Life Longing in Older Adults

by

Tyler A. Gerdin

Presented to the Faculty of the
Graduate Department of Clinical Psychology
George Fox University
in partial fulfillment
of the requirements for the degree of
Doctor of Psychology
in Clinical Psychology

Newberg, Oregon
April, 2013
Life Longing in Older Adults

Tyler A. Gerdin

has been approved

at the

Graduate School of Clinical Psychology

George Fox University

As a Dissertation for the Psy.D. degree

Approval
Signatures:

Mark R. McMinn, PhD, ABPP, Chair

Kathleen Gathiercoal, PhD, Committee Member

Joel Gregor, PsyD, Committee Member

Date: Feb 18, 2013
There is a growing interest within the psychological literature in Life Longings (Sehnsucht), which are intense desires for utopian or ideal states in life that are not easily attained. This construct has been researched in adults aged 18-81 where the connections with well-being and coping have been explored. The present study investigates the most important longings of 66 adults over 65 years of age, examining the content of their longings, the structure of each particular longing, and how this may interact with their emotional coping. The results show that the most common longings the participants reported were for companionship, maintaining/improving family relationships and family happiness, and personal faith/religion. Religious commitment was the best predictor of satisfaction of life, however, there was no significant relationships between satisfaction with life and control over the experience of longing. Implications for developmental psychology and views of religious longings are discussed. The limitations of the study, including a small sample size and the self-report method of data collection, are discussed.
Projects like this are not completed in an isolated vacuum. I first would like to thank my parents Randy and Cherry, whose encouragement and support has never waned. Their consistent love has given flesh to agape love, helping me to see and experience God’s love. My brothers Brad and Daniel also provided encouragement to keep working, reminding me to finish this project quickly so I can get back to doing more enjoyable activities (e.g., waterskiing, broomball, etc.) with them. Their friendship has become only more important to me.

My advisor and dissertation chair, Dr. Mark McMinn, was the first to join me in my enthusiasm for Sehnsucht. Through his outstanding mentorship and generous support, he filled this project with a life of new ideas and saw it through to completion. My gratitude to him is far reaching. Dr. Kathleen Gathercoal has shown me how to blend scholarship with kindness. I appreciate her support and our many conversations about psychology, Quakerism, and philosophy that have kept my head and heart engaged. And thanks to Dr. Joel Gregor, who has supported me both clinically and in research. His clarity and insight into older adults was much needed. I am also grateful to Dr. Susanne Scheibe for her consultation and encouragement.

My research team and fellow students and friends at George Fox University helped me to think broadly and clarify my thoughts in this project. In particular, Nick Wiarda, Michael Vogel, Joel Simons, Jens Uhder, and Tim Cooper, shared in many coffee conversations, laughing and focusing with me, challenging and strengthening ideas. What a durable joy it has given me to walk this difficult and exciting way with you all. Lastly, I am thankful to my rock and foundation, the LORD Jesus Christ, joy of every longing heart.
# Table of Contents

Approval ................................................................................................................................. ii  
Abstract .................................................................................................................................. iii  
Acknowledgments .................................................................................................................... iv  
List of Tables ........................................................................................................................... vi  
List of Figures ........................................................................................................................... vii  

Chapter 1: Introduction ......................................................................................................... 1  
  Structural Characteristics .................................................................................................... 3  
  Content of Longings ........................................................................................................... 5  
  Controllability .................................................................................................................... 6  
  Function of Longings ......................................................................................................... 6  
  Spiritual Longing ................................................................................................................ 8  
  Older Adults, Wellbeing, and Sehnsucht ............................................................................. 9  

Chapter 2: Methods ............................................................................................................. 13  
  Instruments .......................................................................................................................... 13  
  Procedure ............................................................................................................................. 17  

Chapter 3: Results ............................................................................................................... 19  
  Tritime Focus of Longing ................................................................................................... 20  
  Intensity/Scope and Control Over the Experience of Longing ........................................... 22  
  Religious Commitment ....................................................................................................... 24  
  Content of Longings .......................................................................................................... 25
# Chapter 4: Discussion

- Characteristics of Longings ................................................................. 27
- Control Over Longings ........................................................................... 30
- Religious Longings .................................................................................. 31
- Relational Longings ................................................................................ 34
- Limitations ............................................................................................... 35
- Conclusion ................................................................................................ 37

# References ................................................................................................ 38

# Appendix A: Demographic Questionnaire .................................................. 43

# Appendix B: Guided Mental Journey Through Life ....................................... 45

# Appendix C: Life Longing Questionnaire ..................................................... 48

# Appendix D: Satisfaction with Life Scale ..................................................... 52

# Appendix E: Positive and Negative Affect Schedule ..................................... 54

# Appendix F: Religious Commitment Inventory-10 ........................................ 56

# Appendix G: Informed Consent ................................................................... 58

# Appendix H: Curriculum Vitae ................................................................. 60
List of Tables

Table 1: Content of Life Longings in Scheibe (2007) ................................................................. 7
Table 2: General Demographics ................................................................................................. 14
Table 3: Descriptive Statistics for Most Important Longings ...................................................... 19
Table 4: Descriptive Statistics for Second Most Important Longings ...................................... 20
Table 5: Other Relevant Factors for Most Important Longings .................................................. 21
Table 6: Other Relevant Factors for Second Most Important Longings ..................................... 22
Table 7: Control Over Longing Relevant Correlations ................................................................. 24
Table 8: Religious Commitment Relevant Correlations ............................................................... 25
Table 9: Content of Life Longings ............................................................................................... 26
Table 10: Longing Characteristics Comparison with Scheibe (2005) .......................................... 29
Table 11: Additional Characteristics Comparison with Scheibe (2005) .................................... 30
List of Figures

Figure 1: Longing Characteristics.................................................................4

Figure 2: Predicting Life Satisfaction.........................................................23
Chapter 1

Introduction

What do you long for? A cozy home with caring, trusted family members? To write the book that faithfully records your life’s experience and wisdom? To fully recover from a health-related concern? To build a meaningful career that impacts the world, earning respect from your peers? Others describe a nameless longing, a sense that there is simply more to life than they are experiencing. To be human is to live in a state of incompleteness and growth—a state of longing.

As Anna Freud wrote in a poem to her sister (Young-Bruehl, 2008, p. 86), “. . . and if some longing goes unmet, don’t be astonished. We call that life.”

Scholars who study life-longings (LLs) suggest that humans have distinct longings, much as each person has a distinct fingerprint (Scheibe, 2005). Longings form as a result of our unique genetic make-up, experiences, and environments. This has clinical significance as well; to deeply know people, we must know what drives them, what they hope for. One person may long to be able to careen down a ski slope again, against the reality of early-onset arthritis. Another, devastated by infertility, may pine for biological children. Another may long for a trusting relationship with a parent. Deep longings lie silently behind a client’s stories and motivations.

The concept of “life longings” is a culturally dominant theme in Germany, appearing in literature, artwork, characters in theater, musical pieces (for a detailed discussion, see Baltes, 2008), and is even the name of a German rock and roll band. This concept is summarized in the
German word *Sehnsucht* ("Sehnen"= desiring and "Sucht"= insatiable craving; Scheibe, 2005, p. 1). Scheibe introduced this idea into the psychological literature with her dissertation, out of the University of Berlin, entitled *Longing ("Sehnsucht") as a New Lifespan Concept: A Developmental Conceptualization and Its Measure in Adulthood*. She argues that *Sehnsucht* is a helpful construct in lifespan-development. Even though there is not a directly equivalent English word for *Sehnsucht* (Scheibe, Kunzmann, & Baltes, 2007) the construct is relevant to residents of the USA as well (Scheibe, Blanchard-Fields, Wiest, & Freund, 2011). Researchers have discovered that Americans have very similar experiences of longing, but when compared to Germans, Americans have more ambivalent emotions in regard to their longings and see their longings as more attainable (Scheibe et al, 2011).

