on Friday 'Your voice came through'. And that is exactly what happened and when I think about that now even though I did cry a lot in the last interview but it's very moving to me because that is exactly what happened. *My voice came through.* It's not that I got my voice. I had it. But it's come through in a new way. (Protocol 2, Interview 1, p. 10, lns. 1-17)

And it came through there and its coming through, I've seen since the psychodrama, in other situations, conversations with people. I've noticed I'm able to say 'that's wrong, what's happening to you is wrong'. (Protocol 2, Interview 1, p. 10, lns. 21-24)

Sub Theme: Reflexive Self Awareness And Self Actualization

In Co-researcher Four's case, enhanced personal integration and self actualization was attributed to the psychodrama experience. In particular, enhanced self acceptance and self esteem strengthen and empower her in her professional relationship(s). From the outset her intentions were to focus on the theme of forgiveness relating to betrayal in an

interpersonal relationship. As it turns out, she never got to the theme of betrayal.

Personal integration and self acceptance were illuminated in this experience.

She emphasizes that:

. . . I haven't even touched on the whole process of forgiveness, what this was supposed to be all about. And I have noticed that, for instance, in talking about M to other people since, I can do it without getting emotionally all tight and involved. It is just telling my story but in a much calmer way. (Protocol 4, Interview 1, p. 14, lns. 21-27)

Yes, that is exactly right. Yes. Without having these emotional stabs going on of hurt. So in this way, I think, to change the term of forgiveness into acceptance and integration is a very good way of putting it. That is right. (Protocol 4, Interview 1, p. 14, lns. 33-36)

Yes, and also to be able to do it in such a way as to actually increase my self esteem. Because having that feeling of never quite measuring up and being lied to doesn't make me feel, or didn't make me feel, valued. It was rather deflating than inflating. (Protocol 4, Interview 1, pp. 14-15, lns. 41, 1-4)

And getting the comments and the reaction of the people who say my enactment [impressed them], as I say, really upped my self-esteem and reduced my self doubt. Which I think has actually had a fair amount of

influence in the way I am professionally, approaching my superiors.

(Protocol 4, Interview 1, p. 15, lns. 8-12)

Co-researcher Number Six describes the integration of his thoughts and feelings about the psychodrama experience as an incremental process contributing to closure. The follow up interview contributed to closure in the integration stage. Describing reflection, integration and action, he says:

Yeah. And it has come in stages. Like I think most psychodramas do in terms of the integration stage and the stuff that goes after. The last interview that you and I had was particularly helpful in terms of being able to integrate what I felt and thought. And it was like a benchmark where it was I kind of pulled it all together and took a little -- not rest -- but kind of opportunity to reflect on what had happened and then went on to integrate it even more. (Protocol 6, Interview 2, p. 1, lns. 19-26)

Right! You know that first emotional reaction. Well, mine is very, very much now a closure. And it is wound up now in a nice package, wrapped and done with. The two examples, the one I didn't use the last time we spoke because it hadn't happened yet. [See action planning] (Protocol 6, Interview 2, p. 2, lns. 1-5)

Moreover, Co-researcher Number Two emphasizes that the learning experience was transformative in the sense of altering her view of herself along with contributing to self actualization.

And so that was a significant learning experience. I mean you have taught me about transformative learning - I don't think I've learned it. I'm getting an understanding of it. So if transformative learning is learning that alters your view of who you are. Gives you - you are more fully you - that is what has happened to me. (Protocol 2, Interview 1, p. 11, lns. 36-41)

Theme Two: Co-Construction of Meaning As A Model of Communication in Action

We had the experience but missed the meaning.

(Eliot, T.S., 1943)

Co-construction of meaning relies on reflexivity and collaboration in the model of communication that contributes to action planning in this project. Co-researchers engage in dialogue and collaborative learning that contributes to the discovery of new meaning. Collaborative communication is a joint venture. This is communicative action. Feedback from the leader(s) and/or significant others in strategic roles contribute to dramatic shifts in frames of meaning and action. Seven of the co-researchers cite 125 instances of this category of collaborative learning. Reframing is evident in collaborative learning about moral betrayal and breaking a covenant. This is a major content theme (See Theme 3). This is a major paradigm shift in meaning.

According to Sawatzky (1998), co-construction of meaning is a key concept in narrative therapy. Restorying is a joint venture, framed as social constructionism in a hermeneutic paradigm. Therefore meaning in a therapeutic conversation is a composite - "Meaning is somewhere between you and me."

Sub Theme: Communication with Two Actors Through Action and Conversation

Evidence for co-construction of meaning emerged from Co-researcher Four's account of her experience as the protagonist in a psychodrama. As the drama unfolded, two people cast in leading roles contributed to new awareness and meaning for the protagonist. The two men were selected to play the two parts of a significant person who had died suddenly. Co-researcher Number Four knew who she would cast in these roles the first evening of the group enactments. Communications with these two actors through actions and conversation contributed to new insights and awareness along with comfort, strength and closure. In her words, describing S's action:

Yes, I will never forget that picture of having D and S stand together, S behind D, and me talking to D always even sometimes Leader One wanted to push S to the foreground, but it just didn't feel right. And me just being able to, again, address myself to the D part. And to the cold part which I so often had to deal with. So, they were absolutely fabulous. The way they played that role it was just - it was exactly what I had in mind. And at the end when it was basically all over and S came and gave me that big long hug, it just felt like such an unconditionally accepting and non-demanding, comforting, satisfying hug from that other part of M. But then still realizing it was actually S, it wasn't M. And then it sort of drew me back into reality. Having that mixture. Coming back from one and going over into the other but being supported by S while I was doing that. And I will never forget that, you know, it was just wonderful. Part of the

experience that without that hug it would have been very different.

(Protocol 4, Interview 1, p. 5, lns. 21-41, p. 6, ln. 1)

As well, Co-researcher Number Four describes how D's comments in the debrief contribute to insight and closure. As she points out:

Yes. When D said about the way I dismissed him and S as actors by simply waving my hand over them and between them and saying that's it out of role and finished. And he commented it was sort of like dismissing the spirit just as I was dismissed with my feelings by M. Sort of just to dismiss it. And I felt that was a very good insight because it really showed that it had been done. No further symbolic acts had to follow. It was done. (Protocol 4, Interview 1, p. 10, lns. 25-33)

Sub Theme: Feedback and Enactments were of Equal Importance

Based on her experience, Co-researcher Number Four emphasizes that the feedback and the enactment were of equal importance. She says, "I think, actually, that the feedback process was just as important as the actual enactment." Feedback that was helpful shed light on her dilemma. It provided insights to help her see clearly and reframe the experience. In contrast, negative feedback - evaluative judgmental comments, contributed to confusion rather than clarity. It is important to note that Leader One blocked the speaker who judged the actions negatively. With these comments, I will provide verbatim accounts from the interview of feedback that comforted along with comments that made her "squirm" with discomfort.

From her journal, Co-researcher Four provides examples of how feedback from audience members that witnessed the enactment clarified [or not] her experience. In the

first example, the comments of a witness contribute to new awareness and clarity. Co-researcher Four says:

And A made a comment about watching my hug with S and she said it was basically, we didn't touch from the waist down. And I again thought that was a really good insight. That it gave me that comment, yes, I didn't - that was not what I was missing the contact from the waist down. It was the contact from the heart and the head and that is what S and I were touching so it actually even for A it felt like an unreal hug but for me it felt absolutely the right thing and I'm actually quite pleased that this is the way that she obviously observed it. Because at the time I had absolutely no awareness of it. (Protocol 4, Interview 1, p. 11, lns. 28-39)

Co-researcher Four goes on to provide another example of comments she viewed as enlightening. She describes the wisdom of one witness. He speaks about the search for the truth of a matter using a metaphor of the bright light that can burn a hole in the paper. As described by Co-researcher Four:

So, again, just to reiterate, I think the comments afterwards are extremely valid and valuable. And P, what P, I have a note here on P ... That, actually, by digging to truth, every minute detail of it which I have a hang to do, I know I am truth-seeker and I have a hang also to dig when maybe I shouldn't dig. And he said that actually that can destroy -- a bright light shining on one spot of paper can actually burn a hole into it. And I thought that was a great analogy he gave me and an insight because maybe I should let, sometimes, bygones be bygones and not dig for every detail

of the truth because it might be a lot more hurtful than is valid or valuable for a relationship or for whatever I am digging for. (Protocol 4, Interview 1, p. 12, lns. 1-13)

And Co-researcher Four goes on to provide an example of the negative feedback. In this case the leader blocked this witness. The negative evaluation made Co-researcher Four “squirm.” Once again, referring to her journal, she says:

And I commented on C’s rather negative comment, so that sort of made me squirm a bit too. Yes, she said she was very, she was feeling physically very angry in her chest. The way I dealt with it and the way I was, she said ‘you are still protecting him’ and she wanted me to be much more angry and much more demolishing of him as a whole person and I just feel, her comment just enforced in me that no, this is absolutely not the way our marriage was. There were many parts to it. And as I said in the psychodrama, I had very many positive experiences, it is just that emotional part of me that didn’t get fed. It wasn’t satisfied but I don’t think that is a reason to demolish everything else with it because that would just be an untruth. And I think as much as I strive for the truth and that includes fairness. (Protocol 4, Interview 1, p. 12, lns. 13-31)

Because, also, it reinforced in me that no, I wasn’t a victim for 30 years. If I had been I could have gotten out of that marriage a lot earlier if I had desired to do so. If it would have been that bad but it wasn’t. So, C’s comment, even though it was negative and jarring, still reinforced in me

that I'm actually thinking along the right track as far as I am concerned.

(Protocol 4, Interview 1, p. 13, Ins. 1-11)

SubTheme: Co-construction of Meaning: Key Roles in the Sculpture

How do others cast in strategic roles contribute or not to the co-construction of meaning? For Co-researcher Number Six, the people he chose for key roles in a sculpture were effective in reframing and address of a moral betrayal. Co-researcher Number Six emphasizes:

Yeah. Yeah. I had very specific reasons why I picked the fellow who played the friend of mine. (Protocol 6, Interview 1, p. 7, Ins. 39-40)

Yes. So, I'm sorry, what was the question? Oh, the people that I chose. This fellow that I chose reminded me very much of him in that he was thin and lanky. He had kind of a beard and was street smart. The person that I had chosen as the individual to kind of represent honesty and ethics, she just struck me as every interaction she had was very authentic. So that's why I chose her, I never had met her before, actually. Of course, I guess in psychodrama that has nothing to do with it. Just how people strike you. And the person I had chosen to play his son, although he certainly doesn't look like a child, reminded me very much as someone who had a lot of terror behind his eyes and that's very much reminded me of this little boy. He has a lot of terror in his eyes. (Protocol 6, Interview 1, p. 9, Ins. 17-30)

Oh, that's right, that's right. That's absolutely correct. I had them sit there because as a jury, that was why I think he shot himself, he virtually everyday of his life felt judged. (Protocol 6, Interview 1, p. 9, Ins. 40-41, p. 10, Ins. 1-2)

And the ... people that I had picked, I had at one point or another encountered them to be judgmental people. I know that is not a very kind thing to say but that was my experience. (Protocol 6, Interview 1, p. 10, Ins. 6-9)

You know the one thing since I've done that, it's funny I feel quite at, like, the loose ends are tied up. That that's it, that I don't feel as though I have a particular yearning to just have five minutes with him. I think I've had my five minutes. (Protocol 6, Interview 1, p. 10, Ins. 36-40)

Hmm-mm. Kind of, like he decided for a whole lot of people what was best. And what was best that he was going to shoot himself. Then his wife got a whole lot of money. Insurance money and all that. In his mind that was a fair enough trade off. And, you know, but it wasn't a fair enough trade off. That was the kind of betrayal that I did feel. (Protocol 6, Interview 1, p. 13, Ins. 35-41)

Sub Theme: The Public Performance and Collaboration with Those Witnessing the Drama

According to Co-researcher Number Six, the public performance is an “important component” in collaborative learning in group enactments. Although like Co-researcher Number Two he is quick to point out that certain group dynamics such as “the double” can distract the protagonist -- interrupting the performance. However, feedback from a group member was important in that it changed his focus in his plans of action. In fact, he would have preferred more feedback in the debriefing. With this in mind, I will quote Co-researcher Number Six.

First, Co-researcher Six emphasizes the importance of doing the enactment publicly. Having the performance witnessed was a crucial component. He speaks about his change in focus in his communication with his late friend’s children. In his words:

Yeah and so, anyhow - I look at him and he has absolutely the same face, the same eyes, and looks just like him. And so I think that’s why when I see him I think whoa - you know, I concentrate on the son but somebody at the psychodrama said don’t forget about the little girl. And I hadn’t really forgotten about her but I made a conscious effort. And see there’s another thing I hadn’t really thought about. See if I hadn’t done the psychodrama ... And it wasn’t a matter of me not necessarily not focusing on her but someone said to me don’t forget about the little girl. (Protocol 6, Interview 2, p. 7, lns. 25-39)

And I didn’t but as a result of that I may have if I hadn’t done it publicly.

And that is another advantage – I just thought of that. Of doing it

publicly. (Protocol 6, Interview 2, p. 8, lns. 1-3)

In the second place, Co-researcher Six comments on his preference for more feedback from group members in the debriefing of the enactment. I asked him, "Was there anything that particularly stands out, somebody else said or added?." He replies:

No. But I think it was very much an abridged version. That we only had a few minutes. So I think if we had had a longer time it might have had more of an impact. Because I was still very much, and I think that is an important component as well. That sort of cooling down time, right after. Because it is very difficult to hear what people are saying. And if you only have five minutes or so. . . Mmm-hmmm [*affirmative*] Yes and I understand why it had to come to such a sudden end because we were out of time. But I think, you know, if I had a preference I would have had an extra, even twenty minutes. If we would have been able to do that. But I recognized that we weren't so that's fine. (Protocol 6, Interview 1, p. 16, lns. 10-30)

Theme Three: Moral Betrayal of What is Right As In Breaking a Covenant

A major content theme focusing on moral betrayal emerges from the process of co-construction of meaning. Four co-researchers reframe experience as moral betrayal. There are 100 instances of this category about moral betrayal. In this case, moral betrayal focuses on betrayal of what is just and right. This is about social and moral injustice! Breaking a covenant, an ethical or moral commitment, sanctioned in the public sphere is a moral betrayal. Feelings of shame, humiliation and guilt, along with anger and indignant rage, are responses to moral injustices of this kind - betrayal of what is right (Shay,

1994). Co-researcher Number One introduced me to the concept of moral betrayal and Jonathan Shay's (1994) book *Achilles in Vietnam*, in our conversations prior to the enactment. We discussed this again in the interview. Our conversation follows:

Researcher: Yes. And I remember in one of our conversations before you had referred to a book that I have since purchased, *Achilles in Vietnam* ...

Co-researcher One: It is a good book.

Researcher: And you were mentioning that idea about moral betrayal. About what one rightfully deserves and we were both thinking about that then as a theme in your enactment.

Co-researcher One: Yes. The sense of moral betrayal was key around my first wife's dad. That was all I saw as a moral betrayal on many levels by many people. And so I had been. I think before I thought of it that way I had felt just more helpless about it. It's seeing it as more of a moral issue as having levels of responsibility, sort of, dispersed throughout. People in your life, as well as, institutions that gave me a sense of, sort of, validation and hanging onto my anger and bitterness about some of the things that I saw happen to her. I think we could also relate it to the issue of my own mother's, sort of, relational treatment of me growing up. (Protocol 1, Interview 1, p. 4, lns. 6-40)

Sub Theme: This Was Not a Break Up. It was Breaking a Covenant

Co-construction of meaning with feedback from Leader Two enabled Co-researcher Two to reframe her critical experience as breaking of a covenant. According to Co-researcher Two,

I would have taken what [Leader Two] said. Somebody had said something about 'Break ups' and she said 'Let's not be confused here. This was not a break up. This was the breaking of a covenant.' And she said 'Covenants can be unraveled but to break a covenant, the gods don't smile on that'. (Protocol 2, Interview 1, p. 17, lns. 1-7)

And what I especially appreciated in a secular conference the bringing up of a covenant because as a Christian I have a deep, I know that I love a God of covenant. And He, in the Bible, God says I will never break a covenant with you. And you may be faithless but I will be faithful because I can't deny myself. So God is incredibly faithful and we are created in his image. So we are created to covenant, people who keep covenants. I think that is why divorce is so painful. Because it is inherent in our spirit in who we have been created to be. To be people of a covenant. (Protocol 2, Interview 1, p. 17, lns. 18-28)

I'm not by this saying, meaning to say, you know, anybody who divorces is terribly, you know, should be condemned to hell. I'm saying that there is a cost for that because it goes against our nature of how we were created. It's painful. And unravelling versus breaking are two different things. I do want to, I would like, actually, [Leader Two] to hear this on the tape, in the transcription of this section. But I do mean to thank her myself, personally. It was extremely helpful and I will never forget her for

that. There are some things in life that you, like the psychodrama for sure will be a key event in my life. Until I die. And I think what [Leader Two] said will also be, I will never forget it. (Protocol 2, Interview 1, p. 17, lns. 28-40)

Yes. Exactly. It was a single outstanding moment. And what I appreciated was that moment of -- that was a teaching moment for people who could hear that or who wanted to hear that, or who were inclined to hear that. She was bringing something very important to consider -- covenants. And you don't usually hear that in the counselling world. In a secular world in anyway. You would hear it in a Christian church, in a Bible study, with other Christians. But it was really wonderful for me to hear that. It is exactly how I experienced it. I've had other relationships that have broken up. I have never had anything as devastating as this. And I realized in the Old Testament when you were engaged you were considered married. And I certainly considered myself married to D. in my heart. I was waiting for the actual ceremony and the blessing of - public blessing of that. I already felt blessed in it by God. And so, the breaking of that - and it was a cruel, it was cruel severing that happened by D. Versus coming to me and saying, 'I am so sorry, I can't marry you and I'm going to have to break this engagement'. And that would have been an example of unraveling where you can talk about and participate in it. (Protocol 2, Interview 1, p. 18, lns. 3-24)

Sub Theme: Collaborative Learning in the Drama

In the co-construction of meaning, Co-researcher Number Seven identifies strongly with the first enactment in the psychodrama project. Identifying with the theme of moral betrayal and breaking of a covenant is one focus of the co-construction of meaning. As well, she identifies with the funeral scene as if it is the burial of her father. These self realizations are “sobering but liberating.”

And I could identify so strongly with what he was doing there. With a number of the characters in his enactment where he was asking, he was telling them to be quiet, he was telling them to go away and then he had to go to his father’s funeral. . . . Yeah, yeah. His relationships with his mother and his aunt, he was able to tell them to back off. That gave me the courage to tell someone in my life to back off. And there was anger. He was angry. And I am angry. I have absolute rage for a particular person in my [life] who I have allowed to treat me poorly. (Protocol 7, Interview 1, p. 11, lns. 9-23).

And of course, _____ was a young child so he wasn’t able to mold that and to be an agent for himself in changing that as a child but he was certainly able to do it as an adult. And I’m an adult and I can have the power to make changes in my life as well. So when people are crossing my boundaries, I can say no, no more you can not do that if you want to relate to me. So that was very enriching to see him develop the roles of his mother and his aunt and his various other characters. And I got to play

the role of _____, I think they called him. It was one of the characters that was going to take _____ off and show him a good time. And so he set up all these characters that were really feeding him, that weren't nurturing him the way he needed to be nurtured. And he was able to tell them exactly where they had betrayed him and also where they had made mistakes. And just gave me the courage to say that to some people . . ."

(Protocol 7, Interview 1, p. 11-12, lns. 1-2).

Theme Four: The Impact of the Leaders in Co-constructing the Democratic Public Sphere

It is from numberless diverse acts of courage and belief that human history is shaped. Each time a man [woman] stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance. (Kennedy, 1967, p. 25).

Leadership skills, strategies and style are highly rated as a major component in the success of the group enactment project. The impact of the leaders is a salient theme across the narratives of all the co-researchers. There are 99 instances of the importance of the skills and the strategies along with trust of the leaders. The leaders are perceived as crucial to the development of safety in the group. Building the container and fostering trust among members is viewed as crucial to the high quality of the enactments and the success of this project. The leaders foster safety and support. They model inclusion, control and trust (Westwood & Wilensky, 1996). The impact of the leaders include both:

(a) skills and style, and (b) strategic statements or actions. Co-constructing the democratic public sphere is a strategic, collaborative, action oriented process for the leaders. It is a crucial process for the success of the psychodrama project.

Sub Theme: Building the Container

First and foremost, the leaders provide safety and support in the planning, the action and the debriefing phases of the group enactments. All of the co-researchers speak about issues of safety and trust in the leaders of this group.

Firstly, Co-researcher Number Two emphasizes that she could not have done this enactment without Leader One. She “trusts” Leader One. In her words:

And I don’t think that I could have done the enactment without [Leader One]. Actually, I’m just realizing that now. (Protocol 2, Interview Pilot, p. 6, lns. 16-18)

My relationship, that I know [Leader One], I trust [Leader One]. Do you know that I’ve never really thought about that until right now. I don’t think that I could have done that enactment if it had been [Leader Two] and somebody else that I don’t know. (Protocol 2, Interview Pilot, p. 6, lns. 22-26)

Yes. And that he knew my circumstance and [Leader One] cares about me and that he was there for me. And so it was that I really knew him and that I felt - yes, actually I just realized that now. That was what was important, was that [Leader One] was there. I couldn’t have done it, I

wouldn't have done it if it had been . . . (Protocol 2, Interview Pilot, p.6, Ins. 31-39)

Co-researcher Number Seven points out that the leaders provided safety and support along with a non-judgmental atmosphere in the group. Both leaders modeled support and a non-judgmental attitude. The support was physical, psychological and emotional. Modeling support and a non-judgmental attitude contributed to creating a safe "container." Co-researcher Number Seven comments on the role of the leaders in facilitating group "containment" in the following way:

I think there were two factors that are parallel to being in a group facilitation that were exemplified by [Leader Two] and [Leader One]. One of them was support and one of them is a non-judgmental atmosphere. So in terms of support you feel an emotional support from the two of them and I think that the two of them combined just offer tremendous, can create - a creative context in which support is felt not only from them but from the whole group. So you do feel that emotional support that it is okay . . . That you can, you know, allow yourself to be spontaneous and you can see that you can act whatever happened out in a place that is safe. You know, I did feel safe. I think that would be one, I think, critical factor in the success of the psychodrama in terms of being an effective intervention. The other part, I think for me, was the non-judgmental attitude of the whole group. And certainly [Leader One] and [Leader Two] have modeled that. So that everybody was able to follow. (Protocol 7, Interview 1, p. 5, Ins. 1-18)

The leaders provided it [safety and support], yes, Muriel. And I think that they also modeled for the rest of the participants to be supportive and to be non-judgmental of people that are enacting their persona. Not only that I think that there was a sense, you know, if you are lucky enough to go through this you can feel a bit, you know, like you are going through something that is uncertain and you don't know what it is going to look like at the end of it and yet with that support and with that non-judgmental attitude you have the sense that Gee, if I do this it is going to be a positive change in my life. (Protocol 7, Interview 1, p. 6, lns. 12-22)

. . . group facilitators were able to model inclusion, I guess. A sense of inclusion. One of the things that [Leader Two] talks about is the circle. And I do have a sense that there is a circle group form; a "container" for inclusion to transpire throughout the group enactment. (Protocol 7, Interview 1, p. 7, lns., 12-20)

In terms of the impact of the leader, Co-researcher Number Six emphasizes that Leader One's leading style is crucial for the safety to take risks and expand the container. His skill and competence facilitated risk taking. In Co-researcher Number Six's view, "Leader One, as you know, is really very skilled." (Protocol 6, Interview 1, p. 5, ln. 39)

It would be nice to be able to be that skilled. He was very encouraging in terms of saying, now do you know what you want to do? And then being able - there is an additive dimension that he always brings to it. I really

thought, now this is what I want to do. I was really clear on what I wanted to do but as we went through it he was able to expand that container for me. This is the container I started with but then, the two things is simply having every confidence in him that every step we were going to take now, that he is capable, in charge, nothing is going to throw him, that it is a very safe place to explore, doesn't matter what you try, that, you know, it's going to be - you have that sense that he is really solid that way, right? The other is that element of his group leading style that encourages you, me, one to take risks with what you are doing. (Protocol 6, Interview 1, p. 6, lns. 1-19)

Sub Theme: Strategic Statements and Actions

In Co-researcher Number Four's view, the role of the leader is crucial in group psychodrama. Leadership skills that contribute to safety and support along with guidance using strategic words and actions, are viewed as crucial. She needs to know that the leaders are competent in order to feel safe. As articulated by Co-researcher Number Four:

Yes, the role of the leaders is crucial. I think it is absolutely vital that the people know exactly what they are doing in order, for me, to feel safe. I really had to feel safe and I had to be assured of confidentiality of the group. And also, I noticed that the leaders made a point every time before someone, before a protagonist started an enactment, to sit on either side of them. And it really felt good to have that strength on my right and on my left before it even started. And then the way Leader One led into me

having to start speaking, it just felt that it flowed. It wasn't something that I was pushed over edge and told to go jump now. I was led into the water very easily, although reasonably fast but it didn't feel like a shock, like all of a sudden now I have to start acting. It was a very smooth transition.