*Sehnsucht* carries a degree of painful desire (Grimm & Grimm, 1984) but is not wholly negative, rich with positive emotion; LLs tend to be more “sweet-bitter” than bittersweet (Scheibe, Freund, & Baltes, 2007). LLs can act as a catalyst for action, artistic creation, and the quest for actualization. *Sehnsucht* zeros-in on life’s losses and lack of fulfillment, as well as a striving toward fullness and completion. While some may see *Sehnsucht* as theoretically similar to concepts such as goals, regret, the ideal self, and nostalgia the concepts are theoretically and empirically different (for a detailed differentiation, see Scheibe, Freund, & Blanchard-Fields, 2008 and Scheibe & Freund, 2008)

The operational definition Scheibe (2005) used for LL is “reoccurring mental representations of desired alternative realities of life that are unattainable” (p. 123). Another helpful explanation for longing is that it “precedes from experience of life’s incompleteness and imperfection and involves reflections on evaluations of the personal past, present, and future in...
relation to the personal utopias in life” (p.158). When explaining longing to participants, Scheibe and the present used the following definition: “wishes for people, objects, experiences, or events from your personal past, present, or future that are intense, enduring, and not easily attainable at present” (2005, p. 209). She then defined the construct of Sehnsucht longing in five multidimensional aspects: longing characteristics, contents, salience, controllability, and function.

**Structural Characteristics**

Scheibe’s (2005) theoretical work and factor analysis revealed six characteristics that comprise Sehnsucht LLs: feelings of incompleteness, symbolic richness, personal utopia, ambivalent emotions, tritime focus, reflective and evaluative processes. A visual representation of the concept is found in Figure 1 (Scheibe, Freund, et al., 2007, p. 780).

First, Scheibe (2005) posited that LLs involve a sense of incompleteness. Humans never exist in the state of having “arrived.” We continue developing throughout the entire lifespan with new demands and desires emerging that we have not yet met. Scheibe (2005) found that feelings of incompleteness in longing are negatively correlated with age, communicating that people tend to feel less incomplete as they mature. We lack things essential for our completely fulfilled and happy life—we face an imperfect state of being.

The second characteristic is Sehnsucht’s symbolic nature. Boesch’s (2001) symbolic action theory suggests that all events and objects are related to other events and objects within a particular culture, personal biography, and goal-directed aims. Thus, “all human experience and behavior has an inherently symbolic quality” (Scheibe, 2005, p. 12). Human longing is symbolically rich and related to higher aims, values, and principles. For example, a person who
longs to summit Mt. Everest may also have the sense of wanting to overcome the dangerous, to achieve ultimate freedom, and be one with nature.

LLs are centrally oriented around non-realizable personal utopian states. The ideas we hold about how we should develop or what life ought to be tend to be idealized. For the object of our longing to become concrete, it must be idealized in some way. Because of their idealized perfection, longings cannot be wholly attained. Even when we attain our longings the experience is rarely the ecstatic experience of transcendence and freedom we may have imagined.
Ambivalent emotions are often central to the experience of Sehnsucht. As goes the common phrase, “in the game of life, you win some and you lose some.” LLSs can be simultaneously happy and sad. The thought or fantasy of an idealized state can bring comfort and joy to an individual. However, the realization that this desire has not materialized replaces the positive emotion with a sadness or grief. Scheibe describes the sensation as “enjoyable discomfort” or “sweet bitterness” (2005, p. 15).

The fifth component of Sehnsucht is ontogenetic tritime focus. Human development does not occur sequestered from the rest of life, but with the whole in sight. Thus, longing considers the individual’s past, present, and future life in each longing. Considering the past may well up a host of memories that provide energy and reason for the individual to long after a particular goal. The longing may be primarily past or future oriented, but the whole lifespan is involved.

The last characteristic of Sehnsucht is its reflective and evaluative processes. Here Sehnsucht especially shows its humanistic and existentialist stripes. Humans have the ability to reflect on their experience and seek to make meaning of their lives. As humans live, new desires and longing emerge. People try to understand where these longings fit into their lives. Humans seek a sense of coherence in their lives, avoiding cognitive dissonance in their perception of the self. LLSs inherently cause us to reflect on how we may optimally live, both internally and externally. This reflection often attempts to evaluate and summarize one’s life (Scheibe, 2005). As Soren Kierkegaard (1962) wrote, “the individual does not have the passion to rip himself away from either the coils of reflection or the seductive ambiguities of reflection” (p. 33).
Content of Life Longings

Now that Sehnsucht’s structural characteristics have been described, it is reasonable to wonder what we long after? Based on previous work done on personal goal domains, Scheibe (2005) selected 13 life domains to categorize her participants’ longings, including: health, physical wellbeing, self-image/personal characteristics, spiritual/religious experiences, financial situation/possessions, work/education, leisure/hobbies, living situation/location, partnership, family, friendships, and societal values, and political/world situation. Once her participants selected their three most important longings, each completed an assessment of longing. Scheibe (2005) also later provided another survey allowing people to express their more “private” personal longings, such as for sexual experiences, death, infidelity, revenge, death of other, and so on. Scheibe found significant differences between age groups. Table 1 shows the longings reported by various age groups.

Controllability

Central to longing is the sense of control an individual has over “the onset, course, and ending of longings episodes” (Scheibe, 2005, p. 20). Two important sub-factors are control over the longing experience and control over the longings realization (Scheibe, 2005). This aspect of Sehnsucht is closely connected with emotion regulation, self-efficacy, and motivation.

Function of Longing

In terms of lifespan development, one might wonder about the reason for the emergence of Sehnsucht. The literature is currently ambivalent as to longing’s telos. On one hand, longing may serve as a source of motivation or inspiration to create and develop. The desire to fulfill a longing may be the catalyst an individual needs to begin to act. On the other hand, longing also
can hinder people from accomplishing their desires, bogging them down in the intense fantasy (Scheibe, 2005). Baltes and Baltes (1990) suggest another option as *Sehnsucht* may serve as part of life-management, helping individuals to cope with losses in the lifespan. In experiencing the imaginative reality accompanied by longing, the individual may explore possible alternate life trajectories now impossible in the individual’s life and also be an imaginary substitute, or form

Table 1

*Content of Life Longings in Scheibe, (2007)*

<table>
<thead>
<tr>
<th>Content Domain</th>
<th>Young Adults (19-39 years; n = 98)</th>
<th>Middle-Aged Adults (40-59; n = 102)</th>
<th>Old Adults (60-81 years; n = 99)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical Well-Being</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Family</td>
<td>3</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Partnership</td>
<td>4</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Personal Characteristic</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Health</td>
<td>7</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Friendships</td>
<td>5</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Leisure</td>
<td>10</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Societal Values</td>
<td>9</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Living</td>
<td>6</td>
<td>10</td>
<td>9</td>
</tr>
<tr>
<td>Work/Education</td>
<td>8</td>
<td>7</td>
<td>12</td>
</tr>
<tr>
<td>Finances</td>
<td>11</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>Politics-World Situation</td>
<td>12</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>Religiosity</td>
<td>13</td>
<td>13</td>
<td>13</td>
</tr>
</tbody>
</table>

*Note:* Scheibe, Freund, et al., 2007, p. 785) shows the longings rank-ordered by age. The participants in Scheibe’s (2005) study had highly stable longings compared with the initially generated longings (85% re-generate their most important longing five weeks later, 75% re-generated their second longings, and 72% their third longings.
of compensation, for desires that will not be fulfilled (Scheibe, 2005). Longing may be involved in the “regulation of losses and incompleteness,” or a buffer against the chronic, continual losses all humans face throughout the lifespan (Mayser, Scheibe, & Riediger, 2008, p. 127). Sehnsucht longing may assist individuals to feel connected to the object of their desires or attain a sense of completion in coping with losses in life.