(Protocol 4, Interview 1, p. 3, lns. 19-36)

In the action phase Co-researcher Two focuses on the actual physical support from Leader Two as being very helpful. As well, Leader Two contributes to co-construction of the meaning of this event in the debriefing (See the theme of breaking a covenant). Co-researcher Two describes physical support as follows:

I thought that the most helpful thing that [Leader Two] did was her physical presence. And by that I'm meaning that she put her arm very tightly around my waist and then I put my hand on top of her hand. And I remember thinking, 'I need this woman here so much I can't believe it'.

(Protocol 2, Interview 1, p. 13, lns. 3-8)

It was the touching - actually, she wasn't touching me, she was grasping me tightly around my middle, my waist and then at one point she sort of lifted up a little and I got a lot of energy and a lot of help from that and, within the enactment, there was something very helpful and significant in her in the discussion but in the actual enactment it was [her physical support]. (Protocol 2, Interview 1, p. 13, lns. 12-18)

The strategic actions of the leaders provide direction in the psychodrama. These actions can be pivotal turning the exploration in a different direction. Co-researcher Four

found the directive action by Leader Two in the last scene sudden and surprising. As she emphasizes:

Another thing, too, is during the time when we burned the letter. It was sort of getting towards the end and then all of a sudden out of nowhere [Leader Two] kicked the waste basket. And it sort of fell out, unburned pieces fell out and I felt quite - I felt it was inappropriate to do that. (Protocol 4, Interview 1, p. 8, lns. 25-33)

So that is something that made me squirm almost. I felt like she was taking away my thunder in a way. By doing what she would have done for her. But for me that wasn't what I wanted to do. I wanted it to really burn completely. And then someone suggested something about cremation and that again was absolutely contrary to my feelings at the time. For me this was a much more primitive act. Because M's ashes were cremated and that is very, very different from burning that letter. That was just a pagan act of destroying the evil that was in that letter. And so, I didn't want to have any association at all with that. I just wanted to burn that letter and, you know, having the remains going into the garbage. (Protocol 4, Interview 1, p. 9, lns. 1-21)

The action strategies of Leader One were pivotal for Co-researcher Number Five. These strategies contributed greatly to the resolution of unresolved issues in Co-researcher Number Five's narrative. It was the coaching and directing that contributed to changing Co-researcher Number Five's storyline. In response to

my question, "Is there any part that just absolutely stands out for you in your enactment?", he replies:

Well, probably the end in which case I was able to forgive. I think the process of redoing it in a different way than we had been able to do. Not running out in my case. And sticking with it. And there was a process there when Leader One fortunately, you know, we paused for a moment and talked about it then went into it fresh. That certainly made a big - changed the whole process. Otherwise it was just throwing out your old garbage to everybody and the other is rebuilding on a new scene. ... Well, as I recall it, in the first part I described what had happened and Leader One said what did you do next. And then you said well, I left and then he brought in a new player which was myself and had me describe what I should have done. And then I had to coax this person myself into what I should have done. And I think, whether it was pre-thought or not - I'm sure that there is a lot of pre-thought that goes into this process - but that made a big difference. I think re-doing it once and then having someone else do it for you or you teaching someone else in a sense taking Leader One's role in this process. Even though Leader One is still there and still coaching, makes a big difference. So in other words, you really get to devise a new history if you will. (Protocol 5, Interview 1, p.7, lns. 1-38)

According to Co-researcher Five, the leaders played complimentary roles in "coaching" his performance. On the one hand, Leader One coaches the personal performance. On the other hand, interpreting emotional meaning is the

role of Leader Two. Co-researcher Five describes this in the following way:

And Leader One takes it to the personal and Leader Two takes it to the emotional. I mean, not that Leader One is not doing the emotional but Leader Two takes it far deeper in that process. It is interesting in that Leader One personalizes things which allows the participant to personalize things in his own statement. But Leader Two talks less about her experience in the process and more in a general, I don't want to say moral sense, but she does touch on those types of general concepts. Gets life into religion in her perspective. Not that we are viewing them, like in this secular part but at the same time that depth part. {Protocol 5, Interview 1, p. 3, lns. 12-26)

In the process of "reinventing" herself, Co-researcher Number Three emphasized that it was the strategic actions of Leader One which were pivotal in reframing shame. Leader One moved the sculpture from a static form to a dynamic reconstruction process. This was a transformative moment. She realized that a part of herself which she had labeled shame was really not shameful. In Co-researcher Three's words:

I think that what Leader One did that was so important was that he saw that it needed to move into something. And, like, I was never comfortable with this idea of shame but I knew that it was important because I wanted to reframe it. I wanted to move it out of shame into something else. And so, that's what clicked. It is kind of like a shadow side. It's like, okay. And so he helped to move it so that the child was here and the motorcyclist, the wild woman, S was right behind me. And that was

absolutely central. Yes, it was amazing. So that was the absolute core but it was the fact that it moved into that. It moved away from the static. Because the minute I put S in a static position it was like, I don't like this, I don't like her standing there being apart from everything because it is not the way I want to experience shame and all those shameful things. It is like they are not really shameful.

[Interviewer] I am just realizing that it was a very dynamic reconstructive process of the self, wasn't it? (Protocol 3, Interview 1, p. 14, lns. 7-38)

Sub Theme: Strategic Statements and Feeding a Line

Feeding strategic lines provides a kind of coaching conversation. This contributes to co-construction of the action. This strategy requires a high degree of skill and sensitivity in order to enhance rather than interrupt the performance. Co-researcher Two points out,

And [Leader One] said one thing that I thought was very important. He said, he gave me a line to say to D., 'I feel sorry for you' and I was able to springboard off of that and say 'I'd like to feel sorry for you, I hope one day I feel sorry for you ...' and then [Leader One] said 'But right now...' and I said 'But right now I despise you' and I was kind of horrified at myself to say that because I don't, I don't - but I think in that moment it was really true. I despised the way D. had treated me. And you know what, Muriel? It was despicable. That's the truth. (Protocol 2, Interview 1, p. 13, lns. 18-27)

As well, Co-researcher Number Four identifies leadership interventions that were effective [or not] in resolving issues relating to betrayal and forgiveness. One intervention that Leader One used that was effective was feeding her strategic lines. This enabled her to become clear about what she wanted to say. As she describes it:

Several times I felt that, well, it was mostly Leader One who guided me through it. As far as I can remember. And several times I remember him feeding me a line, as I would call it, but it didn't feel right so I wouldn't pick up on it or say 'no, that's not how it was', or 'no, that's not what I want to say' or ask him for something else but what felt better than what he had suggested. So in that way, him giving his input, actually makes it easier for the protagonist or it felt easier for me to actually crystallize out what it was that was important to me to say. (Protocol 4, Interview 1, p. 4, lns. 24-34)

Yes, yes. And I remember at one stage, he basically said that I had to say that M. did not love me anymore. And I did that but it felt absolutely tough and hard to do that but I knew it was the right thing to say. So then I said it, you know, and it felt easier that he said that to me rather than me having to dig for it. So, again, just to underline, I think the role and the ability of empathy in the leaders is just crucial. (Protocol 4, Interview 1, p. 5, lns. 3-13)

Co-researcher Number Three found that a strategic statement of Leader Two enabled her to move forward. Leader Two said, "let your mother rest even though she is still alive." In Co-researcher Three's words:

Something was missing and the best parts are in the terms of resolution at the end. Leader Two said this and I think this is very important in psychodrama is that you are sort of still left with unresolved feelings. She said, her, sort of advice was to let your mother rest, even though she is still alive. And that was, I think that was huge part of me being able to move forward. Because really because it was like ... and this has been said to me before in therapy. I remember a therapist saying to me three or four years ago because I moved back here to have a relationship with my mother and she said to me 'you may have to divorce your mother'. And it was kind of a shocking thing to hear but it wasn't as impactful as Leader Two after having gone through the psychodrama and saying okay, perhaps, invest your time in your nieces, that's what she said, invest your time in the new generation not the old generation. It's like you are never going to fix it with your mom. Invest your time in O., your husband and invest your time in your nieces. Yes. It was like being able to let go more so and maybe that's also, I don't know that was partly what was happening in my Gestalt with my mother or just wasn't working with me. I'm bored with this. You know I don't know again if it was partly the role of the person but I just, it wasn't exciting to me or it wasn't anything to me. Yes. And it was important to say that to me because I think you need some resolution.

Like what do you do with all this? It's like it's okay you don't have to do anything with this. Let her rest in peace. You can still have whatever relationship, it's kind of like a - it is a letting go. And that is very much a part of what was needed for me because the whole theme of the psychodrama was my own rebirth. And there is no room for me to rebirth. There's no room. I guess what Leader Two was saying in another way is there is no room you have to create space for me to do this rebirth and in order to do that I had to push her aside. [Interviewer] So she is really being moved backstage, isn't she? You know in the terminology of psychodrama. You have taken centre stage with your rebirth and she's being moved backstage out of the picture so to speak. Not out of the picture completely but to a lesser role. (Protocol 3, Interview 1, p. 17-19, lns. 4-18)

Theme Five: Action Planning: Options, Choices, Decisions and Actions

This theme underscores the idea of emancipatory action in terms of planning life goals and actions. Reflection and action in this project can contribute to enhanced insight and understanding that informs choices, decisions, plans and actions. Emancipatory action refers to individual an/or social action. There are 146 instances of this category reported. This was the major theme in the second ethnographic interview. All of the co-researchers take action. As well, dreams are viewed as templates for action (See Theme Six). This action oriented contextualist approach has important implications for planning new active roles and second careers along with enhancing personal agency and self actualization.

Sub Theme: Action Oriented Contextual Approach to Projects and Career

Young and Valach (1996) provide a holistic, interpretive, contextualist approach focusing on career as the overarching concept in counselling psychology. In this approach, action theory provides the context and is the focus for research and practice. In this view, action systems are arranged in a hierarchical framework. At the lowest level is individual action. Increasing in levels of complexity are joint action, project and career. As well, perspectives on action include, manifest behavior, internal process and social meaning (see Young, Valach and Collin, 1996, Figure 11.1, p. 489). This focus on action draws our attention to the change process in terms of intentions, goal directed actions and life planning. This model has important implications for life review and enactments, in the group context, as a project for planning goals and actions.

Sub Theme: New Awareness of Options and Choices in Action

In relation to goal directed actions, Co-researcher Number Six points out that this enactment was an “add on piece” to a major psychodrama he did two years ago. The original psychodrama was a critical event in his life. This enactment was an action in a chain of actions and events related to the original psychodrama. Co-researcher Number Six describes the chain of events in the following way:

. . . this particular enactment was as an add-on or a piece from a major enactment that I had done earlier. About two years ago, I think it was.

(Protocol 6, Interview 1, p. 1, lns. 27-29)

Absolutely. And then several other pieces after that. The original enactment was a major huge point, critical moment in my life because what it did was, I mean very quickly, brought a whole lot of things into focus for me. And as a result of that I contacted the individual that I had done the enactment about and spoke with him and to some extent at least made contact. That was important. I'm not sure that resolved all the issues over the phone that one time. But it certainly, it's like, you know, pricking a sore and letting all the venom out. (Protocol 6, Interview 1, p. 2, lns. 1-10)

Yeah. I guess that would be a good metaphor. So that it is not entirely healed but it had been pricked so the venom has come out. But as a result of that he later committed suicide. No, not as a result of me calling him. The two were not related at all. But he committed suicide. Shot himself. Yes. It has been two years now because the enactment was, I think in May, and I contacted him in June. And I spoke with him again in July. And that September he shot himself. He killed himself. When we came back to do the debrief of it. (Protocol 6, Interview 1, p. 2, lns. 14-38)

I came back to report that I had made contact with him but also that he had killed himself. And, but the two were absolutely not related. And so it has been two years now, actually over two years. Since September of '94

when he killed himself and I've had - I didn't go to his funeral and -
(Protocol 6, Interview 1, p. 3, lns. 1-9)

Yes. I do. And so the important, significant part of this enactment was just tying up that loose end for me in terms of being able to - what I really would have like to have been able to have done was just have- and I did actually - have just five minutes or two minutes and let him know my reaction to the whole thing. (Protocol 6, Interview 1, p. 3, lns. 28-33)

Following this enactment, Co-researcher Six engaged in joint action with his client about the issue of suicide. What changed was that Co-researcher Six felt free from constraints in his conversation with the client about committing suicide. As Co-researcher Six emphasizes:

And I had a client last week who -- we are talking about significant events as a result of the psychodrama. Who had come to see me and was going through a break up with his girlfriend. She had decided, she tried to let him down lightly, but that the relationship was over. And it was very interesting when we got to the suicide part because I always check with my clients, particularly male clients because quite often they see that as the alternative when they, they, you know, it's either aggressive behavior or turning it back on themselves. It's usually aggressive behavior, somewhat, manifest that's been my experience. And so I asked him about the suicide. And you know... I mean it is always a good 'topic' to deal with my clients. But I felt very, not significantly different than I had at

other times but having resolved this suicide for myself I didn't feel that I was bringing any baggage to this. As a counselor. (Protocol 6, Interview 1, p. 12, lns. 13-35)

And stuff. Yes, yes. That I was able to be one hundred percent present for him in terms of his suicidal behavior. Without being distracted and thinking about this other issue in terms of suicide. And I really believe that as a result of that enactment because this is the first time since the enactment that I have dealt with a suicidal client. (Protocol 6, Interview 1, p. 12, lns. 40-41, p. 13, lns. 1-4)

That I felt different about that topic. That I really felt that I wasn't constrained. And I felt constrained because I hadn't quite resolved that whole issue of wanting to tell him. Well, let's look at this, look at this. I had my five minutes, I've done it and then it much easier for me professionally to deal with this client. Yes, yes. It was ... That's right I'm present. A hundred percent present for whomever is there in front of me. Rather than being, you know, ninety percent present. (Protocol 6, Interview 1, p. 13, 8-27)

Co-researcher Number One describes changes in action planning as new awareness at a "threshold level" in options and choice that inform decisions and actions. As well, he refers to dream images to inform individual and social action. As described by Co-researcher One:

So for me, this is my view. Which may not - [Leader One] may disagree with it. On the outside overtly I do not feel that much change or see that much behavior. And it is sort of a, I'm making this terms up so I don't know what it means, but at a threshold level, which is in that room between, sort of, awareness and action there is where I see the most change. So what I mean by the threshold level in actual relationship with my mother, there is more awareness in this holding space and this threshold of other options. That I could relate to her in a different way or that I could talk to her in a different way or that I could change some of my own emotional expression with her. In other areas there is that same change in the threshold between the, sort of, all the thoughts and feelings and actions. Around some professionally and, well, maybe around giving workshops. I have had to give two or three workshops lately, so with a bit more confidence around, well, I still have as much anxiety about getting there. But I have a little bit more confidence when I'm there doing that. So, that is a little bit, that seems to lean on what is in the threshold sort of secured. Where else? Yeah, I can't think rather than in this, sort of, general way. (Protocol 1, Interview 1, p. 16, lns. 11-33)

Sub Theme: Taking Action in Personal and Professional Spheres

Co-researcher Number Six took action in both the personal and professional sphere. He was able to come to terms with the death of his friend who committed suicide. He reached "closure." This is evident in that he spoke with his friend's wife along with taking the children to Stanley Park. As well, in his professional role, he does

not have “baggage anymore” relating to suicide. As Co-researcher Number Six points out,

Right. You know that first emotional reactions. Well, mine is very, very much now a closure. And it is wound up now in a nice package, wrapped and done with. The two examples, the one I didn't use the last time we spoke because it hadn't happened yet. And the other one that did happen was this sense of me dealing with my client in a way that I didn't have any baggage anymore about any of my issues about suicide. Yeah and being very authentic or I felt authentic with my client and I think his reaction to my absolute unconditional response to the issue of his potential suicide, I think kind of surprised him. It was because I think he had been thinking about it but was not - was surprised that I was prepared to bring it up and say well, have you been thinking about this? And that's the one thing that I really feel that as a result of this enactment that I have definitely come to a clear understanding about why I felt about E. and that suicide and all the things that were wrapped up in there. And one thing that did happen that I didn't mention last night was that I went and spoke with his wife.

(Protocol 6, Interview 2, p.2, lns. 1-40)

My final question in the last interview of this research project is focused on goal directed action planning. In conversation with Co-researcher Number Six I ask:

. . . And moving toward personal integration and life planning, new decisions or plans of actions. Do you want to speak to that? Like, any

new goals or any personal insight or decisions or plans of action?

(Protocol 6, Interview 2, p. 17, lns. 24-27)

Co-researcher Six answers: "Yeah. It's this one actually." (He points to a Ph.D. application). I respond, enthusiastically,

Oh, how great. What a nice way for me to end up my interviews. This puts me fifteen feet off the ground actually.

Co-researcher Six adds:

And, you know, it has been because I've been talking about it and thinking about it and as a result of the enactment as well but that is done now. Now if you need to, if you really want to do [it] then we need to go on and do it, right? (Protocol 6, Interview 2, p. 17, lns. 24-39)

Other comments on Co-researcher Six's commitment include:

And that is why I am really keen over the next month to get this all together now. I feel that I am at the right moment in time, you know? Yeah and, you know, I think life - that's the other thing, you know - life kind of takes you if you don't kind of take life back. And you just kind of flow down that river. And that is what I am trying to do is take it back now. You know all the stuff that is going on a _____ which was good but I put much higher priority on the PhD now. (Protocol 6, Interview 2, p. 18, lns. 1-31)

Yeah. Absolutely and particularly because I was back in contact with people that I really wanted to be in contact with. These are the people that

I want to be with and this feels really good and the whole issue of the psychodrama coming to an end and realizing that we don't have this unlimited amount of time for our lives and, you know, it is definitely time now to do it or not do it. So I need to make the decision, I chose to do it. At least go for it any way. (Protocol 6, Interview 2, p. 20, Ins. 40-41, p. 21, Ins. 1-6)

Theme Six: Dreams as a Template for Action

“As you dream, so shall you become.”

Allen, James (source unknown)

In this case study, one of the major content themes focuses on dreams as a template for action. The dreams provide cognitive and emotional meaning schemes or frames of meaning. These meaning schemes are the templates that inform decision and actions. There are 84 “documents of” this category about dreams as templates for action, as well as, 13 instances that view dreams as not relating to the psychodrama process. Three of the co-researchers recalled dreams following the psychodrama workshop. These dreams provided new awarenesses, or changes in the meaning schemes about the self. These new or revised meaning schemes illuminate options and choices in decisions, plans and actions. In this manner the night illuminates the decisions and actions of the day, empowering these individuals in their personal and professional roles. With this in mind, I will provide the three co-researchers narratives about their experience and the interpretation or meaning for them of their dreams.

Sub Theme: The Practice of Not Having Dreams

Not all of the co-researchers had dreams they could connect to the group enactments. On the one hand Co-researchers One, Three and Seven had vivid dreams that provided templates for action. On the other hand, for Co-researchers Two, Four, Five and Six, dreaming was not connected to reflection and action of the psychodrama project. In fact, Co-researcher Number Six practices not dreaming. As he points out:

No, I practice not having dreams because they always seem to interfere with ... And I listen to other people have these vivid dreams and enjoy them but I don't enjoy having dreams. So I read in a book that you are able to control the kinds of dreams that you have by a kind of induced hypnotic state. And I don't know what that is and I know that I dream but I tend to have much more impact when I am conscious in terms of thinking about these things and how. And maybe that is just more of a reflection of my pragmatic nature - I don't know, I don't know. (Protocol 6, Interview 2, p. 21, lns. 29-40, p. 22, lns. 1-2)

Yeah. And I don't know even if that's what that is all about or if that is possible but no I rarely have dreams associated with the psychodrama. But then I practice not to but - I always say when I go to sleep, like last night for example, was such, you know, always something very interesting. So it is one of the things I practice before I go to sleep, you know, not to dream about anything so I don't. Well, because I am always worried that I'm like I go through this frantic subconscious or unconscious

replay of something and I would rather have it in my real existence because I like to be able to figure it out and deal with it and have that awareness. (Protocol 6, Interview 2, p. 22, lns. 10-33)

Sub Theme: Dreams As Predictive of Goals and Aspirations

Following the life review and psychodrama weekend, Co-researcher Number Seven had a dream that was goal oriented or action oriented. In the dream she is accepted into the Ph.D. program. As described by Co-researcher Number Seven:

Well, interesting enough following the life review and the psychodrama I have had several dreams that I have taken note of. One of them which I wanted to tell you about was one that took place here in the counselling psych department. Okay. Well, I can figure the room or the space a little differently than it is actually. There was this conversation in the student lounge between myself and a professor who said to me “_____, you know that you applied for the PhD program here and we weren’t sure we would have room for you but it turns out there is one more spot.” Well, it was [laughs]. Making me giggle because I was in the student lounge as I say. There were a bunch of students around. One of them was _____ he was a participant in the psychodrama. And he had these, he was a very youthful looking chap. (Protocol 7, Interview 2, p.13, lns. 24-38).

And he had these water pistols stuck in his pants and he was hamming it up - like he was the life of the party - he was the life blood of the place. This youth, this - and I felt quite comfortable and yet quite removed -

more like a mother to a son that was my, kind of, the way I was relating to him. Much more than a peer. So I had a sense of myself saying “Yeah, I will do the PhD” and in this room with you I feel older than - and perhaps more mature. ... But I didn’t feel threatened by it and I didn’t feel condescending or any of those things. And I felt grateful to him for his levity and his youthfulness. And, you know, I was kind of mesmerized by it and yet I wasn’t participating in the dream at the time. (Protocol 7, Interview 2, p. 14, lns. 1-16)

Well, you know that is about as close as I can come at this point to answering that question about goals and aspirations as kind of reflected in my subconscious. Like it is being made known to me through my dreams. That is about as close as I can come right now to goals [and aspirations] (Protocol 7, Interview 2, p. 15, lns. 12-16).

Sub Theme: A Vision Quest Dream

As well, Co-researcher Number Three describes the images and emotions in a sequence of dreams following the psychodrama project. The dreams began Tuesday night, three days after the psychodrama workshop. An aura of secrecy along with a feeling of not belonging pervades the dream images. One dream is described as particularly powerful. It is “a vision quest dream” with implications for future plans and actions.