**Spiritual Longing**

The prior studies of LLs found religiosity to be the least commonly reported longing of the 14 domains. Since this study will gather data from a skill care facility that is explicitly religious, I expected to find more reporting of spiritual or religious longings in this sample. Catholic theologian Ronald Rolheiser writes about “an unquenchable fire, a restlessness, and longing, a disquiet, a hunger, a loneliness, a gnawing nostalgia, a wildness that cannot be tamed, a congenital all-embracing ache that lies at the center of human experience. . . what we do with our longings . . . that is our spirituality” (1999, pp. 4-5). This impulse to explain human longing in spiritual language goes back thousands of years. Plato says in his *Phaedo* and *Symposium* that the human soul is on fire because it is from beyond and yearning to come back to itself to be unified (1993, 2001). Other religions also grapple with longing, Buddhism identifying longing and “grasping” as a primary cause of suffering to escape (Mishra, 2004). Judaism has a deep sense of longing for the Messiah and the restoration of Zion. Humans seek to make sense of longings in the transcendent.

Robert Emmons (2003) in his *Psychology of Ultimate Concerns* summarizes research on goals and how they provide meaning and purpose to life, saying faith deals and provides direction with the “ultimate concerns” of life. Emmons has long collected lists of “personal
strivings,” often finding the “motivational triad of achievement, affiliation-intimacy, and power” (p. 89). He notes, however, that this model fails to capture many longings pertaining to conceptions of the transcendent or divine. His research finds that “spiritual striving tends to be associated with higher levels of well-being” (p. 104).

C.S. Lewis popularized the concept of Sehnsucht in his writings, namely in his Surprised by Joy (1956) and The Pilgrim’s Regress (Lewis & Hague, 1992) where he says this longings “is acute and even painful, yet the more wanting is felt to be somehow a delight” (p.7). Lewis uses this sense of longing to argue since some of our longings are never satisfied, object of ours longings do not reside in this world (1956). Lewis concludes that heaven will fulfill the longings of our deepest heart (Lindvall, 1996). Yale and Princeton educated theologian Gregory Boyd (1997), PhD argues that these Sehnsucht longings humans experience are the truest indications that we live in a fallen world and have not yet arrived at our final home, the Kingdom of God fully come.

**Older Adults, Wellbeing, and Sehnsucht**

Scheibe (2005) and Kotter-Grühn, Wiest, Zurek, &Scheibe (2009) provide data on the longings of general age categories (young adult=19-39, middle aged= 40-59, old age= 60-81). As seen in Table 1, there are significant differences between the age demographics for the contents of longings. Older adults have been shown to long for physical wellbeing, followed by family, and then health. Older adults also having longings centering around friendships more frequently than middle-aged and young adults. Older adults also have longings about societal value and politics-world situation more than their juniors. This is to be expected as recent
research (Hoppman & Blanchard-Fields, 2010) provides evidence that young people tend to make goals prioritizing autonomy and older adults prioritize generative goals.

Many of the common contents of LLs are also present in Erickson’s seminal developmental theory (Scheibe, Freund, et al., 2007). Ericson (1959) says that a healthy personality is one who “actively masters his environment, shows a certain unity of personality, and is able to perceive the world and himself correctly” (p. 53). He suggests that humans do this by developing mastery over different crises in development. Due to the various tasks in development human, we should expect humans to have longings similar to the current developmental crisis they are presently facing. Erickson states that the primary conflict in older age is between Integrity versus Despair and Disgust (p. 104). This means that people must come to an acceptance of their one and only life, relationships, and achievements. If people have successfully made it through the various stages of development, people should grow the “fruit” of integrity (p. 104) instead of despair or fixedness on previous crisis.

Kotter-Grühn et al. (2009) proposes that LLs should be expected to follow particular trajectories and deal with current developmental tasks. They found that establishing a career and partnership are particularly high longings in young adults while partnership tends to stay the highest priority in middle adulthood. In older age, groups of people were most likely to mention longings about family than younger populations, though both younger age groups ranked it as highly salient, especially in young-women (Kotter-Grühn et. al., 2009).

The characteristics of Sehnsucht appears to be relatively stable once a person reaches adulthood, influenced by factors such as personality, experiences, motivational and cognitive styles (Scheibe et al., 2008; Scheibe, Freund, et al., 2007). However, there may be a few
changes in *Sehnsucht* in late adulthood. Older adults report higher abilities to regulate their experience of LLs but less able to transform LLs into actionable goals (Scheibe et al., 2008). They also have lower feelings of incompleteness which Scheibe, Kunzmann, and Baltes (2009) suggest may be due to older adults being able to more accurately approximate their ideal and actual views of themselves. This demonstrates evidence of older adults’ increased emotional control and functioning. Older adults’ longings tend to increase in their focus on the past, positive emotionality, and control over the longing experience, suggesting *Sehnsucht* may be helpful in coping with the losses in life.

While these initial findings are helpful, many questions remain unanswered. The previous research on *Sehnsucht* has generalized findings, looking at groups of people ranging in 20 years. How are the longings of the 60 year-old different from the longings of an 80 year-old? Kotter-Grühn et al. (2009) and Scheibe (2005) do not measure the longings of adults over 81 years old; there is no data on the longings a growing demographic of humans. Also, with a relatively short lifespan ahead of older adults, should we expect geriatric populations to show longings with a true tritime focus, or merely nostalgia and regret? Gathering more specific data on the longings of geriatric populations would be of considerable interest to developmental psychology.

Relatedly, the connection between *Sehnsucht* and wellbeing among older adults deserves additional attention. Previous research has looked at subjective longing and its relationship to overall wellbeing. There appears to be negative correlations between the two factors, as high saliency of *Sehnsucht* longings tends to be associated with lower ratings of wellbeing (Scheibe, Kunzmann, et al., 2007). Longings may arise when important goals have been blocked, the LLs
developing to cope with the individuals’ losses. Scheibe (2005) finds a paradox as she expected to find that people’s intense utopian longings ought to provide individuals direction and help coping with loss. In one study, researchers (Kotter-Grühn, Scheibe, Blanchard-Fields, & Baltes, 2009) looked at the longings of involuntarily childless middle-aged women. Those who expressed either high or low saliency longings for children also reported lower psychological wellbeing and happiness. Women expressing moderate saliency of LLs reported higher levels of wellbeing and happiness. It appears that individuals’ goal adjustment and control over their experience of longing moderated these women’s relationship between wellbeing and longings (Kotter-Grühn, Scheibe et al., 2009).

The purpose of this research was to explore older adults’ experiences of longings and subjective wellbeing. I expected that older adults would experience and report *Sehnsucht* longing, not simply nostalgia or regret. Further, I expected those whose have high control over their experience of longing to be more likely to express positive emotionality and higher satisfaction with life than peers. I also expected that the older adults would display religiously-oriented longing contents, and that the presence of spiritual LL contents might be related with higher subjective well-being.
Chapter 2

Methods

Participants

A total of 66 participants were recruited, each of them 65 years old and above. This was a convenience sample of participants from a religiously-based retirement home, five other skilled care and semi-independent living facilities, and 14 older adults living independently, living either in a semi-rural Pacific Northwestern town or in the upper Midwest. Data on the participants’ gender, age, ethnicity, religion/spirituality, education, and marital status were gathered using the form in Appendix A (see Table 2 for demographics of sample). Twelve participants who did not complete the entire data gathering process were not included in the data analyses regarding the characteristics of LLs.

Instruments

The Measure of Longing (Scheibe, 2005) was originally created by Scheibe (2005) as part of her dissertation research. It includes Longing Generation and Longing Assessment phases. In the Longing Generation phase, participants are asked to make a “list of personal longings defined as ‘strong wishes for person, things, events, or experiences from your personal past, present, or future that are intensive, enduring, and not easily attainable in the present’” (Scheibe, 2005, p. 208). After this explanation, participants are taken through a “guided mental journey through life” to assist in gathering longings (see the transcript used in Appendix B).

After a holistic list of longings across the lifespan are gathered, the definition of LLs is then read again to the participants, eliminating the items that do not fit the description and
### General Demographics

<table>
<thead>
<tr>
<th>Scale</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>40</td>
</tr>
<tr>
<td>Male</td>
<td>26</td>
</tr>
<tr>
<td>Age</td>
<td>81.91 (7.89)</td>
</tr>
<tr>
<td>Age Range</td>
<td>67-100 years</td>
</tr>
<tr>
<td>Ethnicity</td>
<td></td>
</tr>
<tr>
<td>Native American</td>
<td>1</td>
</tr>
<tr>
<td>Did Not Specify</td>
<td>1</td>
</tr>
<tr>
<td>Marital Status</td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>28</td>
</tr>
<tr>
<td>Married</td>
<td>37</td>
</tr>
<tr>
<td>Did Not Specify</td>
<td>1</td>
</tr>
<tr>
<td>Religion</td>
<td></td>
</tr>
<tr>
<td>Protestant</td>
<td>52</td>
</tr>
<tr>
<td>Catholic</td>
<td>11</td>
</tr>
<tr>
<td>Spiritual</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
</tr>
<tr>
<td>Educational Background</td>
<td></td>
</tr>
<tr>
<td>8\textsuperscript{th} Grade or Less</td>
<td>0</td>
</tr>
<tr>
<td>Some High School</td>
<td>3</td>
</tr>
<tr>
<td>Finished High School</td>
<td>15</td>
</tr>
<tr>
<td>Some College</td>
<td>13</td>
</tr>
<tr>
<td>Technical Degree</td>
<td>3</td>
</tr>
<tr>
<td>Finished College (BA, BS)</td>
<td>9</td>
</tr>
<tr>
<td>Masters Degree</td>
<td>12</td>
</tr>
<tr>
<td>Doctoral Degree</td>
<td>4</td>
</tr>
<tr>
<td>Subjective Health Rating</td>
<td></td>
</tr>
<tr>
<td>Very Good</td>
<td>27</td>
</tr>
<tr>
<td>Good</td>
<td>24</td>
</tr>
<tr>
<td>Fair</td>
<td>12</td>
</tr>
<tr>
<td>Poor</td>
<td>1</td>
</tr>
<tr>
<td>Very Poor</td>
<td>1</td>
</tr>
</tbody>
</table>
combining related longings. Following, participants rank their “longings according to their current importance and relevance in their lives” (Scheibe, 2005, pp. 55-56). Participants are then asked to briefly describe their two most important longings. In the present study, this phase of the data collection took about 45 minutes (Scheibe, 2005).

Following, each participant then rates his or her two most important longings on the Longing Questionnaire (Scheibe, 2005) (see Appendix C for the form used). This questionnaire assesses the structural characteristics of the longings, the salience/intensity, contents, perceived control, and the functionality of the longings (Scheibe, 2007). The factor structure has been adequately replicated across the three age groups (young, middle, and old age), individuals’ three reported longings, and baseline and retest assessments (Scheibe, 2005). The majority of subscales have shown to have acceptable internal consistency (Cronbach’s alpha ≥ .77) with a 5-week test-retest reliability of $r ≥ .71$ (Scheibe, 2005). Though the Longings Scale has a strong psychometric beginning, further research must be done to further establish the assessment’s reliability and validity (Scheibe, 2005).

**The Satisfaction with Life Scale.** The Satisfaction with Life Scale (SWLS) was used to measure subjective wellbeing (Diener, Emmons, Larson, & Griffin, 1985), including positive and negative affect as well as life satisfaction (Diener et al., 1985). This scale provides insight into social wellbeing, work or school wellbeing, and personal satisfaction with the self (Diener, 2006). The SWLS has strong psychometrics. It has a two-month test-retest coefficient of .82 and a coefficient alpha of .87 (Diener et al., 1985), and the Life Satisfaction Index (Adams, 1968) composite score correlated strongly with the SWLS ($r = .68$). It has shown moderately strong correlations with several other commonly used scales of wellbeing and global happiness.
Life Longing in Older Adults 16

(between .58 and .72; Diener et al., 1985; Pavot, Diener, Colvin, & Sandvik, 1991. In Scheibe’s 2005 study, the SWLS’s internal consistency was \( r = .85 \). See Appendix D for the form used.

**Positive and Negative Affect Schedule.** The Positive and Negative Affect Schedule (PANAS) is a 20-item scale that has reliably measured individuals’ affect for diverse research purposes. High positive affect represents “pleasurable experiences engaging with the environment” while high negative affect is evidence of “subjective distress and unpleasurable engagement” (Crawford & Henry, 2004, pp. 245-246). The internal consistency of the different scales in Crawford and Henry were assessed using Cronbach’s alpha, finding positive affect to be .89 and negative affect at .85. Watson, Clark, and Tellegen (1988) found strong test-retest reliability at eight weeks. The intercorrelations between the positive and negative affective scales were low, between -.12 and -.23, showing good discriminate validity (Watson et al., 1988). The assessment negative affect was compared with the Beck Depression Inventory \( (r = .56) \), Hopkins Symptom Checklist \( (r = .74) \), and State Anxiety Checklist \( (r = .51) \), finding strong expected convergences and negative correlations with positive affect (See Watson et al., 1988, for more information). See Appendix E for the form used.

**Religious Commitment Inventory-10.** The Religious Commitment Inventory-10 (RCI-10) was created in sight of the knowledge that religion and spirituality often have marked impacts on health and psychological functioning, causing highly committed individuals to view their world through the lens of faith Worthington et al., 2003). The RCI-10 was made to measure “the degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living,” measuring the religious commitments of adherents to five different religious groups. (Worthington et al., 2003, p. 85). The measure was tested in a series of six
studies, showing the subscales’ internal reliability (Cronbach’s Alpha) to be between .87 and .93 and an overall reliability of .96 for the whole scale in a later study (Worthington et. al, 2003). The measure has strong 3-week and 5-month test–retest reliability, $r(119) = .87 \ p < .01$ and $r(121) = .84 \ p < .01$, respectively. The RCI-10 was closely related with self-rated religious commitment, $r(129) = .84, \ p < .01$4, attendance of religious services $r(129) = .75, \ p < .01$ and self-rated religious intensity $r(129) = .74, \ p < .01$ (Worthington et al., 2003). The measure shows adequate discriminate validity as the full RCI-10 was not significantly related to morality as measured by the Visions of Everyday Morality Scale, $r(154) = .09, \ p = .26, \ ns$, or with an individual item measuring spirituality as defined by exemplary human characteristics,$r(154) = .18, \ p = .03, \ ns$. See Appendix G for the form used.

**Procedure**

Participants were gathered from a convenience sample from eight assisted living or skilled care facilities in a semi-rural Pacific Northwest town, and a small convenience sample in the upper Midwest. Data collection session took place in areas relatively free of distractions, with ample table space and distance from each other for increased privacy. Participants received the informed consent (see Appendix H for the form used) and were told they were free to stop participation at any time. Participants received no compensation for their time.

Participants were divided into small groups no larger than 10 people, led by a research assistant. The research assistant began by having participants fill out a brief demographics questionnaire on their gender, age, sexual orientation, ethnicity, and religion. Following, each participant completed the Satisfaction with Life Scale (Diener et al., 1985), the Positive and Negative Affect Schedule (Watson et al., 1988), and the Religious Commitment Inventory-10
(Worthington et al., 2003). The researcher continued explaining the schedule for the time, followed by defining the kind of longings the participants will be asked to generate. Using a new protocol based on Scheibe’s (2005) protocol for generating LLs (found in her Appendix B), each participant was led through a “guided mental journey through life.” Making slight deviations from Scheibe’s method of data collection to shorten the experience (2005), the research assistant guided participants through two phases of life (the “past” and “present”), asking each participant to write down his or her most salient longings. After these longings were generated, the researcher assistant again read the description of Sehnsucht longings then asked participants to exclude content that does not belong and to incorporate similar longings. Participants then ranked ordered their longings according to their “current importance and relevance in their lives” (Scheibe, 2005, p. 55). Participants selected their two most salient longings and filled out a Longings Scale for each longing. After these data were gathered, participants were thanked and excused. Some participants remained to talk with experimenters about their experience completing the survey and considering their longings.
Chapter 3