According to Co-researcher Number Three:

Well, this new dream that was powerful and I was telling my friend who is a Jungian and she said "Pay attention to this dream; it's a vision quest dream." Vision quest. I think it's one of those dreams that is meant to help you lead the way. You know a futuristic type dream. Basically it was all - there was just chaos. So there was chaos, chaos. It was like - and it reminded me of when I lived away from Vancouver. Like when I was living in a place that I didn't know like _____ or the _____ or something. And so it was like people around me were all strangers walking and I was, like, I was in this big restaurant where - you know how things are - doing shifts so that you are in different locations. And so there is all this chaos and people are coming in and I don't really know anybody but I am also surviving. So there was that element of what I did for all those years. I was outside of my home environment and everything was not familiar but everything was moving and it was chaotic and I was still there. So there was all that sense. And the chaos, I think I connected to just the chaos of my family right now. My sister is in crisis and stuff, right. So - and there was one strange - I still haven't figured this one out - but somebody walked by it could have even been me on stilts. And I watched an X-Files thing a couple of nights before and that might have been - a guy was a paranoid schizophrenic and he was murdering people and he was - he worked, like, on stilts. He was a drywaller, right? And so he had these photographs of a man on stilts that he kept, sort of, leaving clues about his murders. So it was one of those dreamy kind of weird things and then one

of the X-Files people, Sculley, saw this guy walking on stilts and connected it. So I don't know whether this - because he was a paranoid schizophrenic, that resonated with my father, a psychiatrist or something like that - like that was in the dream. I thought there was something about that because the sort of, end of the dream was all of a sudden there was - it was like I was passing in and out of these scenes of chaos and latticing and all this stuff. And then all of a sudden it was like this pastoral landscape thing. It was all green meadows and rolling hills and it was like a big country inn but there was huge open windows. And I kind of walked by and looked in and my mother and father were sitting on the bed - with their clothes on - and my mother - and the bed is made - and my mother is sitting on one end looking happy and peaceful and my father is sitting on the other. And when I saw my father it was like he was alive but he was frail. Okay? So it was like when he was close to death he was getting frail, he was - he had his clothes on, right? And in the dream it was like, it was like "Dad, you're back" and it was like this - you're back, right? And then it was like I needed to know right away whether he was alive or dead. You know. Because he looked so frail. So I went to him and I said "Are you alive, Dad?" and it was kind of like if you are dead then I - something was going to change. I couldn't deal with, you know, or didn't, you know, because I was asking him "Are you alive or are you dead?." And he kind of looked at me and said "I am alive." And it was just like this huge relief ... It was like this is really important and there was something about the

frailty, something about - which I haven't fully explored yet. Well and see in our family, too, that's the thing. Like my father was always held up as this saint. He could do no wrong, right? And I was quite angry at him when he was dying. I mean not really outwardly angry but I could see where he didn't do any of us any favors by not having a more mature relationship with my mother. It was like he let her get away with a lot of stuff. He couldn't stand up to her, right? So I saw him as frail. I said this to my brothers and sisters and they all looked at me like I was nuts. I said "You know, we have held him up on a pedestal all these years. Like he is Mister Wonderful and really he is a _____ in some ways because he never did deal with any of the conflict." (Protocol 3, Interview 2, p. 17, lns. 32-40; p. 18, lns. 3-41; p. 19, lns. 1-41; p. 20, lns. 1-11).

And my mother was a _____, you know. Like was always thought that she was such a _____ because she was angry at him all the time. But she had her reasons to be angry because he would never deal with her. So it takes two to tango. So in a way it was like the dream was kind of forgiving him for being frail or saying it is okay to be frail, Dad. Or something like that. Because there is something about it didn't matter to me that he was frail. I just wanted to know if he was alive or dead. Because that's how I was seeing my parents. Like, my father was this little frail person and my mother was the powerful one but she was relieved, she was happy to see him like that. She wasn't bugging him or,

you know, it was - because he always held on to this sense of control. Of being this saint. And I've always held on to this control. If I am just nice and if I just cruise along. So somehow it was freeing - it was a bunch of things. It was like him living in me but it was almost like I am frail, too and all that and it was okay to be frail. (p. 20, lns. 15-33)

You see so there was, —that dream was transformative in a way that I am not quite sure. There is something, I mean I felt tremendous relief that he was alive. So there is something about he is alive in me. I felt something about that, right? (Protocol 3, Interview 2, p. 21, lns. 22-26)

Sub Theme: Dream(s) as a Summation of Change

For Co-researcher Number One, the dream provides “a summation of any changes” in thoughts, emotions and actions, relating to the psychodrama project. This dream occurred in close proximity to the project, - the night of the last day of the psychodrama workshop. The dream images are of a captain and his crew, on a ship, engaged in target practice. The chaplain joins the captain in a leadership role. There is an aura of “extreme competence and efficiency.” This dream is a template for action.

In Co-researcher Number One's words:

Well, I will start with the dream because for me that is more of a summation of any changes. The dream I had probably the Sunday night so this would have been, I guess the same day the workshop ended. So in the dream I'm on a ship, I'm on a military ship, just anchored off shore someplace. It was an all male crew. And in the opening scene of the

dream the entire ship's company is engaged in target practice using all manner of equipment, guns and weapons and ordnates to shoot down these targets which are black like shadows. And each time one is knocked down it comes right back up very efficiently. Without any blood or guts, there's no real harm done. The emotional tone in this is one of extreme competence and efficiency. The entire ship runs without any difficulty at all. Everybody on the crew knows exactly what they are doing. They do it extremely well. There is very little talk or instruction giving, they simply do it. They do their job. And so that is things of practice that are going on. And then it shifts where I go up into the bridge of the ship with the captain and the captain has all manner of charts and blue prints and plans out on his captain's table. And he has a very, not rigid or severe, but has a very serious, determined look on his face. And I know that the plans are for the real battle and that he is the captain of the military killing power and I am the chaplain on the ship. And I forget whether he says or I say it. But what one of us says 'we have to be as strategic about our caring as we do about our killing'. And so, I feel a sense of equal partnership and leadership with the company that we are about to take out from the practice battle. Into the real war. And so, the dream kind of ends there. Where he and I have this, kind of, look of understanding. I have a sense that at the chaplain I am going to have to be as strategic as the blueprints and maps and plans as he has about the killing that is going to have to take

place as we pull up anchor. And so, then the dream kind of ends at that point. (Protocol 1, Interview 1, p. 12, lns. 5-41).

Well, what I see the dream as doing is again giving evidence of some new organizing principles out of the psychodrama. Sort of, in the internalizing. So the first part, well, first things first. The sense of the targets being shadows of people was a sense of safety in the psychodrama that I could rage at mothers and fathers and people. And it was okay to have that type of emotional and aggressive expression because we are killing targets. And it was okay to have that cathartic release of aggression. People are going to get right back up, they are going to be okay. So it was kind of - and image I saw as letting me know it was okay. As well as, an undoing. An undoing of any harm that might have been done to my fantasy guilt over talking behind my mother's back; talking behind my father's back; those sorts of things. It was undoing that. Men's company was a significant part. I think it came out of that experience of being with the men in the psychodrama. So that was a sense of reconnectedness to lost males through my father's death. And I saw that as very positive. Sort of as a re-establishment of emotional continuity with the male identification, you know, that I had broken from my father's death and then raised by an aunt and a mother through adolescence. That sort of stuff. The attitude of extreme competency and efficiency I saw as related to sort of a sublimation of everyone in the psychodrama in general. But also as a

restorative effect in my own self esteem and self image. Perhaps related to the male image being restored. Through the recovery of my father and the male contact. And a sense of it being very revitalizing. Again an inner sense of extremely revitalizing reality. That there was a continuity re-established or connected with. The sense of equality with the captain, again, after my father's death I had always suffered a sense of social distance because of mother's perception of the world that everyone is better than, that we are poor potato farmers or we're whatever else. So that got in. And not only was there the shame and the impoverishment of losing a father image but there was then that feeling as being reinforced and a sort of inferiority socialism in my mother's perception of the world. So, we have always been struggling against that so on the ship I am now equal. (Protocol 1, Interview 1, p.13, lns. 1-27).

In leading out in the struggle of life in the battle and that sort of thing. The image of the chaplain related or side by side with the image of the captain seems to be like a reuniting or a resolve of some splitting of aggression and affection or aggression and care in some way. So the chaplain in a way fits, of course, with my social role as a therapist. Nurturing, caring all that (Protocol 1, Interview 1, p. 14, lns. 31-37)

... The part that I valued that was added was the sense that I could no longer hope on a wing and a prayer that just being a nice guy would work

out. [Laughs] And I have to become as strategic about caring as I do, as others might do, about being aggressive. And really it might be healthy to see life as needing that kind of thoughtful planning not just for being in a setting that's being assertive, being aggressive with people. And also for how you care about people you have to be as thoughtful and as strategic. (Protocol 1, Interview 1, p. 15, lns. 11-20).

The dream, you see, I really value because for me those become reference sort of images. So that actually I use the dream in a way to refer to which might give me a sense of confidence in the workshop or give me sense of understanding with my mother. Or give me a sense of competence in some other areas. So for me it's more economical to just refer to the dream than to try to figure out what has actually changed in some way. (Protocol 1, Interview 1, p. 17, lns. 1-8).

Summary of Themes and Narratives of the Co-researchers

The themes and narratives of the co-researchers provide evidence for communicative action and emancipatory action, relating to transformative learning (Mezirow, 1991, 1998). My purpose in selecting cases was to understand the phenomenon and refine theory about life review, group enactments, life span development and transformative learning. This was an instrumental case study combined with a collective case study (Stake 1994, 1995).

The first theme was reflexive reconstruction of the self. All of the co-researchers reported changes in the frames of meaning relating to the self. These were 159 instances

about reflexivity and reconstructing the self. This kind of critical self reflection is central to emancipatory action (Mezirow, 1991, 1998). The second themes was co-construction of meaning of experience. Co-researchers engaged in dialogue and collaborative learning that enhances discovery of new meaning. Seven of the co-researchers cite 125 instances of collaborative learning. The third themes is about moral betrayal and breaking of a covenant. Four of the co-researchers provide 100 instances of this category about moral betrayal. This is a content themes relating to the co-construction of the meaning of experience. This is an example of communicative action (Mezirow, 1991, 1998). The fourth theme focuses on the impact of the leaders in co-constructing the democratic space for group enactments. There were 99 instances of the importance of the leader to the group enactments. Co-constructing the democratic space was a strategic, collaborative, action oriented process. This could provide the ideal context for transformative learning (Mezirow, 1991). The fifth theme emphasizes action planning, including: options, choices, decisions, plans and actions. All of the co-researchers take action. There are 145 instances cited by co-researchers. Emancipatory action culminates in individual and/or social action (Mezirow, 1991). And the sixth theme identifies dreams as a template for action. Three of the co-researchers recall dreams of this nature following the life review enactments. There are 84 instances about dreams as a template for action. This brings into focus cognitive, emotional and unconscious frames of meaning that inform decisions, plans and actions. This focus on unconscious frames of meaning and dreams as a template for action expands transformation theory (1991, 1998). With this in mind, I will now discuss the implications of this study for theory, research, and practise.

CHAPTER FIVE: TRANSFORMATIVE LEARNING, LIFE REVIEW AND THE PROMOTION OF SUCCESSFUL AGING

We shall not cease from exploration.

And at the end of all our exploring

Will be to arrive where we started

And know the place for the first time.

Through the unknown, remembered gate

When the last of earth left to discover

Is that which was the beginning;

At the source of the longest river

The voice of the hidden waterfall.

(T.S. Eliot, 1943/1971, p. 59)

Introduction

The purpose of this project was to examine a model of group counselling that has potential to promote transformative learning and successful aging. This has implications for creating a new conceptual space relating to life span development. Successful aging is viewed in terms of emphasizing growth rather than decline across the entire life span. The potential for the development of wisdom is one area of growth emphasized in the psychology of successful aging (Erikson, Erikson & Kivnick, 1986). This could contribute to a positive view of aging at both an individual and a societal level. Dispelling the myths and stereotypes about aging and the aged is an important agenda for counselling psychology.

This model of life review -- connecting methods from guided autobiography

(Birren & Deutchman, 1991) and enactments in group psychodrama (Westwood, 1997) -- has important implications for promoting successful aging. These methods are interpreted in the metatheoretical framework of transformative learning (Mezirow, 1991, 1997, 1998). Focusing on this narrative approach, life review, and life stories, provides a way to examine both the inside and the outside of aging. The narrative approach captures the experience and context of aging (Ruth & Kenyon, 1996) and could contribute to a new language for change (Kenyon, 1998; Sawatzky, 1993). This method of life review is informed by, and in turn informs, transformative learning (Mezirow, 1991, 1998)

Both methods, guided autobiography (Birren & Deutchman, 1991) and group enactments (Westwood, 1997), provide a semi-structured way of engaging in critical self reflection and dialogue in communicative action in order to inform decisions, plans, and actions in the life review process. In this case, guided autobiography was used as a method to stimulate self reflection in the planning process prior to the enactment in group psychodrama. This was viewed as a self diagnosis to identify a critical incident or major branching point to enact in group psychodrama.

The enactment in group psychodrama provided an action based intervention. This intervention took the action reflection learning one step further providing the opportunity for communicative action and emancipatory action. This additional step provides a way of making the problematic internal script(s) or schema(s) external (Brooks, 1999; Brown-Shaw, Westwood & de Vries, 1999). The subjective schema(s) or frames of reference become the object of scrutiny during the enactment. Reframing of the critical issues and events is both a reflexive and collaborative intervention.

Development of the Self Across the Life Span

Life span theories have positive implications for aging focusing on growth rather than decline as it relates to adaptive strengths and successful aging. This positive emphasis on growth is embedded in psychoanalytic, humanistic, cognitive behavioral existential and social constructionist models, in terms of development of the self across the life span. I will briefly summarize some aspects of these theories and models described in chapter one as they relate to the themes and narrative of the co-researchers.

Psychoanalytic Theory and Development of the Self

Erikson's (1963) stage theory of psychosocial development as well as object relations theory and self psychology (St. Clair, 1986) have positive implications for the development of the self across the life span. Weiland (1994) suggests that the developmental tasks in Erikson's stage theory be viewed as a spiral rather than in linear stages. I agree with Weiland (1994) that every chart needs a story and every story needs a chart (See Appendix A). Erikson added biographies of Luther and Ghandi along with themes of spirituality in his later studies. In my view, issues relating to identity versus role confusion along with integrity rather than despair are crucial aspects of successful aging. In the final stage of development, resolving issues relating to integrity rather than despair contribute to growth in the adaptive strength of wisdom. Resolution and integration were salient themes in the stories of the co-researchers in this study.

Object relations theory and self psychology (St. Clair, 1986) emphasize the importance of the formative process of the early infant caregiver interpersonal relationship in the development of the self concept or self schemas. Reconstructing our meaning schemes and perspectives about the self and our relationships lies at the heart of

a model of life review and transformative learning. Emancipatory learning of this nature can illuminate life goals and life planning.

Changes in the psychoanalytic paradigm which are evident in object relations and self psychology shift the focus to co-construction of meaning and the primacy of the therapeutic relationship. Counselling is a collaborative process. As Rubin (1997) points out there are two distinct but overlapping "paradigm shifts" in psychoanalytic theory which have major implications for research and practice. The first change is from an emphasis on drive reduction to a focus on the relational. The second paradigmatic shift is from positivism to constructionism.

The emphasis on the quality of the therapeutic relationship and the co-construction of meaning sets the stage for communicative and emancipatory action (Mezirow, 1991, 1997). The potential for transforming problematic frames of reference - meaning schemes and meaning perspectives -- is immense. Resolution and reconstruction of the self along with co-construction of meaning was evident in the life review and life review enactments in this case study. It is this kind of reflection and action that could facilitate integration and the development of wisdom in late life.

Changing the Negative Stereotype: Promoting the Development of Wisdom

Individual, institutional, and societal beliefs and attitudes about aging and the aged impact the options and choices along with the quality of life for older people. In western societies negative stereotypes and ageist attitudes are not new. In the writings of poets and philosophers there was 'ambivalence' about old age dating back to Greco-Roman antiquity (de Luce, 1994). On the one hand, there was a stereotype of decline and decay while on the other hand older people in the senate were valued for their wisdom.

This ambivalence is pervasive in North American society today. Changing negative attitudes about aging and the aged is a crucial consideration for counselling psychology in order to tap into the reservoir of knowledge and wisdom of older adults. Counselling interventions that enhance agency and self actualization can tap into this rich resource of wisdom. Kenyon & Randall (1997) ask the key question about “reclaiming” wisdom. As articulated by these authors

An interesting question here is whether older stories, with their lessons of acceptance and “ordinary wisdom” ... could be of great value if we were disposed to storylisten as the first step in our restorying process. In other words, do we have a need to engage in a process of “reclaiming” the wisdom of age. (p. 167)

This focus on transformative learning, life review, and successful aging is to reframe aging in a positive light. Reclaiming wisdom is on the top of the agenda. To identify the determinants of aging and promote successful aging is a complex task. In my view, biological, psychological, spiritual, social, cultural, and political determinants relate to successful aging. Baltes & Carstensen (1996) suggest that being able to identify and achieve one’s goals relating to the physical, psychological, and sociocultural determinants of aging is, in fact, successful aging. In this context, life goals and life planning are an important agenda for aging successfully. Identifying life goals and life planning was a major theme emerging from the co-researchers narratives in this study.

The Medical Model: The Late Modern Dilemma About Aging

The medical model perpetuates ambivalence about old age. On the one hand, diagnosis and treatment of disease can extend the life span. As well, primary and

secondary prevention of chronic disease(s) – such as coronary artery disease(s) -- can contribute to the compression of morbidity to late life. The implication is that one can not only live longer but it is also possible to live better. On the other hand, focusing on medical treatment of disease draws attention to the needs of the “frail elderly.” This is an important agenda. However this can perpetuate the negative stereotype and, yes, a fear of aging.

Looking through the lens of the medical model focuses on aging as if it is a disease (Estes & Binney, 1991). There is a vague, uneasy feeling that something vital is missing. As Moody (1993) points out:

[But] at this moment of triumph there is a ghost at the banquet: the spectre of old age and an aging society. Among both the young and the old there is at large a vague feeling that something is missing. Indeed, what is missing is precisely what a substantive critical social science might offer to make intelligible the experience of aging as part of the whole course of life. What is also missing is a positive vision of how things might be different or what a rationally defensible vision of a “good old age” might be. This positive vision corresponds to the emancipatory intent of critical theory. (p. xvi-xvii)

And I would add the emancipatory intent of restorying (Kenyon & Randall, 1997) and of transformative learning (Mezirow, 1991, 1998).

The Humanistic Model of Health and Wellness

In contrast, Ebersole & Hess (1990) rely on Maslow’s Hierarchy of Needs in a humanistic model of health and wellness. The development of wisdom in the process of

self actualization is at the pinnacle of wellness. The need for basic survival including: air, water, food, sex, and shelter, along with safety and security, are at the two lowest levels of the hierarchy. In ascending order toward the pinnacle of the pyramid are: belonging, self esteem, competence, and mastery, along with education (and counselling) to contribute to the development of wisdom and self actualization. Health and wellness of this dimension provide exciting possibilities for counselling adults. And co-researchers in this study experienced enhanced self esteem, competence, and mastery in ascending toward self actualization.

The Cognitive Behavioral Theory: Selection, Optimization Compensation

According to Baltes & Baltes (1990) the terms successful or aging create paradoxical images and meanings. In the words of these authors:

Aging conjures a picture of loss, decline, and approaching death, whereas success connotes gains, winning the game, and a positive balance. Thus, the association of aging with success seems intellectually and emotionally a paradox (p. 4).

This paradox draws attention to the importance of creating new models and new roles relating to aging. Education and training, and I would add counselling, are viewed as a way of maximizing gains and minimizing losses.

Baltes & Baltes (1990) emphasize the difference in normal, pathological, and optimal aging. The heterogeneity and interindividual differences in aging is emphasized. Intraindividual plasticity relates to the reserve capacity and limits of reserve in cognitive capacity. The amount and quality of factual and procedural knowledge and pragmatics (and technology) can offset decline in cognitive function. The balance between gains and

losses in these cognitive capacities tip toward losses with aging. And self efficacy and mastery remains “resilient.” Multiple views of the self along with reframing goals and expectations contributes to this resilience (p. 7-19).

Similarly, Rowe & Kahn (1998) identify gains and losses in cognitive capacities associated with aging. As well, factors that contribute to the maintenance of cognitive functioning are identified. There is loss and decline in two underlying cognitive capacities. The first loss is in the speed of information processing. The second decline is in recall of specific memories. These losses can be prevented or minimized. In the MacArthur Studies of Successful Aging, it was found that physical fitness including good pulmonary function, along with education and high self efficacy, could “maintain sharp mental ability” (p. 132-133).

As well, Rowe & Kahn (1998) identify the potential for gains in cognitive capacities. The gains relate to the experience and knowledge of “human affairs” along with an often untapped reservoir of wisdom. With rapid technological change, the expertise of the young is highly prized. However, the wisdom of age in matters of “human relations,” such as moral and ethical dilemmas, may often go untapped. In my view, the potential for gains in knowledge and wisdom goes both ways in an intergenerational exchange of stories. And this field study tapped into the moral and ethical dilemmas of relationships relating to moral betrayal and breaking a covenant.

Rowe & Kahn (1998) cite the Berlin model of successful aging (see Baltes & Baltes, 1990) for the definition and criteria of wisdom. The first aspect is the definition of wisdom. In the Berlin model of aging, wisdom is defined as the ability to exercise good judgment about important but uncertain matters in life. This ability involves both

factual knowledge, which is often experience-based, and the use of that knowledge in reasoning and problem solving. (p. 140)

The second important aspect is the five criteria of wisdom, including:

- 1) factual knowledge brought to bear in the question;
- 2) procedures and strategies for getting additional information;
- 3) recognition of long-term consequences of decisions;
- 4) sensitivity to religious and cultural issues; and
- 5) appreciation of the fact that no course of action is perfect - all have costs as well as benefits (p. 141)

Moreover, it becomes clear that education and counselling interventions which focus on reflection and action to resolve human dilemmas – such as life review and enactment in a group context – can enhance growth in wisdom. The potential for cognitive growth in wisdom is the ideal for self actualization and successful aging.

Clarification of Concepts: The Distinction Between Reminiscence, Life Review,

Autobiography and Narrative Approaches to Restorying

In the context of intergenerational groups, life review methods and enactment interventions have the potential to empower adults in a number of important ways. In particular, life review has the potential to enhance personal agency and self actualization. These methods of life review both inform and are informed by transformative learning (Mezirow, 1991). In the group counselling context, life review can contribute to the reflexive process of reconstruction of self identity (Giddens, 1991) and co-construction of meaning. This embodies Habermas' (1984) model of communicative and emancipatory action. This could contribute to incremental or all encompassing transformations in our

frames of reference. However, not all forms of recall and reflection contribute to emancipatory action.

How do reminiscence, recall, and reflection, relate to the life review process and the development of the self? Recent qualitative and quantitative studies shed light on types and functions of reminiscence. In a quantitative study, Webster (1993) developed the Reminiscence Function Scale. Using a qualitative methodology, Watt & Wong (1991) identified six types of reminiscence in an existential model of development. Both studies contribute greatly to an understanding of the functions and styles of reminiscing and how they contribute to the integrative developmental process in the life review. Haight & Hendrix (1995) emphasize the need for conceptual clarity relating to life review, reminiscence, autobiography, narrative, and related concepts. There is inconsistency in labels and terminology in relation to styles and functions of reminiscence.

Clarification of Concepts: Quantitative Distinctions

In their analysis, Webster & Haight (1995) identify major issues relating to definition, classification, and investigation of reminiscence. This definition relies on comparing reminiscence with related concepts such as life review, autobiography, and narrative. Concepts are rated as low, medium, and high, on five dimensions including spontaneity, structure, evaluation, frequency, and comprehension. Reminiscence is rated as high in spontaneity and frequency but low in structure, evaluation, and comprehension. In contrast, life review occurs with low frequency and medium spontaneity, along with being a highly structured, comprehensive, and evaluative model of recall. "Evaluation involves renegotiating the meaning of memories given their psychosociocultural origins"

(p.277). Similar to life review, autobiography, a planned event, is low in frequency and spontaneity. Other similarities include: ratings of medium-high evaluation; medium comprehension; and high structure. Narrative is compared with simple reminiscence. Narrative is viewed as a method of telling a story to inform the listener. Narrative recall is rated as less frequent, spontaneous, and evaluative, with greater structure than simple reminiscence. In this study, narrative is more complex. It is used in the same manner as life review. Narrative is a structured and evaluative method of deconstructing the story and changing the story line (Sawatzky, 1998).

Classification of Types and Functions of Reminiscence

In addition, Webster & Haight (1995) compare similarities and differences in the “labels” used to describe types and functions of reminiscence by eleven authors in the past three decades. Both Watt & Wong’s (1991) and Webster’s (1993, 1994) comprehensive classifications include and extend the types and functions of reminiscence. In their study, Watt & Wong (1991) identified six types of reminiscence from content analysis of reminiscence transcripts. Integrative, instrumental, transmissive, narrative, escapist, and obsessive reminiscence are included in this taxonomy. Wong & Watt (1991) found that both instrumental and integrative reminiscence were associated with successful aging.

In contrast, Webster (1993, 1994) found eight functions of reminiscence from factor analysis of responses to the Reminiscence Function Scale. Identity, problem solving, teach/inform, conversation, boredom reduction, bitterness revival, death preparation and intimacy maintenance are eight factors relating to reminiscence functions. Six of these factors are similar to Watt & Wong’s (1991) typology. It would be

interesting to know if intimacy maintenance and death preparation could be included in the integrative type of reminiscence.

Shifting the Focus to Life Review

The life review is an evaluative process which has therapeutic implications and developmental potential for adults of all ages and older adults in particular. Butler (1963) provided a pivotal turning point for the interpretation of reminiscence in psychotherapy for the aged. Reminiscence was viewed as a sign of senility or psychopathology. The focus was shifted to life review. In essence, life review, which relies on reminiscence, was viewed as a universal developmental phenomenon - a response to the inevitability of approaching death in old age. The re-emergence of unconscious conflicts with the subsequent review, resolution, and reintegration, could contribute to the development of wisdom.

Lewis & Butler (1974) introduced a model of life review therapy. These authors found that, in fact, the intensity of life review was greater in the young old than the very old. Life review showed the greatest intensity in persons sixty years old. Both individual "action-oriented" therapy and "age-integrated" group psychotherapy were implemented as developmental models. Three aspects of this approach to therapy were new. Firstly, the developmental focus in therapy for the elderly was new. The "action-orientation" in individual therapy was a second innovation. The third unique aspect was the "age-integration" and the context of the group process.

Guided Autobiography and the Group Process

Like Lewis & Butler's (1974) life review therapy, guided autobiography focuses on both positive therapeutic and developmental outcomes. As well, guided

autobiography relies on the additional benefits of the group process. However, guided autobiography does not emphasize the “action-orientation” of life review therapy. In my view, enactments from group psychodrama add this action component to the development of the self in the group context.

Enactment in the Group Psychodrama

Every instance of severe psychological injury is a standing challenge to the rightness of the social order. (Herman, 1990)

In this case study, the theme of moral betrayal and social injustice brings into sharp focus the “standing challenge” to repair psychological trauma. And in this study, group enactments in psychodrama provided the bridge from trauma to repair. Issues relating to growth and change along with loss, grief, suffering, guilt, shame, rage, despair, and betrayal were played out in the psychodrama (Westwood & Wilensky, 1996). In a safe group context, this provides the opportunity for “radical restorying” and repair.

Psychodrama and Group Enactment

The historical development of classical psychodrama is inseparable from the work of Moreno (Blatner & Blatner, 1988; Blatner, 1989; Holmes, 1991). In Vienna, in 1921, Moreno created the “theatre of spontaneity.” This marks the beginning of psychodrama. After emigrating to the United States in 1924, Moreno continued his work with psychodrama. By 1936, he established a mental sanitarium in Beacon, New York. This centre was known for training and development in psychodrama and group psychotherapy.

In classic psychodrama theoretical concepts focus on spontaneity and creativity along with emphasizing role theory in group psychotherapy. The principles of action,

concretization, channels for sublimation, and catharsis are integral to enactments of major branching points. The methods of role theory and psychodrama such as warm-up, role reversal, role rehearsal, and future projection optimize the potential for exploring new roles for success. It is this emphasis on role theory that has major implications for an integrative or eclectic approach in psychotherapy today. Westwood (1997) emphasizes the group dynamics along with the importance of inclusion, control, and trust in the group context.

Transformative Learning: Life Review and Group Enactment

How did life review including guided autobiography (Birren & Deutchman, 1991) and enactments in group psychodrama (Westwood, 1997) contribute to transformative learning (or not) in this case study? Does the equation life review plus enactments in groups equal transformative learning ($L.R. + E.G. = T.L.$) apply in this case?

Transformative learning (Mezirow, 1991) is an interdisciplinary, meaning centered model of learning. I would say this model relies on soft social constructionism. It is philosophically based on Habermas' (1984) theory of communicative action. In this theory there are two kinds of knowledge and human interest: instrumental action and communicative action. Engaging in critical self reflection can overlap both kinds of learning to contribute to emancipatory individual or social action.

In the process of emancipation the triggering event can be a disorienting dilemma. A critical incident or a major branching point in the life story can trigger a dilemma. Engaging in critical self reflection, dialogue, and collaborative communication can contribute to changes in meaning schemes and perspectives. These transformations include conative, cognitive, and emotional frames of meaning (Mezirow, 1998). Changes

in the frames of meaning can be incremental or a dramatic all encompassing shift in one's frame of reference. In Kenyon & Randall's (1997) terms the former life review would be restorying and the latter enactments in group psychodrama could be viewed as radical restorying.

As well, Mezirow (1998) emphasizes that a frame of reference has two components: 1) the first component is meaning perspectives also referred to as habits of mind. Meaning perspectives can be socio-linguistic, moral or ethical, epistemic, and psychological; 2) the second component and frames of reference are meaning schemes known as points of view. Meaning schemes are expectations, beliefs, attitudes, feelings, and judgments. Moreover, functional frames of meaning are more "a) inclusive; b) differentiating; c) permeable - open to others' viewpoint; d) critically reflective of assumptions; e) emotionally capable of change; and f) integrative of experience" (p. 5-6).

Evidence for Transformative Learning

From the thematic analysis six major themes emerged. The analysis relied on triangulation of sources of evidence including: participant observation; field notes (x4 notebooks); audiotapes and videotapes; and interview transcripts. The six major themes provide evidence for transformative learning. These themes are as follows: reflexive reconstruction of the self; co-construction of meaning of experience; moral betrayal as in breaking a covenant; impact of the leaders and creating the democratic place; goal setting and action planning; and dreams as a templates for action

Reflexive Reconstruction of the Self: Critical Self Reflection and Transformative Learning

The reflexive reconstruction of the self on one's own in this collaborative context of learning includes the following sub themes: risks and responsibility; reflexive self awareness; reflexive awareness of the body; integration and reintegration; repair and resolution; along with enhanced role repertoire; empowerment and self actualization. These sub themes imply growth toward resolution and integration, the ideal outcome of integrative reminiscence (Watt & Wong, 1991), and guided autobiography (Birren & Deutchman, 1991). As well, repair, resolution, integration, and enhanced role repertoire are important positive outcomes of group psychodrama (Blatner, 1991; Westwood, 1997). Giddens (1991) ideas about the reflexive reconstruction of the self are also evidence. These ideas are embedded in the sub themes of risk, responsibility, reflexivity, and awareness of the body. This "trajectory" of development culminates in self actualization. And this is the reflexive component for the researcher (Fisher, 1995). And finally these themes imply critical self reflection a key concept in emancipatory action and transformative learning (Mezirow, 1991, 1994).

Co-Construction of Meaning And Communicative Action

The second theme in this analysis is the co-construction of meaning of experience. This is a joint venture relating to the discovery and interpretation of meaning. This embodies a major paradigm shift in meaning. Moral betrayal and breaking a covenant is a theme that emerges in the process of co-construction of meaning. Sub-themes relate to conversation, dialogue, collaboration, connection, cohesion, community, containment, and communicative action.

The co-construction of meaning and these sub-themes imply that communication in counselling is a collaborative venture. These themes are embedded in three narrative approaches including, "restorying" (Kenyon & Randall, 1997); narrative therapy (Sawatzky, 1998); narrative gerontology (Kenyon, 1996; Kenyon & Randall, 1997); along with enactments and externalizing the narrative script in psychodrama (Brooks, 1999; Brown-Shaw, Westwood & de Vries, 1999).

Using the narrative approach and the metaphor of story can provide a model for collaborative communication in individual, family, and group counselling. According to Sawatzky (1998) the metaphor of story is central in the narrative approach. Counselling is viewed as a therapeutic conversation. The co-construction of meaning is interpreted in the hermeneutic framework and the paradigm of social constructionism. Two interventions are particularly effective. The two interventions include: narrative questions (Freedman & Combs, 1996) and the reflecting team (Andersen, 1992). These strategies contribute to: 1) deconstructing the storyline; 2) externalizing the problematic script; and 3) identifying the preferred storyline.

Similarly, Hoffman (1992) views narrative therapy as philosophically situated in the hermeneutics. This is the "interpretative turn." The metaphor for therapy is changes in conversation in "inter subjective loops of dialogue" (p. 8). As Lax (1992) points out:

Therapy is a process of continuing to engage in conversation with the intention of facilitating/co-creating/co-authoring a new narrative without imposing a story on them. (p. 74)

This co-construction of meaning, the "loops" of dialogue and collaborative conversations, in the interpretative hermeneutic framework is like Habermas' (1984) theory of

communicative action. All of the co-researchers reported collaborative conversation, “loops” of dialogue, and co-construction of the meaning of experience.

Co-Construction of Meaning: Moral Betrayal and Breaking A Covenant

Nowhere is the co-construction of meaning more evident than in the content theme of moral betrayal and social injustice. This theme of moral betrayal is implicit in breaking a covenant. This theme began to emerge in a “loop” of dialogue and conversation with Co-researcher Number One in the planning stage of the life review enactment. In a chain of events the theme of moral betrayal around breaking a covenant, became a major focus for “restorying” and collaborative communicative learning.

In the first of a chain of events Co-researcher Number One drew my attention to Shay’s (1995) *Achilles in Vietnam: Combat Trauma and the Undoing of Character*. I read this book from cover to cover in one sitting. Shay (1995) writes about combat trauma, moral betrayal, and post traumatic stress disorder (PTSD). Moral betrayal is examined in the light of the saga of Achilles in Homer’s Iliad and the stories of combat veteran’s from the Vietnam war. Combat trauma plus moral betrayal can contribute to indignant rage. Shay (1995) writes about Achilles rage quoting from Homer’s poem: “Soldiers’ Rage - The Beginning”:

... in his shaggy chest this way and that the passion of his heart ran:
should he draw longsword from hip ... kill [Agamémnon] in single
combat ..., or hold rage in check ...? ... As he slid the big blade slowly
from the sheath, Athêna ... stepping up behind him, visible to no one
except Akhilleus [Achilles], gripped his red-gold hair ... The grey-eyed

goddess Athêna said to him: ‘It was to check this killing rage I came from heaven ...’”. (1:22lff in Shay, 1994, p. 20-21)

A second pivotal event in the chain was Co-researcher One’s enactment on the opening night of the psychodrama. Moral betrayal and indignant rage was a major theme in this enactment. In a sequential structure of scenes Co-researcher One enacted traumatizing events beginning with childhood abuse and neglect, and culminating in a funeral scene, the death of his father. Constructing the story, the guilt, shame, fear, anger and indignant rage associated with moral betrayal were played out in the group. In my view, this enactment became a group critical incident or experience connecting the next enactment(s) and collaborative communication in the group context. This would be an example of radical restorying (Kenyon & Randall, 1997) – relating to the group mind and expanding the “container” in the group context.

The culmination of co-construction of meaning relating to moral betrayal was when Leader Number Two reframed Co-researcher Number Two’s experience as breaking a covenant. Co-researcher Number two had enacted a scene relating to a broken engagement and a promise of marriage in the public sphere. Breaking a covenant became a pivotal focal point for collaborative learning. In Leader Number Two’s words:

Breaking a covenant is a very serious public statement. It arouses the Gods! A covenant is an oath, a contract or a promise. A covenant has public recognition. It carries with it responsibility. Baptism is a covenant with God. Breaking covenant is serious. It arouses the Gods. (Leader Two: Field Notes, September 21, 1996)

This reframing of traumatizing events as moral betrayal and breaking a covenant was liberating for both the co-researchers and witnesses in the group. It was a catalyst and a focal point of collaborative communication. In terms of transformative learning (Mezirow, 1991, 1998) this reframing of the meaning of experiences as a collaborative process is like communicative action and emancipatory action.

Goal Setting and Action Planning: Dreams as a Template for Action

Goal setting and action planning was a major theme emerging from the ethnographic interviews. Taking action was a salient theme for all of the co-researchers. As well, three of the co-researchers viewed their dreams as templates for action. Like Young, Valach & Collin's (1996) action theory, these themes relating to action planning are contextual, and are best interpreted in a framework of social constructionism. There were cognitive, emotional, motivational, and behavioral components relating to frames of meaning and plans for action. In this life review project the action planning included individual actions, joint, action(s), project, and career (See Young, Valach, Collin, 1996, p. 489).

The theme of goal oriented action planning implies that the co-researchers engaged in the instrumental type of life review (Watt & Wong, 1991). The past informs the present in order to plan the future. Drawing on experience, knowledge, goals, and strategies in the past can provide a sense of mastery, competence, and strength when faced with actions and choices for planning the future.

The goals, plans, and actions along with dreams as templates for action reported by the co-researchers suggest that participating in this life review enactment did contribute to enhanced personal agency and self realization. Gidden's (1991) "reflexive

project” of reconstruction of the self relies on autobiographical reflection and reflexive awareness of the body in action. Faced with uncertainty, dilemmas, and decisions enhancing agency is an important aspect of life style and life planning.

If, as Baltes & Carstensen (1996) suggest, being able to identify and achieve one’s goals – relating to physical, psychological, spiritual, and sociocultural determinants – is in fact successful aging, then implications for this model of engaging in enactments in the group context and transformative learning, become immense. Therefore, life style and life planning become an important agenda for those who counsel adults facing mid life and late life transitions.

This goal directed action planning could be one missing piece in the positive vision for “restorying” aging. Planning new active roles and vital involvement at each of life stages (Erikson, Erikson & Kivnick, 1986) is an important agenda in counselling older adults. And this reflection and action learning appears to illuminate avenues of gains in experience, knowledge, and, I would add, “human affairs” and the untapped reservoir of wisdom (Rowe & Kahn, 1998).

This outcome supports Rowe & Kahn’s (1998) ideas and agenda for practical wisdom. This model of transformative learning appears to highlight and enhance factual knowledge, procedures, and strategies for getting information along with weighing options, choices, sociocultural constraints, and consequences of action. In short this sharpens and adds to practical wisdom in matters of “human relations” relating to moral and ethical dilemmas.

This evidence suggests that engaging in critical self reflection along with dialogue in communicative action can inform decisions, goals, plans, and actions in the life review.

Engaging in life review enactments of a critical incident or major branching point in this case contributes to goal directed actions for the co-researchers. Co-researcher Number One relied on his dream as a template for future action. And Co-researcher Number Six took action and embarked on a life goal to enroll in the doctoral program.

Creating the Democratic Space

The creation of democratic spaces is the pivotal piece in this field study exploring life review, group enactment, and transformative learning. The democratic space is pivotal for dialogue and communication, and emancipatory individual or social action. Creating space for freedom, equality, education, and democratic participation provides the ideal conditions for collaborative communication and emancipatory learning (Mezirow, 1991, 1997, 1998).

This is a leadership model. The impact of the leader(s) is evident across the planning, warm-up, action, and integration in the group psychodrama. These leaders are expert in psychodrama and advanced group work.. Trust in the leaders along with safety and support are viewed as crucial by all the co-researchers. Sub-themes in this analysis include: safety and support; inclusion, control, and trust; skills and style; strategic statements; and strategic actions of the leaders. And the leaders were role models for inclusion, control, and intimacy in this collaborative context. They set the stage for safety in the group “container.”

Creating safety in the group container can facilitate communication and dialogue about power structures, bridging differences in gender, ethnicity, sexual preference, and age. As well the “developmental exchange” of emotionally laden memories, increases in increments of intensity in relation to the level of trust in the group (Birren & Deutchman,

1991). The crucial consideration in this study relates to the creation of a democratic space to enhance dialogue and communication along with critical self reflection, and emancipatory action.

Restorying Lives and Transformative Learning

These results can be interpreted and understood within the context of restorying lives (Kenyon & Randall, 1997). Using the metaphor of story provides a way to illuminate “possibilities” and “creativity” in biographical aging. This narrative approach focusing on autobiographical reflection along with group enactments highlights the potential for growth in knowledge, wisdom, understanding, and creativity. In Kenyon & Randall’s (1997) words

If the idea that we are stories is valid, then they present a potentially positive and hopeful direction for the human journey. That optimism stems from the fact that stories are never locked in, that they are always made up of facticity and possibility, and that what is possible is not known in advance. There is an aspect of openness, therefore, even of creativity, built into the very fabric of life. In other words, as life goes on, most of us do seem to learn a few things for the better about ourselves, our relationships and our world. (Kenyon & Randall, 1997, p. 162.)

Dimensions of Stories and Transformative Learning

In this model of “restorying” Kenyon & Randall (1997) identify four dimensions of stories that have implications for transformative learning. Restorying includes structural, social, interpersonal, and personal dimensions. The structural aspects relate to power relations. This implies constraints as to whose stories and voices are heard. This

highlights the necessity of a democratic space in restorying and transformative learning. The social aspect focuses on co-construction of meaning in professional relationships. Similarly, the interpersonal dimension is concerned with co-construction of meaning in intimate relationships. Both of these dimensions relate to communicative action in transformative learning (Mezirow, 1991, 1995). And the personal dimension of our stories embodies the principle of reflexive self awareness and the possibility of emancipatory action (See Table 5.1).

Table 5.1: Storying and Restorying: Dimensions of Stories

DIMENSIONS OF STORIES	STORYLINES	DECONSTRUCTING THE STORY	RESTORYING AGING
1. The structural dimension of stories	<ul style="list-style-type: none"> ■ public policies ■ power relations 	<ul style="list-style-type: none"> ■ political economy ■ sociocultural context of aging 	<ul style="list-style-type: none"> ■ limit or expand options ■ constraints to restorying: ageism and mandatory retirement ■ need for the democratic public space
2. The social dimension of stories	<ul style="list-style-type: none"> ■ social meaning ■ cultural aspects 	<ul style="list-style-type: none"> ■ professional relationships ■ professional and client ■ employer and employee ■ doctor and patient 	<ul style="list-style-type: none"> ■ co-construction of meaning ■ metaphors, language and communication ■ interdisciplinary dialogue ■ communicative action
3. The interpersonal dimension of stories	<ul style="list-style-type: none"> ■ interpersonal relationships 	Intimate Relationships <ul style="list-style-type: none"> ■ friendship ■ confident/confidante ■ family ■ love/partnerships 	<ul style="list-style-type: none"> ■ co-construction of meaning ■ co-authors of stories ■ transformation of intimacy ■ communicative action
4. The personal dimension of stories	<ul style="list-style-type: none"> ■ personal understanding and meaning 	<ul style="list-style-type: none"> ■ create and discover history/her story ■ Understand parts of the story 	<ul style="list-style-type: none"> ■ reflexive self awareness ■ personal growth ■ emancipatory action

Adapted from Kenyon & Randall (1997), p. 16

Practical Ethics: Restorying and Transformative Learning

In Kenyon & Randall's (1997) view there are three important moral and ethical issues relating to storytelling and storylistening when focusing on biographical aging in research and practise. These issues relate to practical ethics. Practical ethics is a reflective reasoning process relating to decisions, plans, and actions. Reflective reasoning focuses on the question "What should I do in this situation all things considered?" (Kenyon & Randall, 1997, p. 144).

According to Kenyon & Randall (1997) the three issues relating to practical ethics include: informed consent; autonomy and competence; and guidelines for restorying. The first issues, informed consent, was a major consideration in this research project. Co-researchers were insured of confidentiality. Their privacy was protected. The second issue relates to ethics and considering all adults frail or well as competent to tell their stories. And the third issue relates to guidelines or "ground rules" (Kenyon, 1996) for restorying. Being clear about the purpose and our own attitudes and assumptions about sharing stories was an important consideration in this research. Moreover, restorying in this manner is not for everyone.

The Co-Researchers and Their Stories

It is important to note that this sample of co-researchers are exceptional in their fields of education, counselling, and practise. They are all leaders. Each co-researcher could have been a biographical case study (Stake, 1994, 1995). This was a critical case sample. My purpose of understanding the phenomenon relied on selecting instrumental and collective cases for study (Stake, 1994, 1995). These co-researchers have an exceptional amount of education and diversity of experience in professional practise. In

“restorying” all of the co-researchers provided a rich and thick description (Fisher, 1995) of their experience of engaging in life review, enactments in the group context, and transformative learning (Mezirow, 1991). Therefore the results imply that this model of transformative learning would be effective for personal and professional development as a leadership model of training in an academic setting.

The Leadership and the Democratic Space

These leaders are impressive in that they have the knowledge, expertise, and skills to create a democratic space for generating stories and scripts, along with the space for enacting critical events in psychodrama. Both leaders have a highly ethical approach to leading groups. Building and modelling inclusion, control, and intimacy (Dimock, 1976; Borgen, Pollard, Amundson, Westwood, 1989) is a primary consideration in this model of leadership. These leaders provide space for “interpersonal freedom” and “practical democracy” (Blatner, 1989).

The Democratic Sphere and Transformative Learning

In conclusion, this field study provided evidence that engaging in life review enactments in the context of group psychodrama did, in fact, contribute to transformative learning (Mezirow, 1991, 1998) for these co-researchers. There was evidence for dialogue and communicative action. As well, emancipatory action in the mode of critical self reflection contributed to individual and social action. Moreover, these findings have important implications for life style and life planning (Giddens, 1991) for adults facing mid-life and late-life transitions.

Conclusion: Implications for Theory, Research, and Practise

The purpose of this research project was to explore a model of life review in group counselling that has potential to promote successful aging and transformative learning. With this in mind, I will briefly summarize the implications of this study for theory, research, and practise.

The Implications For Theory

Creating a conceptual space for life span development and a language for change has important implications for theories of successful aging. This model of life review is both integrative and instrumental. Connecting guided autobiography (Birren & Deutchman, 1991) with enactments in group psychodrama (Westwood, 1997) is innovative in that it expands both theoretical perspectives. Engaging in reflection and actions in this manner has the potential to tap into the rich resource of wisdom of older adults (Rowe & Kahn, 1998). And "reclaiming wisdom" is an important agenda for educators and counsellors concerned with restorying lives (Kenyon & Randall, 1997). Identifying and achieving one's goals (Baltes & Carstensen, 1996) for those faced with mid-life and late-life transitions is another potential benefit of this model of life review. Interpreting life review in the metatheoretical framework of transformative learning (Mezirow, 1991, 1998) provides an interdisciplinary, meaning centered, social constructionist, perspective for theory, research and practise. The leadership model for creating a democratic space expands the theories of life review and enactments in group psychodrama. This study has potential for restorying aging at an individual and societal level.

The Implications for Research

According to Polkinghorne (1996) both biological and biographical case studies are important when making decisions in clinical assessments in counselling and psychotherapy. Therefore, I suggest research to establish a data bank of biographical case studies. A data bank of narrative accounts relating to guided autobiography (Birren & Deutchman, 1991), enactments in group psychodrama (Westwood, 1997), transformative learning (Mezirow, 1991, 1994), and group leadership skills and styles would inform researchers and practitioners.

The Implications for Practise

This model of life review, group enactments and transformative learning (Mezirow, 1991, 1998) connects theory to practise in group counseling and psychotherapy. This could be an effective model in both clinical and academic settings. Life review in this manner has implications for bridging trauma and recovery toward repair. It is important to note that this intervention would occur only after the acute phase of the trauma. In trauma repair, group enactments would precede autobiographical life review. Life review and transformative learning has the potential to enhance personal and professional development along with community development. This model has implications for individual, group and organizational change.