Results

Because 14 participants did not complete the entire data collection procedures, 52 participants’ data were used for subsequent analyses. A repeated measures ANOVA revealed differences among participants’ ratings of the six structural characteristics of their primary, Wilks’ Lambda = .419, $F(5, 46) = 12.739, p = .001$, and secondary longings, Wilks’ Lambda = .345, $F(5, 38) = 14.399, p = .001$. Profile analyses using paired sample $t$-tests were used for both the primary and secondary longings. Results for primary longings are reported in Table 3 and scores for secondary longings are reported in Table 4. In both the primary and secondary

| Table 3

| Descriptive Statistics for Most Important Longings |
|---------------------------------|-------------|-------------|
| Symbolic Nature**              | 4.31        | 1.11        |
| Tritime Focus                  | 3.80        | 1.63        |
| Reflection**                   | 3.77        | 1.01        |
| Incompleteness                 | 2.93        | 1.39        |
| Personal Utopia                | 2.89        | 1.34        |
| Ambivalent Emotions            | 2.77        | 1.28        |

** Indicates a statistically significant differences from group(s) below
Table 4

<table>
<thead>
<tr>
<th>Descriptive Statistics for Second Most Important Longings</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tritime Focus</td>
<td>4.30</td>
<td>1.25</td>
<td>43</td>
</tr>
<tr>
<td>Symbolic Nature**</td>
<td>3.90</td>
<td>1.18</td>
<td>43</td>
</tr>
<tr>
<td>Reflection**</td>
<td>3.53</td>
<td>1.30</td>
<td>43</td>
</tr>
<tr>
<td>Personal Utopia</td>
<td>3.05</td>
<td>1.38</td>
<td>43</td>
</tr>
<tr>
<td>Ambivalent Emotions</td>
<td>2.69</td>
<td>1.07</td>
<td>43</td>
</tr>
<tr>
<td>Incompleteness</td>
<td>2.50</td>
<td>1.33</td>
<td>43</td>
</tr>
</tbody>
</table>

**Indicates a statistically significant differences from group(s) below

Longings, Symbolic Nature, Tritime Focus, and Reflection were rated significantly higher than Personal Utopia, Ambivalent Emotions, and Incompleteness.

**Tritime Focus of Longings**

Participants indicated that their longings were relevant to their past, present, and future, rating this domain an average 4.05 on a 1 (Not at all) to 5 (Applies very much) Likert-type scale. Participants were asked to report how much out of 100 their longings related to the past, present, or future. I created a ratio for each longing where I divided each answer by 100 and then multiplied it by five to have the answer in a one to five format. These ratios were used to demonstrate that there was a significant different between the how much the participants thought about the past, present, and future in relation to their first, Wilks Lambda = .211, F (5, 40) = 29.979, p = .001, and second most important longings, Wilks Lambda = .346, F (5, 36) = 13.630, p = .001. For the participants’ most important longings, paired-samples t-tests demonstrated that
participants related their longings to the present significantly more than to the past, \( t(50) = 3.89, \ p < .001 \) and the future, \( t(50) = 3.686, \ p = .001 \). However, there was not a demonstrable difference between the past and future orientation of longings \( t(50) = .401, \ p = .690 \). See Table 5 for more information on these Ttrime ratios.

Table 5

<table>
<thead>
<tr>
<th>Other Relevant Factors for Most Important Longings</th>
<th>Mean</th>
<th>SD</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Directionality</td>
<td>4.12</td>
<td>1.04</td>
<td>45</td>
</tr>
<tr>
<td>Managing Loss</td>
<td>2.84</td>
<td>1.18</td>
<td>45</td>
</tr>
<tr>
<td>Control Over Longing</td>
<td>3.07</td>
<td>1.02</td>
<td>45</td>
</tr>
<tr>
<td>Ttrime Present Ratio**</td>
<td>2.89</td>
<td>0.95</td>
<td>45</td>
</tr>
<tr>
<td>Ttrime Future Ratio</td>
<td>2.13</td>
<td>0.90</td>
<td>45</td>
</tr>
<tr>
<td>Ttrime Past Ratio</td>
<td>1.98</td>
<td>0.85</td>
<td>45</td>
</tr>
</tbody>
</table>

**Indicates a statistically significant difference from group(s) below.

The participants’ secondary longings also were more concerned with the present than the past, \( t(42) = -2.32, \ p = .026 \) and future, \( t(42) = 2.72, \ p = .009 \). There was no difference between the past and future orientation of these longings, \( t(42) = -.423, \ p = .674 \). See Table 6 for more information on these Ttrime ratios.
Table 6

<table>
<thead>
<tr>
<th>Other Relevant Factors for Second Most Important Longings</th>
<th>Mean</th>
<th>SD</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Directionality</td>
<td>3.62</td>
<td>1.33</td>
<td>41</td>
</tr>
<tr>
<td>Managing Loss</td>
<td>2.98</td>
<td>1.14</td>
<td>41</td>
</tr>
<tr>
<td>Control Over Longing</td>
<td>3.41</td>
<td>1.08</td>
<td>41</td>
</tr>
<tr>
<td>Tritime Present Ratio**</td>
<td>2.79</td>
<td>1.05</td>
<td>41</td>
</tr>
<tr>
<td>Tritime Past Ratio</td>
<td>2.15</td>
<td>1.01</td>
<td>41</td>
</tr>
<tr>
<td>Tritime Future Ratio</td>
<td>2.06</td>
<td>1.00</td>
<td>41</td>
</tr>
</tbody>
</table>

**Indicates a statistically significant difference from group(s) below.

**Intensity/Scope and Control Over Experience of Longing**

I employed a stepwise multiple regression to predict overall life satisfaction with intensity of current longings, age, relationship status, and a self-reported health rating. Health rating was the strongest predictor of life satisfaction (Adjusted $R^2 = .096$). The intensity of longings contributed significantly, increasing the Adjusted $R^2$ to .176. Neither relationship status nor age added significantly to the regression equation (see Figure 2). However, there was a ceiling effect with life satisfaction, analysis showing a skewness of -1.153. This lowers the potential power of the finding.

A second regression was then computed, again using overall life satisfaction as the criterion variable, but replacing intensity of LLs with perceived control over the experience of longing. Again, age, relationship status, and health were included as additional predictor
variables. Only health contributed significantly to the regression equations (Adjusted $R^2 = .090$). Though control over the experience of longing was not included in the stepwise multiple regression models run above, I wondered whether control over the experience of longing had any notable significant correlations. Though there was not a significant relationship between satisfaction with life and having control over the experience of longing, there was a moderate correlation between health and control over the experience of longing, $r (52) = -.305$, $p = .028$. Again, there was a ceiling effect with the Satisfaction with Life (skewness of -1.153), also there being a floor effect with Negative Emotions. This finding decreases the power of the overall results of this analysis. Table 7 reports correlation coefficients computed in the analyses.
Table 7

<table>
<thead>
<tr>
<th>Control Over Longing Relevant Correlations</th>
<th>Pearson r</th>
<th>p</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Life Satisfaction</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intensity of Longing #1</td>
<td>-.220</td>
<td>.110</td>
<td>54</td>
</tr>
<tr>
<td>Intensity of Longing #2</td>
<td>*-.309</td>
<td>.037</td>
<td>46</td>
</tr>
<tr>
<td>Health Rating</td>
<td>**-.322</td>
<td>.010</td>
<td>63</td>
</tr>
<tr>
<td>Age</td>
<td>-.067</td>
<td>.601</td>
<td>63</td>
</tr>
<tr>
<td>Control Over Longing #1</td>
<td>.141</td>
<td>.320</td>
<td>52</td>
</tr>
<tr>
<td>Control Over Longing #2</td>
<td>.209</td>
<td>.173</td>
<td>44</td>
</tr>
<tr>
<td>Positive Emotions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control Over Longing #1</td>
<td>.269</td>
<td>.054</td>
<td>52</td>
</tr>
<tr>
<td>Control Over Longing #2</td>
<td>.245</td>
<td>.109</td>
<td>44</td>
</tr>
<tr>
<td>Health</td>
<td>**-.396</td>
<td>.001</td>
<td>62</td>
</tr>
<tr>
<td>Negative Emotions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control Over Longing #1</td>
<td>*-.301</td>
<td>.030</td>
<td>52</td>
</tr>
<tr>
<td>Control Over Longing #2</td>
<td>-.035</td>
<td>.823</td>
<td>44</td>
</tr>
</tbody>
</table>