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APPENDIX A

Maladaptive	Adaptive	Malignant
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OLD AGE										Integrity vs. Despair WISDOM	Pre-sumption	Wisdom	Disdain
ADULTHOOD											Over-extension	Care	Rejectivity
YOUNG ADULTHOOD											Promiscuity	Love	Exclusivity
ADOLESCENCE									Identity vs. Role Confusion FIDELITY		Fanaticism	Fidelity	Repudiation
SCHOOL AGE											Narrow Virtuosity	Competence	Inertia
PLAY AGE											Ruthlessness	Purpose	Inhibition
EARLY CHILDHOOD											Shameless Wilfulness	Will	Compulsion
INFANCY											Sensory Mal-adjustment	Hope	Withdrawal

Source: Erikson, Erikson and Kivnick (1986) p. 36 & 45

APPENDIX B



Department of Counselling Psychology
Faculty of Education
2125 Main Mall
Vancouver, B.C. Canada V6T 1Z4
Tel: (604) 822-5259
Fax: (604) 822-2328

Dear

I am writing to thank you for agreeing to participate in a project as part of the requirements for my doctoral studies in the Individual Interdisciplinary Program. The project title is **A Model For Transformative Learning: The Promotion of Successful Aging**. The purpose of this project is to explore how life review enactments in group psychodrama can contribute to transformative learning in terms of psychological growth and successful aging.

I would like to observe and videotape your life review enactment in group psychodrama. As well, I would interview you on two occasions, at a two week and six week follow session(s). The total time you will be required to devote to my project is about three hours. Your identity will remain completely confidential. You are free to withdraw your participation at any time without prejudice to you.

If you have questions about the project both I and my supervisor, Dr. Marvin Westwood, will be happy to answer them.

Yours sincerely,

Student

Dr. M. Westwood

Telephone # Student

Telephone # Dr. Westwood



Department of Counselling Psychology
Faculty of Education
2125 Main Mall
Vancouver, B.C. Canada V6T 1Z4
Tel: (604) 822-5259
Fax: (604) 822-2328

**Project Title: A Model for Transformative Learning:
The Promotion of Successful Aging**

I am willing to participate in the project for Muriel Shaw as part of the requirements for her doctoral studies in the individual interdisciplinary graduate program. The purpose of the project is to explore how life review enactments in group psychodrama can contribute to psychological growth and successful aging in an academic setting. Data collection involves participant observation and videotaping of the group enactment followed by two subsequent interviews at two week and six week intervals. The observation of the enactment in group psychodrama will last about one hour. The time needed for consultation and the two follow up interviews is about two hours. Confidentiality of videotapes, audiotapes and other data will be guaranteed by keeping them with the principal investigator Dr. Westwood and the co-investigator, Muriel Shaw. Videotapes and audiotapes will be erased at the end of this project.

I realize that I am free to withdraw my participation at any time without prejudice to me. I realize that my own identity and the identity of my institution will remain completely confidential and will not be used in the student's subsequent analysis. The doctoral student, Muriel Shaw, and the supervisor, Dr. Marvin Westwood, are both willing to answer questions about the project, in person or by phone at 822-5259.

I have received a copy of this form.

Date: _____

Name: _____

APPENDIX C

British Columbia School Of Professional Psychology

406-1168 Hamilton Street • Vancouver, B.C. • V6B 2S7 • (604) 682-1909 • Fax (604) 682-8262

DRAMA AND PATHOS IN THE LIFE OF THE GROUP ROLE ENACTMENT APPROACHES IN ADVANCED GROUPWORK A THREE-DAY WORKSHOP FOR PRACTITIONERS

In groups, including families, classrooms, and other work settings, issues of GROWTH, CHANGE, LOSS, GRIEF, RAGE, SUFFEREING, SHAME, INTIMACY, SACRIFICE AND REDEMPTION arise. This workshop will help practitioners extend and develop techniques for working with these aspects of relationships. There is a spiritual as well as therapeutic component in the way we approach role enactment. The group acts as a safe container within which individuals may confront their past, present and future challenges in relationships.

This workshop is for practitioners who are interested in developing their understanding and use of role enactment techniques and group skills in their work. The workshop will be useful both for those new to group work and those seeking advance training.

DATES:	Thursday	September 19, 1996	7:00 - 10:00 p.m.
	Friday	September 20, 1996	9:00 a.m. - 7:00 p.m.
	Saturday	September 21, 1996	9:00 a.m. - 5:00 p.m.

LOCATION: St. John's United Church. 1401 Comox Street, Vancouver

FEE: \$300.00 (\$100.00 deposit upon registration)
Student fee available

INSTRUCTOR: Dr. Marv Westwood is a Professor in the Department of Counseling Psychology, UBC. He also teaches group psychotherapy in the Department of Psychiatry, UBC

Dr. Patricia Wilensky has a Private Practice specializing in professional supervision and group therapy. She teaches the Advanced Group Course at UBC

REGISTRATION: Please complete the following and mail to:

APPENDIX D

ETHNOGRAPHIC INTERVIEW SCHEDULE

1. Introduction

1.1 Establish Rapport

Hi, _____!

How was your day?

1.2 Explain the Purpose of the Interview

- This interview is to explore the process of life review enactments in group psychodrama.
- I am exploring how the enactment of a critical incident in a group context can contribute to transformative learning and the promotion of successful aging.
- With this in mind, I would like to talk to you for about one hour or so about your experience of life review enactment(s) as it relates to personal and professional growth and change.

1.3 Obtain Informed Consent and Ensure Confidentiality

- This is a confidential conversation. To protect your anonymity and to ensure confidentiality of your responses if you wish a "nom de plume" will be assigned to you. Your "nom de plume" is _____.
- This interview will only be available to myself and my project supervisors: Dr. Westwood and Dr. Fisher. The tape recording will be erased after this project. You may withdraw from this interview at any time if you wish to do so.

2. Demographic Data

2.1 Name: _____

2.2 Date of Birth: _____

2.3 Living Arrangements:

with spouse _____

alone _____

with other adult _____

with parent _____

with child _____

with grandparent/child _____

2.4 Sex:

Male: _____

Female: _____

2.5 Marital Status:

Married: _____

Single: _____

Divorced: _____

Separated: _____

Widow(er): _____

Cohabitate: _____

2.6 Total Number of Years of Formal Education:

2.7 What Kind of Work/Career:

3. **Semi Structured Open-Ended Question**

- Has enacting the critical life event altered your awareness, experiencing, thinking, reflecting and meaning, in any significant way?
- If yes, in what way? Please explain.

3.1.1 What is your professional and/or personal interest in enactments and group psychodrama?

3.1.2 Have you taken part in group psychodrama before?

- as the main actor _____
- in a supporting role _____
- as an audience member _____

3.1.3 Did participating in life review contribute to the process of planning the enactment?

3.1.4 Would you tell me about your style of reflecting on the past or life review?

3.1.5 Did you consult with the leaders, Dr. Westwood and Dr. Wilensky, to plan this enactment?

3.1.6 Would you tell me about the process of planning your enactment in group psychodrama?

- 3.2.1 Has enacting the critical life event altered your awareness, experiencing, reflecting and meaning in any significant way? If yes, in what way? Please explain.
- 3.2.2 Would you tell me about your experience as the protagonist in the enactment?
- 3.2.3 What were your thoughts and feelings about the group process?
- 3.2.4 What role did the leader have on the significance of the enactment?
- 3.2.5 Do you have any comments on the interpersonal relations of group members?
- 3.2.6 Did you experience a feeling of trust and respect between group members?
- 3.2.7 What was your experience in relation to the outcome of this process?
- 3.2.8 Were you aware at the time of any beneficial outcomes or any negative effects?
- 3.2.9 What impact or role, if any, did the group/audience have on your enactment?

The six week following up interview:

3.3.1 Have you noticed any significant changes in your thoughts, feelings and actions in your personal and/or professional roles? (In the six weeks following the psychodrama workshop).

3.3.2 Did this life review enactment contribute to:

- a. greater personal insight
- b. enhanced meaning in life
- c. new awareness of previous achievements
- d. new goals, ambitions, interests
- e. new career goals
- f. a sense of community and connection
- g. moving toward personal integration and life planning
- h. new decisions or plans/actions

4. Conclusion

4.1 Thank you

- Name _____.
- Thank you for sharing your experience about your life review enactment
- I found it very enlightening and enriching to hear about this critical life enactment in group psychodrama. Thank you, again.

APPENDIX E

Table 4.1 Ethnographic Interviews Number One

Protocol/ Interview	Reflexive Reconstruction of Self	Co-Construction of Meaning	Betrayal Moral Injustice	Leadership: Impact of Leader	Action Planning: Goal Setting	Dreams as Template for Action
P ₁ I ₁	R 14	C 10	B 05	L 10	A 05	D 10
P ₂ I ₁	R 20	C 15	B 20	L 19	A 12	D 00
P ₃ I ₁	R 17	C 07	B 00	L 19	A 02	D 22
P ₄ I ₁	R 08	C 21	B 00	L 12	A 08	D 00
P ₅ I ₁	R 04	C 10	B 00	L 10	A 06	D 01
P ₆ I ₁	R 03	C 13	B 13	L 11	A 10	D 06
P ₇ I ₁	R 07	C 26	B 06	L 05	A 00	D 00
Total	R 73	C 102	B 44	L 86	A 43	D 39

Table 4.2 Ethnographic Interviews Number Two

Protocol/ Interview	Reflexive Reconstruction of Self	Co-Construction of Meaning	Betrayal Moral Injustice	Leadership: Impact of Leader	Action Planning: Goal Setting	Dreams as Template for Action
P ₁ I ₂	R 15	C 05	B 10	L 00	A 10	D 16
P ₂ I ₂	R 09	C 07	B 12	L 04	A 05	D 00
P ₃ I ₂	R 11	C 02	B 00	L 00	A 19	D 16
P ₄ I ₂	R 19	C 00	B 07	L 00	A 11	D 05
P ₅ I ₂	R 10	C 03	B 00	L 00	A 05	D 01
P ₆ I ₂	R 10	C 03	B 17	L 01	A 29	D 00
P ₇ I ₂	R 11	C 03	B 10	L 08	A 22	D 20
Total	R 85	C 18	B 56	L 13	A 101	D 58

APPENDIX F

M.J. Westwood, Ph.D.
Dept. of Counselling Psychology, UBC

**LIFE REVIEW FOR PERSONAL & PROFESSIONAL DEVELOPMENT:
A PROGRAM FOR ADULTS IN TRANSITION**

Are you at a transition in your life? All life transitions involve uncertainties, challenges and at the same time provide options and opportunities.

Reflecting on our past can be very informative and helpful in charting our future, setting life goals and ultimately moving towards personal integration. Recently a new program was developed at UBC specifically to assist people in transition to make informed life choices by increasing self understanding through participating in their own integrated life review process.

What is it? Briefly stated, The Life Review Program is designed to help participants understand their life history in such a way as to better enable them to chart their futures. It is only by understanding where we have come from and what we have done that we can effectively plan for where we are going; in other words "using the past to guide the future". In reviewing their life plans, participants become aware of key events which shaped who they are, how they made decisions, life choices, responded to challenges, coped with losses, identified accomplishments and managed achievements.

Format: The program is both self reflective and interactive in nature. A group format provides members an opportunity to share and exchange information and reactions to the life reviews in a supportive and resourceful manner. The leaders provide specific structured activities designed to generate information, focus awareness and generate possibilities or goals relevant to the personal and/or professional needs of the members. Outside of the group time, participants prepare short written summaries of the key life themes given by the leaders and these are discussed in the group in a climate of safety and encouragement.

For Whom: The programme is designed for adults who are considering or facing changes, opportunities, or transitions of a personal/professional nature. Career shifts, life adventures, relationship changes are three areas among others, commonly included in the group.

Expected Outcomes: Participant gains include: (1) greater personal insight, (2) enhanced meaning of the life lived, (3) new awarenesses of previous achievements, (4) new goals, ambitions, interests, etc. not yet realized, (5) generation of specific personal and career goals and possible paths to achieving them, (6) a sense of community and connection with other adults involved in a similar journey.

Time Commitment: The sessions are offered: Wednesday August 28, 1996, 6:30 p.m. to 10:00 p.m.; Thursday, August 29, 1996, 1:00 p.m. to 4:30 p.m.; Friday, August 30, 1996, 8:30 a.m. to 12:00 p.m.

AGENDA

DAY 1

Introduction →→→ Inclusion

1. Names
 - Who I am
 - How I got my name
 - Significance of my name
2. What I hope to get out of the workshop
3. Theoretical Presentation
 - Rationale
 - Goals
 - Benefits
 - Norms
4. Self-descriptive words (10)
 - Do this exercise before and after series of meetings

~ BREAK ~

5. Activity critical event
 - Theme family
 - Provide a card
 - Divide into groups
 - Share earliest recollection
 - Life event from childhood
 - What it was
 - How it impacted life story
6. Explain home work
 - Life line
 - Guiding themes:
 - 1) Family
 - 2) Career

AGENDA

DAY 2

1. Introduction
2. The use of Metaphors : animals, birds, flowers
 - real self
 - social image self
 - ideal self
3. Small group sharing
Theme: family

~ BREAK ~

4. Small group sharing
Theme: work/career
5. Introduce themes for homework
 - Death and Dying
 - Meaning; aspirations; life goals

AGENDA

DAY 3

1. Introduction
2. Sharing in small groups
Theme: experience with death
3. Sharing in small groups
Themes: the meaning of your life and your aspirations to life goals

~ BREAK ~

4. Oral History Project
 - Quilt of my life
 - Chart of your future

CONCLUSION

Theme Assignment: The Major Branching Points in Your Life

Think of your life as a branching tree, as a flowing river that has many juncture points, or as a trailing plant that puts down roots at various places and then grows on.

What is a branching point? Branching points are events, experiences, or happenings in our lives that significantly affect the direction or flow of our life. Branching points are experiences that shape our lives in some important way.

Branching points may be big events (e.g., marriage, retirement, geographical move) or they may seem small and apparently inconsequential (e.g., reading a book, going on a hike). Big outcomes may have small beginnings.

From your point of view, what were the major branching points in your life? What were the events, experiences, interactions with people and places that had a major influence or impact on the way your life has flowed?

Sensitizing Questions

1. About how old were you at the time of the branching point? Place the turning point along a time dimension. The timing of an event is often very important. Did it happen too soon? Were you too young? Did it happen too late? Were you too old?
2. Significant people? Who were the important people involved in the turning point? Father, mother, spouse? You alone? Often one notices that the same people are involved again and again in major life turning points.
3. Emotions and feelings at the time? What were the feelings, the emotions you experienced at the time the branching point occurred? How intense were these feelings (e.g., extremely elated, somewhat sad, a little frustrated, very happy)? Sometimes our feelings in reaction to an experience are mixed or are changeable. Do not be concerned if your feelings seem contradictory.
4. Emotions and feelings now? Sometimes our feelings about an experience or event change over time. Something that seemed a disaster when it happened may turn out to be a positive event later on and vice versa. What emotions do you experience as you think about the turning point now?
5. Personal choice? How much personal choice was involved in this branching point? How much personal control did you have? Was it something that happened that was completely out of your control? Who or what was the external influence?
6. Consequences? Branching points are "branching points" because they change our lives in one or many important ways. In your view, what are the ways your life was changed because of this branching point? What effect, impact, consequences did it have on your life? How would your life have been different if it had not occurred?

Source:

Birren, J. & Deutchman, D. (1991). Guiding Autobiography Groups for Older Adults. Exploring the Fabric of Life. Baltimore, London: John Hopkins University Press.

Theme Assignment: Your Family

What is your family? This history of your family includes your family of origin (among them, grandparents, parents, siblings, uncles and aunts) as well as your family of adulthood (among them, spouse, children, grandchildren).

The family members important in shaping your life should be mentioned, not necessarily all the family members. Some have been more important in positive ways and some in negative ways in shaping your life.

What family members have had a major impact in shaping your life? Why?

What would another person have to know about your family in order to understand you and how you've come to be the person you are?

Sensitizing Questions

1. Who held the power in your family? Why? Who made the decisions? How did you know?
2. Who offered support, warmth, and nurturance? Why? Who did you go to for comfort? Who did you confide in?
3. What major family member(s) have you been closest to? Why?
4. What important family member did you know the least? Feel least close to? Why? Who should you have been close to but for some reason were not?
5. Did you like your family? Why or why not?
6. What was best about your family? Worst about it? What were (are) the strengths and weaknesses in your family?
7. Was there anyone in your family you were afraid of? Why?
8. Who were the heroes in your family? The family favorites? How did you know?
9. What was the feeling tone in your family (e.g., happy, sad, crowded, spacious, noisy, quiet, warm, cold)?
10. What were the major areas of conflict, problems, and issues in your family?
11. What were the rules in your family, the "shoulds" and "oughts"?
12. What events and experiences have torn your family apart or have made your family stronger?
13. Were you loved? How did you know?

Source:

Birren, J. & Deutchman, D. (1991). Guiding Autobiography Groups for Older Adults. Exploring the Fabric of Life. Baltimore, London: John Hopkins University Press.

Theme Assignment: Your Experiences with Death or Your Ideas about Death

Death can affect your life in many ways. You may have experienced the loss of a beloved pet as a child; you may have lost parents, grandparents, dear friends, a spouse, a child, a brother or sister. Maybe the death of a political hero affected you profoundly.

How have your experiences with death affected your life and your character? How have your reactions to death changed over the years? How have your ideas concerning your own death changed?

Sensitizing Questions

1. How did you feel about death when you were a child? Did you lose an animal that was like a member of the family? What did you think when your pet died?
2. How was death talked about and treated in your family? Did it frighten you? How did you understand it?
3. When did you go to your first funeral? How did you react?
4. What effect did the threat of death in wartime have on you?
5. Were you ever so sick that you thought you might die?
6. What have been the close calls with death? Have your ideas about your own death changed over the years? How do you feel about your death now?
7. How have you grieved?
8. Do dead parents, grandparents, spouses, or others continue to have an effect on your life?
9. Do you feel guilty about anyone's death? Helpless? Angry? Resentful? Abandoned? Have you ever felt responsible for anyone's death?
10. Have you ever killed anyone? How did you feel about it at the time? How do you feel about it now?
11. Did some great person's death (e.g., Kennedy or Roosevelt) have an effect on you?
12. Is death an enemy or friend for you? Is it to be dreaded and fought, or welcomed?
13. What kind of death would you like to have?
14. If you could talk to a dead person, what would you ask him or her?
15. What was the most significant death you have experienced? How did it change you or your life?

Source:

Birren, J. & Deutchman, D. (1991). Guiding Autobiography Groups for Older Adults. Exploring the Fabric of Life. Baltimore, London: John Hopkins University Press.

Theme Assignment: The Meaning of Your Life, and Your Aspirations and Life Goals

Questions of meaning, values, morality, and religion are often elusive and difficult to articulate. Human life is characterized by moral complexity and ambiguity. Often the black and white of childhood, the simple delineation of right and wrong, changes to a large areas of grey in our adult lives. Questions of value and meaning, religion and morality, are often fraught with contradictions. Some people become moral gymnasts, stretching and bending with agility in the moral realm of life. Others find their home in a traditional religious philosophy and structure. Numerous people today claim to have "their own religion," an eclectic synthesis of many diverse elements. Still others avow atheism or agnosticism. Secular humanism claims a large following in contemporary culture.

How do your life goals fit into your beliefs and values? How have you set your life goals? What are they? Trace the history of your moral or religious development. How has it changed through your life? Do you have a philosophy of life? What is it? What does your life mean? What does human life in general mean?

Sensitizing Questions

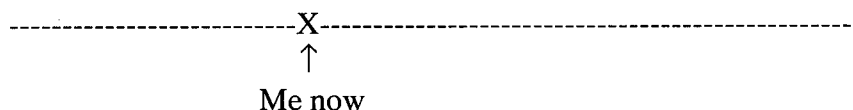
1. What kinds of different goals do you have - material, social, personal, universal, moral, religious - and how important are they to you? Have your goals always been the same?
2. Were there any religious traditions in your home as a child? Have you carried them on? Why or why not?
3. Have you ever had a religious experience? What were you doing and where did it happen? How did you react?
4. What symbols, either religious or secular, are significant for you? Why?
5. What are the principles that guide your life? What are your standards? What does it mean if you do not live up to them?
6. What has been your purpose in life? Have you had more than one purpose? How has this purpose (or these purposes) changed?
7. Do you find meaning in the idea of social justice, posterity, or the brotherhood of man? How do you act on these ideas?
8. Do you want to emulate some great figure (e.g., Moses, Gandhi, Christ, Schweitzer, Eleanor Roosevelt)? Who are your moral heroes? Have they changed over time?
9. Were you taught not to be cruel to animals so that you would not be cruel to people? What is your relationship to the natural world?
10. What you ever found life meaningless? Did it fill you with despair? Did you come to some understanding?
11. Why be moral? WHY BE?

Source:

Birren, J. & Deutchman, D. (1991). Guiding Autobiography Groups for Older Adults. Exploring the Fabric of Life. Baltimore, London: John Hopkins University Press.

THE LIFE LINE

On the following page appears a line marked "BIRTH" at one end and "DEATH" at the other. This is called the LIFE LINE. Think of this line as representing your entire life. Please place an "X" on the line to indicate where you feel you are now: indicate your position in relation to birth and death. Please write the words "me now" below this mark to distinguish this point. For example:



We are interested in the significant life experiences or events that you have had, are having, and will have (or expect to have) in your life. These are events or experiences that have been, are, or will be of significance to you. You alone are the best judge of what these events and experiences are, and the significance that they may have for you. Please take some time now to think about such events.

Please turn now to the LIFE LINE (on the next page) and make some sort of mark (an "X" or a cross, for example) to indicate the point at which these significant experiences or events of your life have occurred, are occurring, and will occur: that is, events of the past, present, and future. On the space below or above the line, please write some label that would clearly identify these events or experiences.

THE LIFE LINE

BIRTH-----DEATH

Oral History Project: Paper Quilt Exercise

Instructions for Paper Quilt Exercise:

1. Provide paper squares, scissors, tape, glue, feathers, glitter, etc., etc. Place on table(s).
2. Read out questions 1-12.
3. Each person makes 1 square for the quilt (15 minutes).
4. Choose a partner. Take turns telling the story of the transition (7 minutes each).
5. Post the squares (product). Take turns introducing each other's squares (the squares and the square's creator) to the rest of the group.
6. Identify commonalities.

"Theme: A Turning Point in Your Life"

1. Think of a time when you were in transition and had to start over.
2. When was it?
3. How old were you?
4. Where were you when the transition occurred?
5. What happened that you had to start over?
6. Did you have a choice?
7. Who else was there? Anyone who made it easier/more difficult?
8. What did you expect? What did you think was going to happen?
9. How is that different from what actually happened?
10. Are you any different because of that experience?
11. When did it begin, when was the middle, and when did it end if in fact it is over?
12. *If you were to think about that transition as a picture what would it look like?*

APPENDIX G

March 2, 1999

I have checked the themes against passages from which they were derived in the transcripts of co-researchers.

The researcher was consistent in helping the co-researchers reflect on and find meaning that was significant for them in their experience.

Passages in the transcripts speak clearly to the identified themes. Distortion or over interpretation was not evident in the themes.

APPENDIX H

Reconstruction of the Self**Protocol 1, Interview 1****Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₁ I ₁	R1	my third enactment, been to four or five psychodramas	3	4, 21-23
P ₁ I ₁	R2	this one was a developmental focus	3-4	33-39 3-4
P ₁ I ₁	R3	shift from anger to reparative/restorative	5	19-31
P ₁ I ₁	R4	support from males emotionally thawing	5	35-39
P ₁ I ₁	R5	negative beliefs about self - a new fork in road	11	6-22, 35-38
P ₁ I ₁	R6	evidence new organizing principle	13	23-38
P ₁ I ₁	R7	male image being restored	13-14	38-41, 1-18
P ₁ I ₁	R8	shame, impoverishment - I am now equal	14	22-29
P ₁ I ₁	R9	resolve of splitting of aggression and affection	14	31-40
P ₁ I ₁	R10	captain validates; strategic abilities	15	11-30
P ₁ I ₁	R11	complicated; I am a thoughtful person	16	5-7
P ₁ I ₁	R12	threshold level = increased awareness & increased options	16	11-23
P ₁ I ₁	R13	awareness of more confidence - workshops	16	23-33
P ₁ I ₁	R14	refer dream: what has changed	17	1-8

Protocol 1, Interview 2**Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₁ I ₂	R1	re-accessing emotion - balance nurturing & aggression	1-2	37-41, 1-4
P ₁ I ₂	R2	increase of confidence & control in workshop	2	9-21
P ₁ I ₂	R3	resolution in separation	2	21-24, 28-36
P ₁ I ₂	R4	helpful in balancing self image is useful	3	1-9, 15-20
P ₁ I ₂	R5	emotional closing issue of social misfit	5	18-21, 25-31
P ₁ I ₂	R6	re-evaluation of my own self image	6	3-6
P ₁ I ₂	R7	increase inner options	7	1-4
P ₁ I ₂	R8	reconnection - continuity self	7	18-25
P ₁ I ₂	R9	redoing my father's funeral	12	5-17
P ₁ I ₂	R10	narrative anchored	13	19-24
P ₁ I ₂	R11	body involved more concretely	13	28-31
P ₁ I ₂	R12	has been integrated - letting go	13-14	38-41, 1-13
P ₁ I ₂	R13	emancipatory - freeing of energy	14	15-19, 21, 23
P ₁ I ₂	R14	emancipation from what ifs	14	25-40
P ₁ I ₂	R15	representation and structure	15	7-13

Protocol 2, Interview 1**Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₂ I ₁	R1	risks & responsibility	2	28-31
P ₂ I ₁	R2	risks & responsibility	2	35-41
P ₂ I ₁	R3	risks & responsibility	4	1-16
P ₂ I ₁	R4	risks & responsibility	4	23-25
P ₂ I ₁	R5	risks & responsibility	4	31-41
P ₂ I ₁	R6	reflexivity: thought a lot about it	6	7-23
P ₂ I ₁	R7	reflexivity: thought a lot about it	6	29-39
P ₂ I ₁	R8	reflexive self awareness	7	3, 7-12
P ₂ I ₁	R9	reflexive self awareness	7	19-21, 25-26
P ₂ I ₁	R10	aware of tremendous hurt	8	10-14, 18-19
P ₂ I ₁	R11	experience of myself changed	8	34-41
P ₂ I ₁	R12	remove myself from what happening	9	22-29
P ₂ I ₁	R13	it was like I got my voice (empower)	9	33-41
P ₂ I ₁	R14	empower: your voice came through	10	1-4, 8
P ₂ I ₁	R15	empower: your voice came through	10	12-17
P ₂ I ₁	R16	empower: able to say "that's wrong"	10	21-31
P ₂ I ₁	R17	empower: to hear myself say	10	35-41
P ₂ I ₁	R18	personal insight - integration	22-23	41, 1-2, 8-18
P ₂ I ₁	R19	a voice came through	23-24	40-44, 1-2
P ₂ I ₁	R20	personal insight - strength	24	8-18

Protocol 2, Interview 2**Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₂ I ₂	R1	most insightful immediately after psychodrama	2	13-23
P ₂ I ₂	R2	really on the back burner	2	28-30
P ₂ I ₂	R3	everything was clear	2-3	41, 1
P ₂ I ₂	R4	it was life changing learning	3	5-14
P ₂ I ₂	R5	got my courage together	9	11-18
P ₂ I ₂	R6	I saw a teacher hit a student	9	18-22
P ₂ I ₂	R7	has shown courage and strength	9	22-27
P ₂ I ₂	R8	new awareness of past accomplishments	9	33-37
P ₂ I ₂	R9	I think I am courageous interpersonally	10	12-15

Protocol 3, Interview 1**Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₃ I ₁	R1	it was like walking on this tightwire	2	12-21
P ₃ I ₁	R2	it was risk - emotional intensity scared me	2	25-27
P ₃ I ₁	R3	it scared me and it attracted me	2	31-36
P ₃ I ₁	R4	that was terrifying . . . confrontational	3	1-5, 9-15
P ₃ I ₁	R5	it wasn't very safe	3	19-22
P ₃ I ₁	R6	I still carry that negative experience	3	26-28
P ₃ I ₁	R7	it's scary - because I'm going to have to expose self	4	1-6
P ₃ I ₁	R8	the theme of reinventing yourself	4	8-16, 18-19
P ₃ I ₁	R9	I've been building on the story	4	23-26
P ₃ I ₁	R10	except it is living stories	4	30-41
P ₃ I ₁	R11	building blocks/ up to . . . my story is	5	3-8
P ₃ I ₁	R12	this is what my life theme is	5	15-24, 28-30, 35-36
P ₃ I ₁	R13	pulling together pieces of self and rebirth	6	22-29
P ₃ I ₁	R14	reconstruct, reinvent core of self	7,8	39-41, 1-3
P ₃ I ₁	R15	Leader One: so the sculpture/move the sculpture	13	34-36
P ₃ I ₁	R16	I wanted to move it out of shame	14	12-16
P ₃ I ₁	R17	dynamic reconstructive process	14	29-35

Protocol 3, Interview 2**Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₃ I ₂	R1	my issue of mother is always in my face	1	26-36
P ₃ I ₂	R2	Mom is worried about me . . . I'm just like my father	2	40-42, 1-8
P ₃ I ₂	R3	to experience who I really am	4	25-35, 39
P ₃ I ₂	R4	this is the integrated Co-researcher Three	5	15-17
P ₃ I ₂	R5	detaching from old beliefs about oneself	5	30-44
P ₃ I ₂	R6	old beliefs of my self	6	5-7
P ₃ I ₂	R7	somehow that got resolved	6	15-16
P ₃ I ₂	R8	old belief system hanging around	6	20-30
P ₃ I ₂	R9	working at ___/Reframing	7	31-38
P ₃ I ₂	R10	stuck in person as a _____	8	1-9
P ₃ I ₂	R11	a piece of me is still stuck back there	8	14-22

Protocol 4, Interview 1**Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₄ I ₁	R1	recognize resolve	1	15-26
P ₄ I ₁	R2	unresolved issues	1-2	40-41, 1-5
P ₄ I ₁	R3	it was exactly what I had in mind	5-6	25-34, 35-41
P ₄ I ₁	R4	with my process of forgiveness	6-7	36-41, 42
P ₄ I ₁	R5	like a soothing balm - increase self esteem	13	17-28
P ₄ I ₁	R6	you never wallow in self pity	13-14	34-41, 1
P ₄ I ₁	R7	forgiveness into acceptance	14	21-26, 33-36, 41
P ₄ I ₁	R8	actually increase self esteem	14-15	1-4, 8-12

Protocol 4, Interview 2**Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₄ I ₂	R1	greater personal insight - increase confidence	6	13-18
P ₄ I ₂	R2	I feel fully confident	6	22-28
P ₄ I ₂	R3	I wouldn't of had courage and confidence	6	32-33
P ₄ I ₂	R4	creative self assured	6-7	37-41, 1-3
P ₄ I ₂	R5	going up the steps	8	16-21
P ₄ I ₂	R6	and I go on to next step	8	25-28
P ₄ I ₂	R7	look at life as a process	8	33-41
P ₄ I ₂	R8	looking a road - process living	9	1-3
P ₄ I ₂	R9	look at process rather than accomplished goals	9	16-20
P ₄ I ₂	R10	outside myself observing process	9	24-27
P ₄ I ₂	R11	reflexive project self development	9	29-33
P ₄ I ₂	R12	probably have developed over time	9	35-39
P ₄ I ₂	R13	just accept way it is	10	1-3, 8-9
P ₄ I ₂	R14	I value my achievement as a mother	10	25-33, 37-41
P ₄ I ₂	R15	she said "Gee, Mom, you're finally learning"	11	3-13
P ₄ I ₂	R16	but I maybe questioned too much in the detail	11	17-21
P ₄ I ₂	R17	about shining light on paper	11	23-26
P ₄ I ₂	R18	these things just go into unconscious	11	38-44
P ₄ I ₂	R19	psychodrama not just at cognitive level	12	3-5

Protocol 5, Interview 1**Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₅ I ₁	R1	I was able to “ <u>forgive</u> ” - <u>rebuilding</u>	6-7	41, 1-8
P ₅ I ₁	R2	restructuring	7	10-13
P ₅ I ₁	R3*	redoing - role play - leaders role - devise a new history	7	25-38
P ₅ I ₁	R4	clarify - resolution - forgiveness	8-9	6-12, 22-24, 28-32, 39-40

Protocol 5, Interview 2**Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₅ I ₂	R1	my new character	1	18-21
P ₅ I ₂	R2	a better sense of purpose	1	30-31
P ₅ I ₂	R3	yes a greater sense of purpose	1	39
P ₅ I ₂	R4	it is like stepping stones	2	1-5
P ₅ I ₂	R5	it happens with everything	2	10-13
P ₅ I ₂	R6	more calmness	2	17-18
P ₅ I ₂	R7	questioning what I want to do	2	22-23
P ₅ I ₂	R8	more measured - thoughtful	2	27-28
P ₅ I ₂	R9	whether leave image worth	2-3	40-41, 1-3, 8
P ₅ I ₂	R10	integrate bad and good	3	18-20, 25

Protocol 6, Interview 1**Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₆ I ₁	R1	capulted - reframing - how I was going to be	14	20-23
P ₆ I ₁	R2	to say what is important in my life	14	29-36
P ₆ I ₁	R3	strengthened empowered	14	38-39

Protocol 6, Interview 2**Theme: Reflexive Reconstruction of the Self**

Example	Number	Key Words	Page	Line
P ₆ I ₂	R1	benchmark - integration	1	19-26
P ₆ I ₂	R2	very, very much a closure	1	1-5
P ₆ I ₂	R3	I just realized now - junior officer	14-15	41, 1-3
P ₆ I ₂	R4	custody as an element/rehab as an element	15	7-13
P ₆ I ₂	R5	so I always worked Christmas Eve	15	17-19
P ₆ I ₂	R6	I was still an officer	15-16	41, 1-3
P ₆ I ₂	R7	I was in charge Christmas Eve	16	7-20
P ₆ I ₂	R8	all the little bits of closure	16	26-27
P ₆ I ₂	R9	like little flaps closing	16	31
P ₆ I ₂	R10	take life back	18	17-19, 23

Protocol 7, Interview 1 Theme: Reflexive Reconstruction of the Self

Example	Number	Key Words	Page	Line
P ₇ I ₁	R1	I can have the power to make changes	11	30-33
P ₇ I ₁	R2	gave me the courage to say . . .	12	1-3
P ₇ I ₁	R3	richness of experience - deepened R. of life	14	26-36
P ₇ I ₁	R4	integrate life experience	14	38-41
P ₇ I ₁	R5	reframe your experience	15	1-11
P ₇ I ₁	R6	reframe childhood experience	15	15-29
P ₇ I ₁	R7	contribute fully to multi I.	15	28-31
P ₇ I ₁	R8	reconciliation and making meaning	15	33-39

Protocol 7, Interview 2 Theme: Reflexive Reconstruction of the Self

Example	Number	Key Words	Page	Line
P ₇ I ₂	R1	through process - very clear	2	3-8
P ₇ I ₂	R2	impact on my clarity	2	26-27
P ₇ I ₂	R3	I took on a different voice	2-3	38-41, 1-3
P ₇ I ₂	R4	greater personal insight & clarity	3	3-11, 18-21
P ₇ I ₂	R5	frame it - accomplishments and strengths	3	23-34
P ₇ I ₂	R6	new awareness previous achievement	3	38-40
P ₇ I ₂	R7	reliving childhood experience - strength	4	6-10
P ₇ I ₂	R8	wanting you to stop - do something else	4	18-20, 22-23, 27-29
P ₇ I ₂	R9	need to be true to inner voice	5	4-12
P ₇ I ₂	R10	tentative role to leadership role	17	7-22
P ₇ I ₂	R11	confident - excitement - thrill	18	25-27, 29-30

Co-construction of Meaning**Protocol 1, Interview 1****Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₁ I ₁	C1	group critical experience - connected	6	35-40
P ₁ I ₁	C2	collaborative/leadership	8	1-9
P ₁ I ₁	C3	people did good	8	17-20
P ₁ I ₁	C4	I could mold - sense of support	8	24-32
P ₁ I ₁	C5	rearrange them - supportive feeling	8	36-39
P ₁ I ₁	C6	grabbed ____ by collar - wanted to kill my father - feedback - validating but superfluous at times	9	1-6, 12-16
P ₁ I ₁	C7	framed as an apology from a mother	9	21-23, 27-29, 33-41
P ₁ I ₁	C8	need to disbelieve some of positive	10	11-19
P ₁ I ₁	C9	why adorn an ornament		24-26, 30-33
P ₁ I ₁	C10	definition mercy	14-15	38-40, 1-5

Protocol 1, Interview 2**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₁ I ₂	C1	reconnect with male element	11	4-10
P ₁ I ₂	C2	people trust me more having disclosed	11	14-23
P ₁ I ₂	C3	pure relationship	11	25-29
P ₁ I ₂	C4	burial of dad	11-12	39-41, 1-3
P ₁ I ₂	C5	bridged a gap across gender/print that	12	23-31, 33, 37

Protocol 2, Interview 1**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₂ I ₁	C1	it was witnessed	12	3-8
P ₂ I ₁	C2	he gave me a line to say to D.	13	18-27
P ₂ I ₁	C3	I was saying it to D.	13-14	41, 1-2
P ₂ I ₁	C4	Leader Two: he betrayed you	14	11-20
P ₂ I ₁	C5	Leader Two's arms were around me; I despised the way D treated me	15	1-4
P ₂ I ₁	C6	person doubling - intrusive	15	5-11, 15-26
P ₂ I ₁	C7	re: double - "I didn't like it"	15	31-36, 40
P ₂ I ₁	C8	it irritated and distracted	16	3-4, 8-10
P ₂ I ₁	C9	feedback from Leader Two	17	1-14
P ₂ I ₁	C10	feedback from Leader Two - re breaking covenant	17	18-40
P ₂ I ₁	C11	feedback from Leader Two	18	3-24
P ₂ I ₁	C12	that was very important from Leader Two	18	28, 32-34, 38
P ₂ I ₁	C13	it was a symbolic public commitment	19	1-5, 10-13
P ₂ I ₁	C14	shame in public	19	17-18, 22-25, 28
P ₂ I ₁	C15	sense of community	23	27-29

Protocol 2, Interview 2**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₂ I ₂	C1	heightened awareness feedback	8	34-41
P ₂ I ₂	C2	strong and courageous adj. Used	9	1-7
P ₂ I ₂	C3	sense of some disconnection	14	9-20
P ₂ I ₂	C4	sense of connection with you; connection with Leader One	14	20-31
P ₂ I ₂	C5	I haven't been able to talk about it	14	30-36
P ₂ I ₂	C6	told a friend who wasn't there - it cheapened . . .	15	11-16
P ₂ I ₂	C7	straining on intimate relationship	16	34-41

Protocol 3, Interview 1**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₃ I ₁	C1	in conversation with Leader One it evolved	6	10-37
P ₃ I ₁	C2	we were brainstorming	7	1-4, 8-11, 15-16
P ₃ I ₁	C3	he offered me something else	7	21-33
P ₃ I ₁	C4	when I finally got group together	10	6-14
P ₃ I ₁	C5	talking about mother; grief came out	10	18-22, 26-27, 32-35, 39-40
P ₃ I ₁	C6	safety; I had a relationship with . . . roles I wanted to give people there	14-15	40-41, 1-8, 13-14, 21-25
P ₃ I ₁	C7	Leader Two: your child has to be part . . .	15	32-41

Protocol 3, Interview 2**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₃ I ₂	C1	I'm going through a clinic	1	26-36, 40-41
P ₃ I ₂	C2	all perceived inadequacies	1-2	40-41, 1-8

Protocol 4, Interview 1**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₄ I ₁	C1	Leader One's input - crystallize out	4	25-34
P ₄ I ₁	C2	Leader One - easier than me having to dig	4-5	39-40, 3-8
P ₄ I ₁	C3	D & S - as different aspect M	5	21-34
P ₄ I ₁	C4	the hug - was wonderful	5-6	38-41, 1
P ₄ I ₁	C5	support individual and group	6	9-11
P ₄ I ₁	C6	circle safe container	6	16-24
P ₄ I ₁	C7	feedback process important	7	13-21
P ₄ I ₁	C8	negative - think about longer	7	25-30
P ₄ I ₁	C9	Leader Two said she was stuck	8	7-11
P ₄ I ₁	C10	Leader Two kicked waste basket	8	25-28, 32-33
P ₄ I ₁	C11	made me squirm	9	1-5
P ₄ I ₁	C12	absolutely contrary to my feelings	9	9-11
P ₄ I ₁	C13	pagan - destroy evil	9	15-21, 31-32
P ₄ I ₁	C14	comments - a lot of insight	10	1, 9-10, 18-20
P ₄ I ₁	C15	dismissing spirit - a very good insight	10	
P ₄ I ₁	C16	Leader One - "what did he love . . . ?"	10-11	37, 41, 1-2
P ₄ I ₁	C17	A - contact heart and head	11	28-39
P ₄ I ₁	C18	P feedback/ a great analogy	12	1-13
P ₄ I ₁	C19	C's negative comments	12	14-15, 19-31
P ₄ I ₁	C20	C's comments as jarring	13	1-4, 6-11
P ₄ I ₁	C21	feeling of community	17	5-13

Protocol 5, Interview 1**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₅ I ₁	C1	their choice of situation - choose something very serious	2	13-19
P ₅ I ₁	C2	is this a typical counsellor dance?	3-4	40-41, 1-10
P ₅ I ₁	C3	I can pull up touchstones of that process	4	4-17, 21-25, 29-34
P ₅ I ₁	C4	I did not know the actor for myself	5	26-35
P ₅ I ₁	C5	one of main characters my wife	5	26-35
P ₅ I ₁	C6	emotionally connection - <u>walking</u> - getting rid of physical emotion	5-6	41, 1-8, 15-20
P ₅ I ₁	C7	forced me to change stereotyping	9	15-25
P ₅ I ₁	C8	had to re-evaluate	9	31-34
P ₅ I ₁	C9	D. - father "comfortable role"	9	39-41
P ₅ I ₁	C10	explained to me/ it reinforced that	10	3-10

Protocol 5, Interview 2**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₅ I ₂	C1	certainly talk to anyone in that group	6	10-13
P ₅ I ₂	C2	I e-mail M	6	17-18
P ₅ I ₂	C3	I certainly would enjoy going to Life Review	6	35-36

Protocol 6, Interview 1**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₆ I ₁	C1	audience members - personalizing and internalizing	4	1-10, 12-23
P ₆ I ₁	C2	prevented me from going ahead - safety issue	4-5	25-29, 31, 40-41
P ₆ I ₁	C3	concern re professional veneer	4-5	40-41, 1-5
P ₆ I ₁	C4	I had to make the choice - do I step back	5	8-12
P ₆ I ₁	C5	I was surprised - do I want to do this?	5	18-21
P ₆ I ₁	C6	he wasn't a psychopath [laughs]	8	3-5, 7-11, 13-14
P ₆ I ₁	C7	he was never off duty	8	19-23, 25, 27
P ₆ I ₁	C8	he shaved his head	8-9	26-40, 1-4, 8-10
P ₆ I ₁	C9	representation - honesty, ethics, justice	9	17-30, 40-41
P ₆ I ₁	C10	double - distract	15	26, 28-34
P ₆ I ₁	C11	abridged version: cooling down time	16	10-18
P ₆ I ₁	C12	re feedback: preference more than 20 minutes	16	20-21, 25-30
P ₆ I ₁	C13	Leader One called me: we missed one another	16	35-37, 39-41

Protocol 6, Interview 2**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₆ I ₂	C1	somebody at psychodrama said . . .	7	25-33
P ₆ I ₂	C2	. . . don't forget the little girl	7	37-39
P ₆ I ₂	C3	advantage of doing it publicly	8	1-3

Protocol 7, Interview 1**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₇ I ₁	C1	I feel supported in group L model inclusion	6-7	41, 1-13
P ₇ I ₁	C2	a sense of inclusion, the circle, the container	7	17-27
P ₇ I ₁	C3	provide a container	7-8	38-41, 1-2
P ₇ I ₁	C4	breaking the bread; idea of communion	8	18-19, 23-24, 35, 39 41
P ₇ I ₁	C5	I could <u>identify</u> so strongly (D.)	11	3-5, 9-14
P ₇ I ₁	C6	that gave me the courage to tell	11	18-23
P ₇ I ₁	C7	gave me the courage	11-12	27-41, 1-3
P ₇ I ₁	C8	also with my father: he died that day	12-13	1-3, 34-37, 41
P ₇ I ₁	C9	I was crying. It was very real for me	13	15-18
P ₇ I ₁	C10	I was able to get in touch with my own father	13	34-39
P ₇ I ₁	C11	D. re: honoring the relationship with father	14	3-6
P ₇ I ₁	C12	common ground people share	15-16	41, 1-5

Example	Number	Key Words	Page	Line
P ₇ I ₁	C13	very similar basic needs	16	9-19
P ₇ I ₁	C14	play role for self: do that for someone else	17	21-26
P ₇ I ₁	C15	it was a moment of warmth in our attachment	17	30-38
P ₇ I ₁	C16	allow him to revisit feelings	18	1-3
P ₇ I ₁	C17	- the feeling of love for first wife	18	10-15
P ₇ I ₁	C18	it was like I was his first wife for him	18	19-34
P ₇ I ₁	C19	a gift was a good way to describe it	19	4-5
P ₇ I ₁	C20	a gift both ways	19	10-18
P ₇ I ₁	C21	I was carrying cross/wife Catholic	19	32-33
P ₇ I ₁	C22	respecting her Catholicism/ I am Catholic	19	37-41
P ₇ I ₁	C23	asked me to hold the Cross	20	1-2
P ₇ I ₁	C24	connection - spells it with an X	20	4-7
P ₇ I ₁	C25	spell it with X before ion - Greek symbol Christ - cross	20	11-14
P ₇ I ₁	C26	transpersonal aspect - the Cross	20	16-18

Protocol 7, Interview 2**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₇ I ₂	C1	depth and range experience of others	5	21-23, 27-30
P ₇ I ₂	C2	social creatures I believe we are	6	5-13
P ₇ I ₂	C3	that part feeds me	17	4-6

Breaking a Covenant**Protocol 1, Interview 1****Theme: Betrayal in the Sense of Moral Injustice**

Example	Number	Key Words	Page	Line
P ₁ I ₁	B1	anger at people; a sense of injustice	2	27-30, 35-37
P ₁ I ₁	B2	moral betrayal - around first wife's dad	4	26-28, 32-38
P ₁ I ₁	B3	mother relational treatment and growing up	4	38-40
P ₁ I ₁	B4	healing and apology for mother	9	21-23
P ₁ I ₁	B5	healing and apology for mother	9	36-41

Protocol 1, Interview 2**Theme: Betrayal in the Sense of Moral Injustice**

Example	Number	Key Words	Page	Line
P ₁ I ₂	B1	emotional closing - social misfit	5	18-21
P ₁ I ₂	B2	upbringing mother; closing of social misfit	5	25-31
P ₁ I ₂	B3	stood up to your mother	6	8-15
P ₁ I ₂	B4	year of my anger	6	23-26
P ₁ I ₂	B5	Achilles in Vietnam/ reparative	7	27-31
P ₁ I ₂	B6	went to Varsity - a sense of moral victory	7	33-39
P ₁ I ₂	B7	hear more about moral victory	8	41, 1-3
P ₁ I ₂	B8	renewed commitment	8	15-16, 23-25
P ₁ I ₂	B9	renewed commitment	8	27-31, 33
P ₁ I ₂	B10	that's the morals of it	12	23-31, 33, 37