*Correlation is significant at the p = 0.05 level (Two-Tailed)
**Correlation is at the p = 0.01 level (Two-Tailed)

**Religious Commitment**

In another stepwise multiple regression model, Satisfaction with Life was used as a criterion variable with intensity of current longings, age, relationship status, a self-reported health rating, and religious commitment as predictor variables. Religious commitment was the strongest predictor of life satisfaction (Adjusted R² = .101). Health rating added to the model to increase the Adjusted R² = .171. Lastly, the intensity of longings contributed the model by increasing the Adjusted R² to .287. Neither relationship status nor age added significantly to the regression equation. See Table 8 for relevant correlations to religious commitment.
Table 8

*Religious Commitment Relevant Correlations*

<table>
<thead>
<tr>
<th></th>
<th>Pearson r</th>
<th>p</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Religious Commitment</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Satisfaction with Life</td>
<td>**.350</td>
<td>.006</td>
<td>61</td>
</tr>
<tr>
<td>Positive Emotions</td>
<td>.172</td>
<td>.186</td>
<td>61</td>
</tr>
<tr>
<td>Negative Emotions</td>
<td>*-.267</td>
<td>.037</td>
<td>61</td>
</tr>
<tr>
<td>Reflection in Longing #1</td>
<td>**.352</td>
<td>.009</td>
<td>54</td>
</tr>
<tr>
<td>Reflection in Longing #2</td>
<td>.254</td>
<td>.108</td>
<td>45</td>
</tr>
<tr>
<td>Education</td>
<td>**.306</td>
<td>.007</td>
<td>55</td>
</tr>
</tbody>
</table>

*Correlation is significant at the $p = 0.05$ level (Two-Tailed).
**Correlation is at the $p = 0.01$ level (Two-Tailed).

**Content of Longings**

After some basic training in grounded theory (Willig, 2008) two graduate student assistants coded the content of the longings and achieved an interrater-reliability of .915 for participants’ most important longings and .932 for their second most important longings (Kappa Coefficients). Frequencies of longings are shown in Table 9.

Using one-way within subjects ANOVA, I determined what the effect of the most-reported longings has on life functioning domains including: satisfaction with life, religious commitment, positive and negative affect, the intensity and scope of longings, utopian ambivalence of longings, participants’ health, amount of sick days, and doctor visits. There were no significant differences for any of the longing contents compared against life functioning domains.
Table 9

<table>
<thead>
<tr>
<th>Most Important Longing</th>
<th>n</th>
<th>Second Most Important Longing</th>
<th>n</th>
<th>Total Longings</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Companionship</td>
<td>11</td>
<td>Social Fulfillment/Generativity</td>
<td>11</td>
<td>Companionship</td>
<td>19</td>
</tr>
<tr>
<td>Personal Faith/Religion</td>
<td>11</td>
<td>Harmonious Family Relationships</td>
<td>10</td>
<td>Harmonious Family Relationships</td>
<td>19</td>
</tr>
<tr>
<td>Harmonious Family Relationships</td>
<td>9</td>
<td>Companionship</td>
<td>8</td>
<td>Personal Faith/Religion</td>
<td>14</td>
</tr>
<tr>
<td>Personal Health</td>
<td>7</td>
<td>Personal Health</td>
<td>6</td>
<td>Personal Health</td>
<td>13</td>
</tr>
<tr>
<td>Family Religious Commitment</td>
<td>7</td>
<td>Activities/ Hobbies/ Travel</td>
<td>6</td>
<td>Social Fulfillment/Generativity</td>
<td>13</td>
</tr>
<tr>
<td>External Global Longings</td>
<td>5</td>
<td>Health for Family</td>
<td>4</td>
<td>Family Religious Commitment</td>
<td>9</td>
</tr>
<tr>
<td>Different Living Situation</td>
<td>3</td>
<td>Personal Faith/Religion</td>
<td>3</td>
<td>External Global Longings</td>
<td>7</td>
</tr>
<tr>
<td>Removing Negative Past Experiences</td>
<td>3</td>
<td>Family Religious Commitment</td>
<td>2</td>
<td>Activities/ Hobbies/ Travel</td>
<td>7</td>
</tr>
<tr>
<td>All Longings Fulfilled</td>
<td>2</td>
<td>Removing Negative Past Experiences</td>
<td>2</td>
<td>Health for Family</td>
<td>5</td>
</tr>
<tr>
<td>Social Fulfillment/Generativity</td>
<td>2</td>
<td>External Global Longings</td>
<td>2</td>
<td>Removing Negative Past Experiences</td>
<td>5</td>
</tr>
<tr>
<td>Activities/ Hobbies/ Travel</td>
<td>1</td>
<td>Completion of Past Aspirations</td>
<td>1</td>
<td>All Longings Fulfilled</td>
<td>3</td>
</tr>
<tr>
<td>Financial Security</td>
<td>1</td>
<td>All Longings Fulfilled</td>
<td>1</td>
<td>Different Living Situation</td>
<td>3</td>
</tr>
<tr>
<td>Completion of Past Aspirations</td>
<td>1</td>
<td>Different Living Situation</td>
<td>0</td>
<td>Completion of Past Aspirations</td>
<td>2</td>
</tr>
<tr>
<td>Health for Family</td>
<td>1</td>
<td>Financial Security</td>
<td>0</td>
<td>Financial Security</td>
<td>1</td>
</tr>
</tbody>
</table>
Chapter 4
Discussion

The aim of this research was to gather information about the lifespan construct of *Sehnsucht* longings from older adults, a group that has been excluded from study. Learning about longing in old age will contribute to the accumulation of knowledge about *Sehnsucht* longing across the lifespan and may also serve to inform researchers and clinicians about the holistic development of human beings late in life.

This current study summarized the current literature on the study of LLs and then reported the results of research conducted in small groups of older adults, using a guided procedure to walk participants through a self-report questionnaire. This questionnaire was used to find out information on participants’ general demographics, life satisfaction, commonly experienced emotions, religious commitment, the content of older adults longings, and their experience of longing.

**Characteristics of Longings**

During the data collection sessions, some participants communicated that they were not sure they had any longings. After going through the Guided Journey Through Life, each participant was able to find and report a longing. After participants reported and ranked their longings, each participant filled out Scheibe’s (2005) Longing Questionnaire which measures the various characteristics of *Sehnsucht* longing. This study looked at participants’ most and second most important longings and each longings’ characteristics. The older adults in the present study
indicated that their longings were characterized by a Symbolic Nature, a focus on the Past, Present, and Future (Tritime focus), and Reflection. These things were all significantly higher than their ratings of Utopian Nature, Ambivalent Emotions, and Incompleteness. This suggests that older adults longings’ typically have less of an intensity or high affective charge, focusing on things that will never come to pass. Instead, their longings may lead older adults to be broadly reflective about their life, its direction, and their far and recent history.

Scheibe’s dissertation research (2005) found that older adults’ (ages 60-81) longings tend to stay the same across the lifespan in intensity and the six core characteristics of longing. Thus, we would expect that the present study’s core characteristics of longings would be very similar to that of the mean of Scheibe’s findings. Table 10 compares the means of Scheibe’s and the present study’s findings on longing characteristics.