Protocol 2, Interview 1**Theme: Betrayal in the Sense of Moral Injustice**

Example	Number	Key Words	Page	Line
P ₂ I ₁	B1	tremendous hurt and devastation	8	10-14
P ₂ I ₁	B2	"it had no meaning to me . . ."	8	39-41
P ₂ I ₁	B3	absolutely devastating	9	1-29
P ₂ I ₁	B4	he treated me shamefully	10	1-4
P ₂ I ₁	B5	able to say that's wrong	10	21-31, 35-37
P ₂ I ₁	B6	redress: the ability to do that . . .	11	21-30
P ₂ I ₁	B7	this was breaking a covenant	17	1-14
P ₂ I ₁	B8	breaking a covenant	17	18-40
P ₂ I ₁	B9	breaking a covenant	18	3-24
P ₂ I ₁	B10	incredibly painful	18	28, 32-34
P ₂ I ₁	B11	"it wasn't just a break up"	19	1-5
P ₂ I ₁	B12	symbolic public commitment	19	10-13
P ₂ I ₁	B13	public commitment	19	17-18, 22-25
P ₂ I ₁	B14	"demean me to myself"	19	29
P ₂ I ₁	B15	breaking a covenant	23	4-6, 8
P ₂ I ₁	B16	letter painful and devastating/redress	20	7-27
P ₂ I ₁	B17	letter: cowardly deceitful	20-21	31-34, 38-41, 1-3
P ₂ I ₁	B18	letter/redress	21	8-11
P ₂ I ₁	B19	making excuses	21	20-24
P ₂ I ₁	B20	just say "it's wrong"	21	28-34

Protocol 2, Interview 2**Theme: Betrayal in the Sense of Moral Injustice**

Example	Number	Key Words	Page	Line
P ₂ I ₂	B1	what happened was shameful & wrong	5	6-9, 13-33
P ₂ I ₂	B2	"you will have your chance to speak"	5-6	33-41, 1-9
P ₂ I ₂	B3	not courageous enough	7	6-22, 24
P ₂ I ₂	B4	doubt in our judgment	7	26-33, 35
P ₂ I ₂	B5	"there is no point casting pearls before swine"	7	39-41
P ₂ I ₂	B6	time for casting pearls	8	12-13
P ₂ I ₂	B7	what you did was wrong	10-11	40-41, 1-8
P ₂ I ₂	B8	covenants and Ten Commandments	11	10-17
P ₂ I ₂	B9	love your neighbor as yourself	11	19-30, 35-37
P ₂ I ₂	B10	Leader Two said "D. broke a covenant"	12	16-40
P ₂ I ₂	B11	I wasn't giving voice to full truth	12-13	41, 1-13
P ₂ I ₂	B12	my voice came through part of truth	13	17-24

Protocol 4, Interview 2**Theme: Betrayal in the Sense of Moral Injustice**

Example	Number	Key Words	Page	Line
P ₄ I ₂	B1	was betrayal with husband a major life event	1	4-21
P ₄ I ₂	B2	my special issue forgiveness or betrayal	2	12-28
P ₄ I ₂	B3	delving into wrong	15	34-40
P ₄ I ₂	B4	being able to forgive	16	1-2
P ₄ I ₂	B5	but it is a public ceremony	16	4-12
P ₄ I ₂	B6	talk about the covenant	16	14-17
P ₄ I ₂	B7	as a public ceremony	16	19-24

Protocol 6, Interview 1**Theme: Betrayal in the Sense of Moral Injustice**

Example	Number	Key Words	Page	Line
P ₆ I ₁	B1	redress: he killed himself	2	14-17, 34-38
P ₆ I ₁	B2	let him know my reaction	3	23-24, 28-33
P ₆ I ₁	B3	represent honesty and ethics	9	20-23
P ₆ I ₁	B4	I had them sit because as a <u>jury</u>	9	40-41
P ₆ I ₁	B5	he shot himself - felt judged	10	1-2
P ₆ I ₁	B6	encountered them to be judgmental	10	6-9, 11-15
P ₆ I ₁	B7	the vemon coming out - resolved	10-11	36-40, 1-4
P ₆ I ₁	B8	and then him shooting himself	11	16-21
P ₆ I ₁	B9	having resolve suicide for myself	12-13	30-35, 40-41, 1-4
P ₆ I ₁	B10	he betrayed you	13	29-33
P ₆ I ₁	B11	that was the kind of betrayal	13	35-41
P ₆ I ₁	B12	real betrayal of friendship	14	1-2
P ₆ I ₁	B13	he set conditions: I didn't <u>agree</u>	14	4-5

Protocol 6, Interview 2**Theme: Betrayal in the Sense of Moral Injustice**

Example	Number	Key Words	Page	Line
P ₆ I ₂	B1	twenty two years - he committed suicide	3	14-20
P ₆ I ₂	B2	her children are younger than mine	3	24-25, 31-32
P ₆ I ₂	B3	I have come to my issue with E.	3-4	40-41, 1-7
P ₆ I ₂	B4	kill himself and leave his children	5	21-28
P ₆ I ₂	B5	bewilderment I didn't think - do that to kids	5	3-9
P ₆ I ₂	B6	she had never been able to say that	5	15-18, 22-23
P ₆ I ₂	B7	and leave the children	5	36-39
P ₆ I ₂	B8	another insight - shared adult development	6	5-12
P ₆ I ₂	B9	master of ceremony at my wedding	6	16-19, 29-31
P ₆ I ₂	B10	we talked about that insight	6	35-41
P ₆ I ₂	B11	father committed suicide . . . won't talk about <u>it</u>	14	32-33, 37-38
P ₆ I ₂	B12	something really isn't <u>right</u> here	16	1-3
P ₆ I ₂	B13	if anyone tried to kill self - manage	19	7-20
P ₆ I ₂	B14	what killed E.	19	10, 14-15
P ₆ I ₂	B15	life insurance . . . the house paid off	19	19-21
P ₆ I ₂	B16	ultimate decision - <u>pension</u> as a	19	30-33
P ₆ I ₂	B17	he didn't factor in . . . without a father	19	37-39

Protocol 7, Interview 1**Theme: Betrayal in the Sense of Moral Injustice**

Example	Number	Key Words	Page	Line
P ₇ I ₁	B1	<u>rage</u> for a person - allowed to treat me poorly	11	18-23
P ₇ I ₁	B2	<u>power</u> make changes - say <u>no more!</u>	11	27-41
P ₇ I ₁	B3	readdresses: responsibility - take control	12	9-22
P ₇ I ₁	B4	freedom to choose	12	24, 30-32
P ₇ I ₁	B5	I was crying; I'm upset, I'm healing	13	15-18
P ₇ I ₁	B6	it allowed for forgiveness	13	27-29

Protocol 7, Interview 2**Theme: Betrayal in the Sense of Moral Injustice**

Example	Number	Key Words	Page	Line
P ₇ I ₂	B1	true to inner voice	5	4-12
P ₇ I ₂	B2	keeping a covenant with yourself	5	14-19
P ₇ I ₂	B3	courage and creativity others	5	28-30
P ₇ I ₂	B4	fortifies you - take qualities	5	34-36
P ₇ I ₂	B5	the covenant - sermon on Ten Commandments	23	3-19
P ₇ I ₂	B6	a lot of different kinds of love	23	23-35
P ₇ I ₂	B7	we love our neighbors	23-24	37-41, 1-4, 8-9
P ₇ I ₂	B8	there's rage, I'm angry	29	3, 5, 9, 16, 18
P ₇ I ₂	B9	fundamental understanding/covenant	29-30	41
P ₇ I ₂	B10	final breaking of covenant	30	1-5

Leadership**Protocol 1, Interview 1**
Theme: Impact of Leader

Example	Number	Key Words	Page	Line
P ₁ I ₁	L1	psychodrama, coercion, developed I	3	12-17
P ₁ I ₁	L2	dynamics in EG, existing relationship	7	1-11
P ₁ I ₁	L3	look for them - give direction	7	11-22
P ₁ I ₁	L4	pre-existing relationships - increase confidence	7	29-36
P ₁ I ₁	L5	better be there if needed them	7	36-40
P ₁ I ₁	L6	sense confidence - safety	7-8	40-41, 1-2
P ₁ I ₁	L7	collaborative - available to be responsive	8	4-9
P ₁ I ₁	L8	Leader One didn't need to say anything	10	26, 30-33
P ₁ I ₁	L9	Leader Two/mercy kill or love but choice	14-15	38-40, 1-5
P ₁ I ₁	L10	Leader One - role model maleness/strategic	15	7-20

Protocol 2, Interview 1
Theme: Impact of Leader

Example	Number	Key Words	Page	Line
P ₂ I ₁	L1	in Leader One's clinic - invited . . .	2	28-31
P ₂ I ₁	L2	safety: I had gone to psychodrama	3	3-5
P ₂ I ₁	L3	safety: less risk	3	9-30
P ₂ I ₁	L4	safety: how valuable	3	38-41
P ₂ I ₁	L5	make sure get first dibbs	4	1-13
P ₂ I ₁	L6	consultation with Leader One	5	38
P ₂ I ₁	L7	trust Leader One "stand up"	9	36-39
P ₂ I ₁	L8	trust, care and compassion	12	15-37
P ₂ I ₁	L9	trust and physical support	13	1-8
P ₂ I ₁	L10	Leader Two grasping/ Leader One verbal lines	13	12-27
P ₂ I ₁	L11	feedback	14	8-10
P ₂ I ₁	L12	* feedback	16	38-41
P ₂ I ₁	L13	* this was breaking a covenant	17	1-14
P ₂ I ₁	L14	* Leader Two - strategic line in feedback	17	18-40
P ₂ I ₁	L15	teaching moment	18	3-24, 38
P ₂ I ₁	L16	validated by Leader Two	19	1-5, 10-13
P ₂ I ₁	L17	Leader Two: validated/reframed	19	17, 18, 22-25
P ₂ I ₁	L18	Leader Two models that	21	30-34, 38-40
P ₂ I ₁	L19	Leader Two models honesty seeing truth spoken	27	1, 2, 4-7, 11-19 23-24

Protocol 2, Interview 2
Theme: Impact of Leader

Example	Number	Key Words	Page	Line
P ₂ I ₂	L1	Leader Two said "D. broke a covenant"	12	18-25
P ₂ I ₂	L2	increased connection with Leader One	14	21-32
P ₂ I ₂	L3	Leader One - extremely kind; phoned everyone	16	6-10
P ₂ I ₂	L4	the need to talk to someone	16	14-19

Protocol 3, Interview 1
Theme: Impact of Leader

Example	Number	Key Words	Page	Line
P ₃ I ₁	L1	previous negative experience	3	12-15
P ₃ I ₁	L2	Fritz Perls Trainee - combative	3	34-37
P ₃ I ₁	L3	Leader One could see I wasn't comfortable	6	10-37
P ₃ I ₁	L4	Leader One planning EG with . . .	7	1-4, 8-11, 21-33
P ₃ I ₁	L5	Leader One what do I have to do with this?	8	5-9
P ₃ I ₁	L6	Leader Two wanted to go down and have lunch	9-10	40-41, 1-2
P ₃ I ₁	L7	Leader Two "I want you here"	10	6-14
P ₃ I ₁	L8	So the sculpture: Leader One was intent - see it	13	34-36
P ₃ I ₁	L9	Leader Two: One L hopped onto a motorcycle	14	1-2, 6
P ₃ I ₁	L10	Leader One: he saw it needed to move	14	6-16, 20-21
P ₃ I ₁	L11	Leader One - core/dynamic reconstruction	14	26-35
P ₃ I ₁	L12	I needed clarification	15	32-41
P ₃ I ₁	L13	Leader Two: your child is tugging at you	16	1-4, 8-16
P ₃ I ₁	L14	Leader Two: important see child in line up	16	30-33, 38-39
P ₃ I ₁	L15	Leader One: revision; bringing together - sculpture	17	4-12
P ₃ I ₁	L16	Leader One: directing this part with my mother	17	16-26, 31-35, 41
P ₃ I ₁	L17	Leader Two: resolution: let your mother rest	18	1-6
P ₃ I ₁	L18	Leader Two "I needed resolution"	18	10-21, 36-31, 36-37
P ₃ I ₁	L19	Leader Two "Let her rest in peace"	18-19	41, 1-9

Protocol 4, Interview 1
Theme: Impact of Leader

Example	Number	Key Words	Page	Line
P ₄ I ₁	L1	had to feel safe; assured confidentiality	3	19-25
P ₄ I ₁	L2	strength on my right and left	3	29-36
P ₄ I ₁	L3	Leader One guidance . . . feeding me lines	4	24-34
P ₄ I ₁	L4	Leader One - what I had to say	4-5	38-39, 3-8
P ₄ I ₁	L5	empathy in leader is crucial	5	12-13
P ₄ I ₁	L6	Leader One wanted to push S. to foreground	5	23-24
P ₄ I ₁	L7	Leader Two said "she was stuck"	8	7-11
P ₄ I ₁	L8	Leader Two. kicked the waste basket	8	25-28, 32-33
P ₄ I ₁	L9	Leader Two made me squirm	9	1-5
P ₄ I ₁	L10	Leader One "what did he love in you"	10-11	37-41, 1-2
P ₄ I ₁	L11	Leader One tried to block C.	12	34-36
P ₄ I ₁	L12	leadership - incredibly valuable	19	8-18

Protocol 5, Interview 1
Theme: Impact of Leader

Example	Number	Key Words	Page	Line
P ₅ I ₁	L1	way leaders handled process	2	10-13
P ₅ I ₁	L2	Leader One made it "personal"	2-3	37-41, 1-2
P ₅ I ₁	L3	Leader Two in depth questioning	2	6-7
P ₅ I ₁	L4	Leader One/personal; Leader Two/emotional	3	12-14
P ₅ I ₁	L5	Leader One <u>personalizes</u> ; Leader Two <u>moral/religious</u>	3	19-26
P ₅ I ₁	L6	Leader One & Leader Two dealing with incidents	4	14-17
P ₅ I ₁	L7	Leader One provokes things - to real	4	29-34
P ₅ I ₁	L8	Leader One chose the actor for myself	5	12-15, 19-21
P ₅ I ₁	L9	Leader One sometimes walking or standing with you	5-6	26-36
P ₅ I ₁	L10	Leader One process of redoing	6-7	41, 1-8

Protocol 6, Interview 1**Theme: Impact of Leader**

Example	Number	Key Words	Page	Line
P ₆ I ₁	L1	Leader One as you know is really very <u>skilled</u>	5	39
P ₆ I ₁	L2	able to expand container	6	1-8
P ₆ I ₁	L3	Leader One <u>capable</u> ; in <u>charge</u> ; he <u>is really solid</u>	6	8-13
P ₆ I ₁	L4	Leader One leading style: <u>encourages to take risks</u>	6	17-19
P ₆ I ₁	L5	Leader One: take risks but know <u>safe</u>	6	21-23
P ₆ I ₁	L6	Leader Two played a very secondary role	6	31-34
P ₆ I ₁	L7	What was Leader Two's role?	6	38-40
P ₆ I ₁	L8	Leader One's leadership trust him	14	17-23
P ₆ I ₁	L9	Leader One trust in leader	15	3-5, 7-8, 12
P ₆ I ₁	L10	creative method EG	15	14-17
P ₆ I ₁	L11	when people double - they're just not as skilled	15	19-24

Protocol 6, Interview 2**Theme: Co-construction of Meaning**

Example	Number	Key Words	Page	Line
P ₆ I ₂	L1	when - all other stuff comes together	16-17	41, 1-9

Protocol 7, Interview 1
Theme: Impact of Leader

Example	Number	Key Words	Page	Line
P ₇ I ₁	L1	Leader One & Leader Two; 2 factors, support & non judgmental	5	1-19
P ₇ I ₁	L2	need to be allowed - to map that out	5	23-28
P ₇ I ₁	L3	I have been able to show myself . . .	5-6	33-41, 1-7
P ₇ I ₁	L4	model inclusion	7	11-13
P ₇ I ₁	L5	the circle; the container	7	17-20

Protocol 7, Interview 2
Theme: Impact of Leader

Example	Number	Key Words	Page	Line
P ₇ I ₂	L1	meet <u>safety</u> needs of group	6	33-36
P ₇ I ₂	L2	participants being in a bubble	6-7	40-41, 1
P ₇ I ₂	L3	not going to be judged	7	5-9
P ₇ I ₂	L4	democratic public sphere	7	21-25
P ₇ I ₂	L5	Leader One & Leader Two - create safe GE	7	30-33
P ₇ I ₂	L6	take credit for yourself, M. - thanks	7	40-41
P ₇ I ₂	L7	abundance of life experience	8	11-20, 24-27, 34-35
P ₇ I ₂	L8	appreciate own life experience	8-9	39-41, 1-3

Actions**Protocol 1, Interview 1****Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₁ I ₁	A1	dreams: <u>summation changes</u>	12	5-7
P ₁ I ₁	A2	dream: new organizing principles	13	23-25
P ₁ I ₁	A3	threshold level more awareness	16	11-23
P ₁ I ₁	A4	workshop - increase confidence	16	23-33
P ₁ I ₁	A5	the dreams - figure out change	17	1-8

Protocol 1, Interview 2**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₁ I ₂	A1	in workshop: it helped me to think . . .	2	9-21
P ₁ I ₂	A2	moving toward resolution	2	21-24, 28-36
P ₁ I ₂	A3	elaborated on dream - own analytion	3	41, 1-9
P ₁ I ₂	A4	turn less aggression against self and more to others	3	15-20
P ₁ I ₂	A5	integration between captain and chaplain	3	29-32
P ₁ I ₂	A6	renewed commitment/psychoan.	8	15-16, 23-25
P ₁ I ₂	A7	renewed commitment - goal	8	27-31, 33
P ₁ I ₂	A8	my dream about becoming a psychoanalyst	9	4-6, 19
P ₁ I ₂	A9	emotional conviction	9	33-38
P ₁ I ₂	A10	new goals - rediscovered	10	15-16, 31-35

Protocol 2, Interview 1**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₂ I ₁	A1	"my voice came through"	10	12-17
P ₂ I ₁	A2	I'm able to say that's wrong	10	21-31
P ₂ I ₁	A3	in other instances able to say . . .	10	35-41
P ₂ I ₁	A4	and at dinner table I said, "stop it"	11	8-30
P ₂ I ₁	A5	[very thankful to man who played] I mailed letter to D	12, 19	3-8, 34-35
P ₂ I ₁	A6	one action I have taken	19-20	40-41, 1-3
P ₂ I ₁	A7	wrote letter - redress	20	7-27
P ₂ I ₁	A8	the letter redress	20	31-34
P ₂ I ₁	A9	the letter redress	20-21	38-40, 1-3
P ₂ I ₁	A10	he's heard in the letter	21	8-11
P ₂ I ₁	A11	the other [action]	21	21-24, 28-34
P ₂ I ₁	A12	I want to keep my voice coming through	23	13-15

Protocol 2, Interview 2**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₂ I ₂	A1	changes in myself persisting voice coming through	4	21-38
P ₂ I ₂	A2	I didn't want to speak about D. slanderous	5	38-41, 1-9
P ₂ I ₂	A3	I mailed the letter; I like the letter	6	14-35
P ₂ I ₂	A4	personal goal - speaking truth in love	10	31-36
P ₂ I ₂	A5	speaking the truth in love	17	33-38

Protocol 3, Interview 1**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₃ I ₁	A1	individual action: "I felt lighter"	19	23-24
P ₃ I ₁	A2	I sang in my car	19	28-31

Protocol 3, Interview 2**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₃ I ₂	A1	I have had enough	2	17-20
P ₃ I ₂	A2	just like my daughter	2	24-32
P ₃ I ₂	A3	okay give me an example	2	36-41
P ₃ I ₂	A4	I don't want to hear . . . wrong with family	3	1-11
P ₃ I ₂	A5	let's go do something creative together	3	15-27
P ₃ I ₂	A6	but I didn't phone her	3	31-36
P ₃ I ₂	A7	moving into challenging clients	3-4	40-41, 1-2
P ₃ I ₂	A8	something - it was like I was freed	4	6-10
P ₃ I ₂	A9	you really challenged	4	25-35, 39
P ₃ I ₂	A10	I want to do LR workshops in the next life	9	23-24
P ₃ I ₂	A11	the life review is one of them	10	13-33
P ₃ I ₂	A12	wilderness workshops	10	31-40
P ₃ I ₂	A13	no I shouldn't let that pass	11	7-15
P ₃ I ₂	A14	previous horseback trip	11	22-34
P ₃ I ₂	A15	it was a pivotal experience	11-12	39-41, 1-6, 10-13
P ₃ I ₂	A16	actually do LR out in the wilderness	12	30-31, 35-37
P ₃ I ₂	A17	life review in Canadian Rockies	13	3-5, 11-13, 30-31, 38
P ₃ I ₂	A18	yeah, so I think that energized me	15	1-30, 35-39
P ₃ I ₂	A19	organize a workshop in wilderness	16	1-3, 7-8, 12-13

Protocol 4, Interview 1**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₄ I ₁	A1	professionally approach superiors	15	8-12
P ₄ I ₁	A2	only come back if want met	15	16-23
P ₄ I ₁	A3	I respond to people as if even	15	28-33
P ₄ I ₁	A4	change in way conduct myself	15	37-39
P ₄ I ₁	A5	I don't know if relationship changed	16	18-32, 39
P ₄ I ₁	A6	significant change in personal life	17	18-22
P ₄ I ₁	A7	a new social experiment	17	26-38
P ₄ I ₁	A8	maybe I wouldn't have had courage	18	1-4

Protocol 4, Interview 2**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₄ I ₂	A1	teach a new course - senior peer councilors	6	22-28
P ₄ I ₂	A2	courage and confidence	6	32-33
P ₄ I ₂	A3	interacting with employer in assured way	6-7	37-41, 1-3
P ₄ I ₂	A4	project with the seniors	9	5-8
P ₄ I ₂	A5	learning different approach with adult children	11	17-21
P ₄ I ₂	A6	crystallized out - I need to do practical work	12	26-34
P ₄ I ₂	A7	peer counseling program	13	20-22
P ₄ I ₂	A8	me teaching actually	13	32-35, 39
P ₄ I ₂	A9	one thing - invite someone to share my living space	14	21-22, 26-28, 32, 38
P ₄ I ₂	A10	process developing relationship	15	5-14
P ₄ I ₂	A11	shift after M's death	15	27-30

Protocol 5, Interview 1**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₅ I ₁	A1	dinner with partner - watershed	10	28-35
P ₅ I ₁	A2	more confidence - stronger	11	5-7
P ₅ I ₁	A3	I felt very good - family	11	27-41
P ₅ I ₁	A4	I was able to talk to my father	12-13	1-3, 9-10
P ₅ I ₁	A5	dealing with parents	13	18-21, 25-27, 31-32
P ₅ I ₁	A6	hold in mind and not be negative	14	1-2, 6-7, 37

Protocol 5, Interview 2**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₅ I ₂	A1	little pieces puzzle fit better	4, 5	39-41, 1-6
P ₅ I ₂	A2	in conversation - don't feel need to bring up past	5	17-24
P ₅ I ₂	A3	take better control of events	8	13-15
P ₅ I ₂	A4	make certain happen	8	25-26
P ₅ I ₂	A5	more evolutionary than dramatic change in lifestyle	8	35-39

Protocol 6, Interview 1**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₆ I ₁	A1	I contacted the individual	2	5-10
P ₆ I ₁	A2	I contacted him . . . I spoke with him	2	34-38
P ₆ I ₁	A3	I . . . to report . . . make contact . . . killed himself	3	1-2, 6-9, 13-18
P ₆ I ₁	A4	met with his wife	3	23-24
P ₆ I ₁	A5	significant part of E - let him know <u>reaction</u>	3	28-33
P ₆ I ₁	A6	then I act on the issue	12	1-4
P ₆ I ₁	A7	joint action with client re suicide	12	13-35
P ₆ I ₁	A8	I was able to be one hundred percent with him	12-13	40-41, 1-4
P ₆ I ₁	A9	I wasn't constrained	13	8-13
P ₆ I ₁	A10	a hundred percent present	13	25-27

Protocol 6, Interview 2**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₆ I ₂	A1	dealing with client less baggage re suicide	2	9-11
P ₆ I ₂	A2	I feel authentic with my client	2	15-18
P ₆ I ₂	A3	why hasn't somebody - suicide	2	20-22
P ₆ I ₂	A4	clear understanding re E's suicide	2	28-34
P ₆ I ₂	A5	I went and spoke with his wife	2	39-40
P ₆ I ₂	A6	I spoke to her children	3	7-10
P ₆ I ₂	A7	integrated as go - spoke with children	7	3-6
P ₆ I ₂	A8	I concentrate on the son . . .	7	12, 16-21
P ₆ I ₂	A9	look just like him	7	25-33
P ₆ I ₂	A10	I spoke with his wife - increased insight	6	35-41
P ₆ I ₂	A11	so I made sure <u>both</u> of them . . . to talk	8	8-12
P ₆ I ₂	A12	his daughter wanted to hear	8	15-19
P ₆ I ₂	A13	fascinated to hear	8	23-25, 30-32
P ₆ I ₂	A14	tells the story about E. (father)	8	6-7, 11-15, 20-23, 27-29, 33, 39-41
P ₆ I ₂	A15	we used to run minimum security urban prison	9-10	37-38, 1-3, 9- 12, 16- 23, 27, 31-33, 37-39

Example	Number	Key Words	Page	Line
P ₆ I ₂	A16	your father was so good at <u>acting</u>	11	5-14, 18-21, 30-32, 37
P ₆ I ₂	A17	part of their father <u>recreated</u>	12-13	1-3, 7-8, 27-28, 33-35, 40-41, 1, 5-6
P ₆ I ₂	A18	make a real contribution - to knowledge	13	13-17
P ₆ I ₂	A19	your father committed suicide	13	32-33, 37-38
P ₆ I ₂	A20	nobody talks about him	14	1-3
P ₆ I ₂	A21	coming to our house for Christmas	14	13, 22-24, 28-29, 33-34
P ₆ I ₂	A22	new goals . . . "go on do it. Right?"	17	26-27, 35-39
P ₆ I ₂	A23	I am at right moment in time take life back	18	1-3
P ₆ I ₂	A24	just kind of flow downriver	18	17-19
P ₆ I ₂	A25	higher priority Ph.D.	18	23
P ₆ I ₂	A26	my wife is unable to work	18	27-31
P ₆ I ₂	A27	delegates responsibility . . .	20	35-37
P ₆ I ₂	A28	I was back in contact with people	20	3-5, 10-17, 24-28
P ₆ I ₂	A29	I chose to do it . . . go for it	21	1-6

Protocol 7, Interview 2**Theme: Action Plans**

Example	Number	Key Words	Page	Line
P ₇ I ₂	A1	L.R. <u>made a decision</u> about what was tolerable	2	3-8
P ₇ I ₂	A2	I <u>did speak with</u> expectation re treatment	2	12-14
P ₇ I ₂	A3	so our relationship <u>ended</u>	2	18-19
P ₇ I ₂	A4	I took on a different voice	2-3	38-41, 1-3
P ₇ I ₂	A5	clear with significant other	3	3-11
P ₇ I ₂	A6	dream in CNPS dept	9	31-35
P ₇ I ₂	A7	form of professional education	10	23-29
P ₇ I ₂	A8	it takes form of image	10	40-41
P ₇ I ₂	A9	integrating professional side father	11	3-10
P ₇ I ₂	A10	role model - father	11	14-16
P ₇ I ₂	A11	he was like a mentor	11-12	25-28, 32-41, 1-3
P ₇ I ₂	A12	how I would like to live my life	12	9-17
P ₇ I ₂	A13	carry forward characteristics value in mother	12	21-24, 29-31, 35-37
P ₇ I ₂	A14	it might create tension	13	4-9, 20-22
P ₇ I ₂	A15	yeah I will do Ph.D.	14	1-16
P ₇ I ₂	A16	goals and aspirations - through my dramas	15	12-20
P ₇ I ₂	A17	have to be more clear . . .	16	8-11, 15-17
P ₇ I ₂	A18	aspects to role (wife) I want in future	19	6-21

Example	Number	Key Words	Page	Line
P ₇ I ₂	A19	feels horrible saying it - socially its not	19	29-31
P ₇ I ₂	A20	what is popular to say	19	33-34,36
P ₇ I ₂	A21	you know more in growth model	19-20	38-40, 20
P ₇ I ₂	A22	I would like to be a <u>wife</u> again	20-21	41

Dreams and Visions**Protocol 1, Interview 1****Theme: Dreams as a Template for Action**

Example	Number	Key Words	Page	Line
P ₁ I ₁	D1	dream as <u>summation change</u>	12	5-29
P ₁ I ₁	D2	strategic about caring as killing	12	33-35
P ₁ I ₁	D3	partnership leadership	12	39-41
P ₁ I ₁	D4	chaplain - strategic	13	3-9
P ₁ I ₁	D5	new organizing principle	13	23-38
P ₁ I ₁	D6	reconnection to lost males	13-14	38-41, 1-18
P ₁ I ₁	D7	on the ship I am now equal	14	22-27
P ₁ I ₁	D8	image of chaplain/ side - captain	14	31-40
P ₁ I ₁	D9	strategic about caring	15	1-30
P ₁ I ₁	D10	the dream I really value . . . for me those become reference sort of images - what changes	17	1-8

Protocol 1, Interview 2**Theme: Dreams as a Template for Action**

Example	Number	Key Words	Page	Line
P ₁ I ₂	R1	the dream - summing everything up for me	1	31-33
P ₁ I ₂	D2	re-access emotion in the dream - balance nurturing and aggression	1-2	37-41, 1-4
P ₁ I ₂	D3	workshop - helped to think about balance in separation - move to resolution	2	9-24, 28, 36-41
P ₁ I ₂	D4	balancing out self image useful	2-3	41, 1-9
P ₁ I ₂	D5	being able to nurture myself	3	15-20
P ₁ I ₂	D6	going toward external goals	3	29-32
P ₁ I ₂	D7	meaning: it becomes a frame for other things	4	6-28
P ₁ I ₂	D8	to the dream - emotional closing	5	13, 18-21
P ₁ I ₂	D9	closing of that "social misfit"	5	25-31
P ₁ I ₂	D10	survivability of the targets	6	30-35
P ₁ I ₂	D11	dream - reconnection with male element	11	4-10
P ₁ I ₂	D12	well I liked the dream	16	12
P ₁ I ₂	D13	there is a sense of ownership	16	33
P ₁ I ₂	D14	there is a fear it can be taken away	16	41
P ₁ I ₂	D15	had led too much loose polish? shine	17	1-7
P ₁ I ₂	D16	fragile alterable precious	17	27-38

Protocol 3, Interview 1**Theme: Dreams as a Template for Action**

Example	Number	Key Words	Page	Line
P ₃ I ₁	D1	I had a lot of wild dreams	5	22-24
P ₃ I ₁	D2	I don't remember the dreams	9	12-14
P ₃ I ₁	D3	I was in the film industry	19	35-41
P ₃ I ₁	D4	there was this thing about secrecy	20	1-7
P ₃ I ₁	D5	when you are in ____ - like you are on inside	20	13-21, 25-26
P ₃ I ₁	D6	part of my feeling of discomfort	20	31-41
P ₃ I ₁	D7	the building is like a vault	21	1-6, 10-13
P ₃ I ₁	D8	I lived a secret	21	17-38
P ₃ I ₁	D9	I was keeping myself secret	22	1-11
P ₃ I ₁	D10	it was one of those cautionary dreams	22	19-27
P ₃ I ₁	D11	know I was feeling incongruent	22	31-41
P ₃ I ₁	D12	constrictions personas roles	23	1-11
P ₃ I ₁	D13	dreaming about ex-husband	23	15-17
P ₃ I ₁	D14	dreaming about P.	23	22-26
P ₃ I ₁	D15	he represented my mother	23	32-41
P ₃ I ₁	D16	dreaming of P., snow, winter	24	1-30
P ₃ I ₁	D17	so again it is lie a secret	24-25	37-41, 1-15
P ₃ I ₁	D18	I'm not part of this	25	19-21
P ₃ I ₁	D19	bringing up whole world again	25	29-37
P ₃ I ₁	D20	there is a secrecy society	26	1-8
P ₃ I ₁	D21	it sort of like being around mafia	26	12-18
P ₃ I ₁	D22	it's like secrecy, secrecy	26	22-27

Protocol 3, Interview 2**Theme: Dreams as a Template for Action**

Example	Number	Key Words	Page	Line
P ₃ I ₂	D1	living in someone else's shoes	17	8-14
P ₃ I ₂	D2	living a secret life	17	25-28
P ₃ I ₂	D3	it's a vision quest dream	17	32-34
P ₃ I ₂	D4	meant to help you lead the way	17	38-40
P ₃ I ₂	D5	there was just chaos	18	3-12
P ₃ I ₂	D6	it was chaotic	18	16-41
P ₃ I ₂	D7	a pastoral landscape	18-19	40-99
P ₃ I ₂	D8	are you alive or are you dead	19	1-19
P ₃ I ₂	D9	something about frailty	19	28-31
P ₃ I ₂	D10	my father was held up as a saint	19	36-41, 1-2
P ₃ I ₂	D11	my mother was a witch	20	15-33
P ₃ I ₂	D12	something - he is alive in me	21	22-26
P ₃ I ₂	D13	"I am alive"	21	31-32
P ₃ I ₂	D14	somehow being okay to be frail	21-22	39-41, 1-5
P ₃ I ₂	D15	I looked in her eye	22	9-11, 15
P ₃ I ₂	D16	yeah, yeah, there is resolution	22	19

Protocol 4, Interview 2**Theme: Dreams as a Template for Action**

Example	Number	Key Words	Page	Line
P ₄ I ₂	D1	I have trouble recalling dreams	17	17-29
P ₄ I ₂	D2	themes of a nice dream	18	5-6
P ₄ I ₂	D3	the frantic dreams	18	10-12
P ₄ I ₂	D4	recurring a long time now	18	16-21
P ₄ I ₂	D5	I'm not a person gives to nightmares	18	25-27

Protocol 5, Interview 1**Theme: Dreams as a Template for Action**

Example	Number	Key Words	Page	Line
P ₅ I ₁	D1	dreams do not in that sense	14	25-27, 29

Protocol 5, Interview 2**Theme: Dreams as a Template for Action**

Example	Number	Key Words	Page	Line
P ₅ I ₂	D1	I don't think I dream in that sense	9	23-25

Protocol 6, Interview 2**Theme: Dreams as a Template for Action**

Example	Number	Key Words	Page	Line
P ₆ I ₂	D1	I <u>practise</u> not having dreams	21	29-30
P ₆ I ₂	D2	I don't enjoy having dreams	21-22	34-40, 1-2
P ₆ I ₂	D3	I rarely have dreams . . . psychodrama	22	10-13
P ₆ I ₂	D4	one of things practise before I go to sleep	22	17-19, 23-24
P ₆ I ₂	D5	have it in my real existence	22	29-33
P ₆ I ₂	D6	different ways of dealing with dream	22	35-41

Protocol 7, Interview 2**Theme: Dreams as a Template for Action**

Example	Number	Key Words	Page	Line
P ₇ I ₂	D1	I had several dreams	9	31-35
P ₇ I ₂	D2	took place in CNPS department	9	34-35, 40-41
P ₇ I ₂	D3	applied for Ph.D - is one more spot	10	3-7
P ₇ I ₂	D4	there is one space in Ph.D. program	13	24-28
P ₇ I ₂	D5	I was in student lounge	13	30-33, 37-38
P ₇ I ₂	D6	yeah "I will do a Ph.D."	14	1-16
P ₇ I ₂	D7	more the maturity of the role	14	31-32, 37-38
P ₇ I ₂	D8	goals and aspirations - through dreams	15	12-20
P ₇ I ₂	D9	one place left - it was yours	16	19-21, 23
P ₇ I ₂	D10	it's the last seat on the bus	16	27, 29-30, 32
P ₇ I ₂	D11	I went out with D.	26	6-9
P ₇ I ₂	D12	I could tell you the dream	26	13-16
P ₇ I ₂	D13	dream that I was at a party	26	30-41
P ₇ I ₂	D14	I drove that part over cliff	27	1-25
P ₇ I ₂	D15	interesting it would be pine floor	27-28	27-30, 34-41, 1
P ₇ I ₂	D16	I chose this pine	28	5-7
P ₇ I ₂	D17	symbolism of pine box	28	11-21
P ₇ I ₂	D18	he didn't fulfill his side bargain	28	25-38
P ₇ I ₂	D19	I had to kill emotional attachment	29	33-36
P ₇ I ₂	D20	it fits inside dream	30	28-29

Transformation/Emancipation**Protocol 1, Interview 1****Theme: Transformative Learning**

Example	Number	Key Words	Page	Line
P ₁ I ₁	T1	new experience; shift	5	19-31
P ₁ I ₁	T2	new experience; emotionally thawing	5	35-39
P ₁ I ₁	T3	dominant feeling novelty	6	3-13, 17
P ₁ I ₁	T4	father's corpse; remember that for a while	6	19-29
P ₁ I ₁	T5	you have a <u>new</u> fork in the road	11	6-23

Protocol 2, Interview 1**Theme: Transformative Learning**

Example	Number	Key Words	Page	Line
P ₂ I ₁	T1	my experience of myself has changed	8	34-41
P ₂ I ₁	T2	I became a scientist . . .	9	1-29
P ₂ I ₁	T3	and the I was able to speak	9	33-41
P ₂ I ₁	T4	become very clear - it was wrong	10	1-4, 8
P ₂ I ₁	T5	my voice came through in a new way	10	12-17
P ₂ I ₁	T6	it came through - and is coming	10	21-24
P ₂ I ₁	T7	transformative learning alters view of who you are	11	36-41

Protocol 3, Interview 1**Theme: Transformative Learning**

Example	Number	Key Words	Page	Line
P ₃ I ₁	T1	the ultimate transformation - reinvent self	7-8	39-41, 1-3
P ₃ I ₁	T2	I wanted to reframe it	14	6-16
P ₃ I ₁	T3	it was like they are not really shameful	14	29-35

Protocol 4, Interview 1**Theme: Transformative Learning**

Example	Number	Key Words	Page	Line
P ₄ I ₁	T1	a very good insight	10	25-33
P ₄ I ₁	T2	hard to accept - great insight	10-11	37-41, 1-2
P ₄ I ₁	T3	saying it was hard	11	12-18
P ₄ I ₁	T4	A. - a really good insight	11	28, 39-41

Protocol 5, Interview 1**Theme: Transformative Learning**

Example	Number	Key Words	Page	Line
P ₅ I ₁	T1	almost euphoric; different space <u>watershed</u>	10	28-35
P ₅ I ₁	T2	feel very, very alive	10-11	39-41, 1
P ₅ I ₁	T3	change - gained confidence	11	5-7
P ₅ I ₁	T4	I felt very good about family reunion	11	27-41

Protocol 6, Interview 1**Theme: Transformative Learning**

Example	Number	Key Words	Page	Line
P ₆ I ₁	T1	E in G as major branching point	1	36-40
P ₆ I ₁	T2	a major huge point . . . critical moment	2	1-10
P ₆ I ₁	T3	a good metaphor - vemon came out	2	14-17
P ₆ I ₁	T4	really strange about entire process	11	6-12
P ₆ I ₁	T5	this progression and this growth	11	16-21
P ₆ I ₁	T6	no accidents or coincidences	11	25-27
*P ₆ I ₁	T7	<u>heightens my awareness - this fact</u>	11-12	40-41, 1-4
P ₆ I ₁	T8	change their perspective	12	6-11
P ₆ I ₁	T9	I felt very . . . different than I had	12	13-35
P ₆ I ₁	T10	able to be one hundred percent with him	12-13	40-41, 1-4
P ₆ I ₁	T11	I wasn't constrained	13	8-13
P ₆ I ₁	T12	a very significant can't change	13	15-16, 18
P ₆ I ₁	T13	that's right - a hundred percent present	13	25-27
P ₆ I ₁	T14	capulted into thinking and dealing and reframing	14	17-23, 25-26
P ₆ I ₁	T15	understand impact for several months	17	34-39
P ₆ I ₁	T16	brings into sharp focus - this is different	18	1-2

Protocol 7, Interview 1**Theme: Transformative Learning**

Example	Number	Key Words	Page	Line
P ₇ I ₁	T1	at a core level - take control responsibility	12	9-22
P ₇ I ₁	T2	liberating - it give <u>freedom</u> to choose	12	30-32, 34
P ₇ I ₁	T3	I felt it was almost a group critical experience	13	5-13
P ₇ I ₁	T4	it allowed me to forgive this person	13	27-29
P ₇ I ₁	T5	reframe experience - make meaning	15	1-11
P ₇ I ₁	T6	being able to reframe childhood experience	15	15-24
P ₇ I ₁	T7	contribute to mult. learning	15	28-31
P ₇ I ₁	T8	reconciliation and meaning making action plans	15	33-39

Transformative Learning**Protocol 1, Interview 1****Theme: LR + EG = Transformative Learning**

Example	Number	Key Words	Page	Line
P ₁ I ₁	LR + EG1	structured thinking about EG	1-2	30-39, 41
P ₁ I ₁	LR + EG2	decision; sequential EG	2	1-16
P ₁ I ₁	LR + EG3	LR act as a context - organizing	2	27-40
P ₁ I ₁	LR + EG4	LR activating experience and development	4	3-4

Protocol 1, Interview 2**Theme: LR + EG = Transformative Learning**

Example	Number	Key Words	Page	Line
P ₁ I ₂	LR + EG1	I think LR on its own quite useful	19	13
P ₁ I ₂	LR + EG2	we would have to prepare people for EG	19	21-22

Protocol 4, Interview 2**Theme: LR + EG = Transformative Learning**

Example	Number	Key Words	Page	Line
P ₄ I ₂	LR + EG1	LR really stretch it out	2	32-33
P ₄ I ₂	LR + EG2	more time to talk about special issues	3	1-3
P ₄ I ₂	LR + EG3	one evening per week x 6-8 weeks	3	22-23
P ₄ I ₂	LR + EG4	an emotional cauldron	4	18-24
P ₄ I ₂	LR + EG5	incredibly geared toward emotion	4	31-33
P ₄ I ₂	LR + EG6	preparation would be necessary	4	37-39
P ₄ I ₂	LR + EG7	LR follow 2 roads	5	6-14, 22, 27
P ₄ I ₂	LR + EG8	issue to resolved for EG - make it	8	7-12

Protocol 5, Interview 1**Theme: LR + EG = Transformative Learning**

Example	Number	Key Words	Page	Line
P ₅ I ₁	LR + EG1	came up with one incident in LR	1	33-41

Protocol 5, Interview 2**Theme: LR + EG = Transformative Learning**

Example	Number	Key Words	Page	Line
P ₅ I ₂	LR + EG1	see it evolving in workshop - doing EG	7	25-32
P ₅ I ₂	LR + EG2	I would have though the <u>two</u> would merge	7	34-36

Protocol 7, Interview 1**Theme: LR + EG = Transformative Learning**

Example	Number	Key Words	Page	Line
P ₇ I ₁	LR + EG1	strong professional interest: radical intervention	2	1-13
P ₇ I ₁	LR + EG2	assisted Leader One EG x 2	2	19-23
P ₇ I ₁	LR + EG3	so I have done <u>five</u>	2	31-32
P ₇ I ₁	LR + EG4	chosen to act out somebody else x 2	2	38-40
P ₇ I ₁	LR + EG5	I really appreciated having a <u>sense of them</u>	3	12-20
P ₇ I ₁	LR + EG6	catalysis for me to do some thinking	3	22-25
P ₇ I ₁	LR + EG7	thinking about an early <u>childhood</u> learning experience	3	26-31
P ₇ I ₁	LR + EG8	critical incidence/heightened in my awareness	3-4	38-41, 12
P ₇ I ₁	LR + EG9	heighten the critical incidents	4	9-21
P ₇ I ₁	LR + EG10	I could have jumped in . . . of my own	4	25-26
P ₇ I ₁	LR + EG11	richness experience/deepened R of life	14	26-36
P ₇ I ₁	LR + EG12	reframe experience	15	1-11
P ₇ I ₁	LR + EG13	reframe childhood experience	15	15-24
P ₇ I ₁	LR + EG14	reconciliation: make meaning - community future actions	15	33-39

Role Dynamics

Protocol 3, Interview 1 Theme: Role Dynamics

Example	Number	Key Words	Page	Line
P ₃ I ₁	RD1	direction in my own drama; casting parts	8	5-18
P ₃ I ₁	RD2	I was writing the roles of myself	8	22-30
P ₃ I ₁	RD3	confused - projected onto my friends	8-9	34, 39-41, 1-5
P ₃ I ₁	RD4	like that thing of the director	9-10	9-14, 18-41, 1
P ₃ I ₁	RD5	P. incredibly rebellious and smart	11	4-6, 12, 14
P ₃ I ₁	RD6	S. because we'd done so much	11	18-22
P ₃ I ₁	RD7	C. she's my kid	11	21-22, 26-28
P ₃ I ₁	RD8	S. somebody project bad feeling to mother	11	28-33, 37-39
P ₃ I ₁	RD9	S. you bare witness - <u>play</u> my mother	12	1-3, 7-11, 15-13
P ₃ I ₁	RD10	S. <u>part</u> about mother	13	1-3, 7-9, 14-17, 25-26, 30

Protocol 6, Interview 1
Theme: Role Dynamics

Example	Number	Key Words	Page	Line
P ₆ I ₁	RD1	to play the	7	36-37
P ₆ I ₁	RD2	why I picked - the fellow who played	7	39-40
P ₆ I ₁	RD3	a worldly sense; street smart	8	3-5, 9-11
P ₆ I ₁	RD4	he was never off duty	8	19-23
P ₆ I ₁	RD5	he looked like somebody's worse nightmare	9	1-4
P ₆ I ₁	RD6	he was definitely able to hurt people	9	8-10
P ₆ I ₁	RD7	he was thin, lanky and street smart	9	17-20
P ₆ I ₁	RD8	the person I had chosen - represent honesty	9	20-25
P ₆ I ₁	RD9	son - had a lot of terror behind you	9	26-30

Protocol 7, Interview 1
Theme: Role Dynamics

Example	Number	Key Words	Page	Line
P ₇ I ₁	RD1	one was playing the role of the wife	9	9-25
P ₇ I ₁	RD2	someone who wanted to play role	9	36-38
P ₇ I ₁	RD3	play that role - connect me lost part	10	1-2, 6-9
P ₇ I ₁	RD4	haven't been able to play that role	10	17-20, 25-30
P ₇ I ₁	RD5	brought in family member - acted themes out	11	3-5
P ₇ I ₁	RD6	characters in his enactment	11	9-14
P ₇ I ₁	RD7	see him develop roles	11	34-35
P ₇ I ₁	RD8	I got to play role of the doctor	11	36-41
P ₇ I ₁	RD9	play role for self plus do that someone else	17	21-26
P ₇ I ₁	RD10	to be stand in/ allow him revisit feelings	18	1-3
P ₇ I ₁	RD11	played the part	18	19-29
P ₇ I ₁	RD12	take part of wife	18	29-34
P ₇ I ₁	RD13	was poignant in acting that role	19	37-41

Protocol 7, Interview 2
Theme: Role Dynamics

Example	Number	Key Words	Page	Line
P ₇ I ₂	RD1	playing the role/role lost	19	6-20
P ₇ I ₂	RD2	I don't know if its a role people . . .	19	29-31