The present study demonstrated agreement with Scheibe’s work, showing that Incompleteness, Personal Utopia, and Ambivalent Emotions have lower means than Reflection, Tritime Focus, and Symbolic Nature for the most and second most important longing means. That suggests that the six primary structural components of Sehnsucht longing may not change over the lifespan. That is, the character of people’s longings may remain mostly constant throughout life—we should not expect how people longing for objects, persons, and experiences to change as they grow older. The one exception to this is that older adults may experience fewer feelings of incompleteness regarding their longings than other adults (Scheibe, 2005). Results from present study, however, are not markedly different from previous studies where the mean age was 49.9 years old. This cannot be said with confidence because the researcher was not able to obtain Scheibe’s original data set for a formal statistical analysis.
Table 10

**Longing Characteristics Comparison with Scheibe, (2005)**

<table>
<thead>
<tr>
<th>Longing Characteristic</th>
<th>Scheibe Most Important Longings</th>
<th>Scheibe Second Most Important Longing</th>
<th>Present Study Most Important Longing</th>
<th>Present Study Second Most Important Longing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Symbolic Nature</td>
<td>3.38 (1.27)</td>
<td>3.20 (1.40)</td>
<td>4.31 (1.11)</td>
<td>3.90 (1.18)</td>
</tr>
<tr>
<td>Tritime Focus</td>
<td>3.29 (.99)</td>
<td>3.15 (1.04)</td>
<td>3.80 (1.63)</td>
<td>4.30 (1.25)</td>
</tr>
<tr>
<td>Reflection</td>
<td>3.36 (1.23)</td>
<td>3.09 (1.30)</td>
<td>3.77 (1.01)</td>
<td>3.53 (1.30)</td>
</tr>
<tr>
<td>Ambivalent Emotions</td>
<td>2.20 (1.35)</td>
<td>1.95 (1.31)</td>
<td>2.77 (1.28)</td>
<td>2.69 (1.07)</td>
</tr>
<tr>
<td>Personal Utopia</td>
<td>2.48 (1.37)</td>
<td>2.45 (1.35)</td>
<td>2.89 (1.34)</td>
<td>3.05 (1.38)</td>
</tr>
<tr>
<td>Incompleteness</td>
<td>3.13 (1.54)</td>
<td>2.71 (1.42)</td>
<td>2.93 (1.39)</td>
<td>2.50 (1.33)</td>
</tr>
</tbody>
</table>

*Note.* Reported above are means (standard deviations) of 1-5, 1 meaning Does not apply to 5 meaning Applies very much. Scheibe study had an $N = 299$, mean age of 49.9 (17.0). Present study had $N = 66$, mean age 81.91 (7.89).

Scheibe’s work (2005) also suggests that as we age, longing increasingly functions to help us manage the reality that we do not have what we long for (managing nonrealizability), to give us direction for the future (for people with high intensity/scope longings). She also suggests that people will have more control over the experience of longing as they age, and will focus more on the past. Table 11 displays the means for Scheibe’s dissertation and the current research.

The results of the present study demonstrate that for older adults in this sample, longings provide direction for the present season of life. It remains unclear whether differences exist between younger and older adults in how longing helps them to manage incompleteness in life.
Table 1

*Additional Characteristics Comparison with Scheibe, (2005)*

<table>
<thead>
<tr>
<th>Longing Characteristic</th>
<th>Scheibe Most Important Longings</th>
<th>Scheibe Second Most Important Longing</th>
<th>Present Study Most Important Longing</th>
<th>Present Study Second Most Important Longing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Managing Nonrealizability</td>
<td>3.13 (1.54)</td>
<td>2.71 (1.42)</td>
<td>2.94 (1.17)</td>
<td>2.97 (1.19)</td>
</tr>
<tr>
<td>Directionality</td>
<td>2.92 (1.46)</td>
<td>2.56 (1.47)</td>
<td>4.10 (1.05)</td>
<td>3.65 (1.31)</td>
</tr>
<tr>
<td>Control of the Longing Experience</td>
<td>2.68 (1.46)</td>
<td>2.69 (1.52)</td>
<td>3.13 (1.02)</td>
<td>3.31 (1.11)</td>
</tr>
<tr>
<td>Past Focus</td>
<td>Not Reported</td>
<td>Not Reported</td>
<td>1.99 (.83)</td>
<td>2.15 (.99)</td>
</tr>
<tr>
<td>Present Focus</td>
<td>Not Reported</td>
<td>Not Reported</td>
<td>2.86 (.94)</td>
<td>2.80 (1.04)</td>
</tr>
</tbody>
</table>

*Note.* Reported above are means (standard deviations) of 1-5, 1 meaning “Does not apply” to 5 meaning “Applies very much.”

The current sample reports that on average, older adults have more control over their longings than not. In a change from previous work (Scheibe, 2005), older adults’ longings in the present sample were significantly more focused on the present than the past or future. While it is not entirely clear what this present focus in longings indicates, it appears that older adults yearn for things in their present lives, possibly living more in each day that in the future or past.

**Control Over Longings**

I hypothesized that participants who feel they have control over the experience of longing would have higher levels of satisfaction with life. For example, control over the experience of longing was measured by items like “I can always control my feelings of longing very well.” To
test this hypothesis, I ran a regression model including perceived control over the experience of longing, age, relationship status, and health as variables to predict general life satisfaction. Of these variables only health ratings contributed to the model, being significantly related to satisfaction with life. This means that for the present group of participants, having control over the experience of longings was not related with being satisfied with life.

This is an unexpected finding because control over longing has been related with satisfaction and positive emotions in past studies (Scheibe, 2005, Scheibe et al., 2011, Scheibe, Freund, et al., 2007), showing no floor or ceiling effect for any of the variables. Theoretically, self-efficacy seems related to having control over the experience of longing. Bandura (1986) explains that as peoples’ beliefs in their ability to exercise control over their own functioning increases, motivation, resiliency, and quality of functioning also improves. This present finding suggests one of at least two possibilities. First, it is possible that the finding is correct and control over longing is less salient for older adults than for other adults. Second, it is also possible that the sample size in this study may have been too small to discover a relationship between control and satisfaction with life. Regression analyses typically require more participants than were available in this study.

**Religious Longings**

Against my expectations and hypothesis, participants who expressed religious longings showed no evidence of being any more satisfied with life, experiencing no more positive or negative emotions, or having better health than those without religious longings. In fact, there were no reported longings in the entire study that had significantly different life satisfaction or emotional states than any other longing. It is possible that the small size of the sample prevented
me from finding a true difference between longings. Though religious longings were not related to life satisfaction, religious commitment was related to life satisfaction.

I also hypothesized that my participants would display more religious longings than in previous studies. In previous work, “Religiosity” was the least common of all longings reported, with 0.50% of longings being religious in nature in one study (Kotter-Grühn, Wiest, et al., 2009) and the last of all 13 categories of longings into two more studies (Scheibe, 2005; Scheibe, Freund, et al., 2007). Scheibe et al. (2011) showed that LLs reported by Americans were most strongly related to religiosity, finances, living, and work/education (in descending order according to effect sizes) “whereas those reported by Germans were more strongly related to friendships, family, partnership, health, and leisure” (p. 611). Mayser et al. (2008) found that religiosity is more strongly related to characteristics of Sehnsucht LLs than goals.

The present sample showed a marked difference from Scheibe’s samples. Only longings for Companionship and Maintaining/Improving Family Relationships and Family Happiness were more commonly reported than Personal Faith/Religion. An example of a longing for Personal Faith/Religion comes from a 70 year old Quaker woman: “That I would experience Gods love within church community.” An 85 year old Christian man said that he “longs to have more backbone and stand more strongly for Christ.” One more representative sample comes from a 70-year-old Catholic woman as she reports to long for “a happy and painless death with God at my side welcoming me to leave.”

The sixth most common longing in was another type of religious longing for Family to Have Religious Commitment. As an example of this category, one 78-year-old Quaker woman wrote that she “longs that members of my family would know God better.” Another 91-year-old
Protestant male longed, “that [his] family will come soon and that all my family would know the Lord,” and another 79-year-old woman who identified as evangelical wrote, “that my family would all embrace the faith and family heritage that I have found and embraced.”

There are several possible reasons for the increase in reported spiritual longings. One is that presently America is a more religious country than Germany (Zuckerman, 2007). Also, the current sample on the whole was religiously committed, having a mean score of 4.00 (0.76) for overall religious commitment (on the 5-point Likert-type Religious Commitment Index-10). While research was not gathered on the religious commitment of other samples, it is likely that the present sample is more religious and thus presented with more religious and spiritual longings. Erickson (1959) theorizes that adults in old age negotiate between ego integrity and despair. Quaker thinker and public intellectual Parker Palmer recently stated in a radio interview “spirituality is the eternal human yearning to be connected with something larger than my ego” (Tipett, 2008). In the attempt to maintain ego integrity and a sense of fullness of life, older adults may reach out to family, the world, and God. Wider research has shown that religiosity is a protective factor against depression and other mental illnesses (Braam, Van den Eeden, & Prince, 2001; Koenig, George, & Peterson, 1998; Moreira-Almeida & Koenig, 2008).

The religious longings in the present study are not completely distinct categories for longings (Gerdin et al., 2013). Instead, religious longings are intertwined with other salient longings. In this dissertation study, religious longings are often connected with longings for family, personal characteristics, and partnership. Illustrating this point, an 83-year-old woman reported to longing that “the Lord continues to help my daughter as she cares for our. . . farm.” An 85-year-old Baptist man longs “of going home to be with the Lord and past
relatives.” Spirituality pervades the whole of life instead of acting as a compartmentalized element of human experience and longing. Further research on LLs and spirituality may want to take this into account. Spirituality and religion may not operate as separate categories in human experience; this should be reflected in the practice and zeitgeist of research.

Relational Longings

Eric Erickson (1959) wrote descriptively about how older adults confront the challenge in old age of maintaining ego integrity in light of the losses in life, impending death, and accepting what one’s life has meant. Some people may fold into disillusionment, upset that life has not been what they wanted, sensing that life is too short, fighting against the reality of approaching death. By definition, the Sensucht longings of older adults represent the incompleteness in older adults’ lives. The longings in this study provides a look at what older adults are wrestling with as they work toward ego integrity, accepting what their life has and has not contained.

The most commonly reported longings by the sample were the longing for companionship, mostly romantic in nature, and maintaining and improving family relationships and family happiness. In reviewing the most commonly expressed LLs, each of the longings is fundamentally relational in nature. In this frame of reference, the longings of older adults are not markedly distinct from the longings of younger adults; both desire strong, harmonious, meaningful attachments. The psychoanalytic tradition puts great emphasis on the centrality of human’s inherently social nature, Nancy McWilliams (2004), arguing that humans break and fall into pathology as a result of human relationships gone awry. Similarly, humans require important relationships with others for the restoration of psychological health and maturity to occur.
Christian theologians have written extensively about the image of God. Swiss theologian Karl Barth (2004) argued that the image of God is not something that is inside each human but it is in humanity’s capacity to have relationship with God and other humans. In Church Dogmatics, Barth (2004) states that we uniquely image God in how we have the ability to make and sustain I-Thou relationships with both human to humans but also humans to God (p. 199).

Philosophers, theologians, and psychologists all attest to the essential relational core in humans. Why should we expect anything different from the inner lives of older adults? Across the lifespan, humans grapple with their fundamentally relational circuitry. Older adults attempt to come to terms with what their relationships have meant, evaluating their successes, failures, incompleteness, and hopeful fulfillments.

**Limitations**

The most significant limitation in this study is the low number of participants involved in the study. The regression analyses utilized must be looked at with a degree of caution due to the low power coming from having a low sample. Assuming a medium effect size exists in predicting life satisfaction with intensity of current longings, age, relationship status, a health rating (4 predictor variables), a sample size of 90 would be ideal for future studies (with an alpha of .05).

Another limitation to be aware of was the relative homogeneity of the sample. On top of participants being taken from two places, a rural town in the Pacific Northwest and an upper Midwestern suburb, every participant in the study was Caucasian with the exception of one person identifying as Native American. There was a floor effect with the population’s Negative Emotions and a ceiling effect with Satisfaction with Life, lowering the power of some of the
findings. This also was a relatively religiously committed sample, most of the participants identifying as a part of a Christian denomination. Further research utilizing more racially, culturally, geographically, and religiously diverse persons is essential to generalize findings to a wider audience. This sample also looked at one particular cohort, so the longings found in this sample could simply be the result of the cohort effect. Continuing research with other aging cohorts would strengthen the confidence of findings on LLs.

In the present study, the Religious Coping Index-10 (RCI-10) was administered approximately five minutes before the longings were collected. It is possible the RCI-10 had a priming effect, leading participants to think about reporting religious longings. Future studies should consider collecting longings before other measures are used to protect against a priming effect. Inherent in the study is the concern about how the study was conducted by self-report. A variety of biases may creep in due to this method of information gathering as participants may have not revealed some of their longings or true experiences because of either their embarrassing or negative content, wanting to appear positively to other participants or the researcher. Scheibe’s dissertation research included a survey sent to participants after the in-person study was completed. In that survey, participants reported secret longings they were not willing to reveal while in a session with other participants around. This study did not utilize a follow-up survey and thus did not collect longings participants did not wish to reveal. Other methods of collecting LLs that give participants an increased sense of anonymity may be helpful to get more honest responses.
Conclusion

The present study looks at the *Sehnsucht*, or LLs of older adults, an age group so far neglected in the research. The experimenter met with 66 older adults, using a shortened procedure based off Scheibe’s (2005) work, to find out what older adults long for and what the structure of their longings are like. The top three most reported longings for this sample of older adults are companionship, harmonious family relationships, and religion/personal faith. Contrary to expectations, having control over the experience of longing was not significantly related to increased life satisfaction. Interestingly, the best predictor of life satisfaction in this sample was religious commitment. This data led the researcher to reflect further on the centrality and continuity of relationships at the center of human life across the entire lifespan. The researcher also discussed this sample’s religious longings and how spirituality appears to be connected with the rest of life, not a separate category of experience. Due to the small size of the convenience sample, the experimenter sees the need for more research to be conducted with the longings of older adults, gathering a larger and more diverse sample.
References


Life Longing in Older Adults


Scheibe, S., Freund, A. M., & Blanchard-Fields, F. (2008). *Differentiating Sehnsucht (life longings) from goals, the ideal self, and regret in laypersons' conceptions and personal*
experience. Manuscript submitted for publication.


Appendix A

Demographic Questionnaire
<table>
<thead>
<tr>
<th>Sex</th>
<th>1 = female</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2 = male</td>
</tr>
<tr>
<td>Marital Status</td>
<td>1 = single</td>
</tr>
<tr>
<td></td>
<td>2 = married</td>
</tr>
<tr>
<td></td>
<td>3 = domestic partnership</td>
</tr>
<tr>
<td>Date of Birth</td>
<td></td>
</tr>
<tr>
<td>Ethnicity</td>
<td></td>
</tr>
<tr>
<td>Are you religious?</td>
<td>1 = Yes</td>
</tr>
<tr>
<td></td>
<td>2 = No</td>
</tr>
<tr>
<td></td>
<td>If yes, write Denomination (________________________)</td>
</tr>
<tr>
<td>Formal education</td>
<td>1 = Less than 12 years</td>
</tr>
<tr>
<td></td>
<td>2 = GED</td>
</tr>
<tr>
<td></td>
<td>3 = High school diploma</td>
</tr>
<tr>
<td></td>
<td>4 = Some college</td>
</tr>
<tr>
<td></td>
<td>5 = College degree</td>
</tr>
<tr>
<td></td>
<td>6 = Graduate degree</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Health Questionnaire</th>
</tr>
</thead>
<tbody>
<tr>
<td>Compared to other people my age, I believe my overall health to be</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

About how many times have you seen a doctor in the past year?
About how many days have you been sick in bed all or most of the day in the past year?
Appendix B

Guided Mental Journey Through Life
(Altered for Gerdin, in press)
Guided Mental Journey Through Life
(Altered for Gerdin, in press)

English Translation

By “personal longings,” we mean strong wishes for persons, objects, experiences, or events that are remote, not easily attainable at present, or very unlikely. They may be persons, objects, experiences, or events from your past that you are missing. They may also be persons, objects, experiences, or events that you are longing for for the present or the future.

We do not mean your goals, plans, or projects that have nothing standing in the way or that you know you can easily attain in the near future.

We mean longings that are enduring or recurring. We do not mean fleeting ideas or desires that emerge in a particular situation, but do not return thereafter.

For example, some people experience longing when they think about their life dreams, ideals, or missed opportunities. Other persons experience longing when they remember intense past experiences or life periods they would like to relive.

In brief, what we mean by “personal longings” are wishes for persons, objects, experiences, or events from your past, present, or future that are intense, enduring, and not easily attainable at present.

English Translation

Perhaps, you are not always completely aware of your longings. We would therefore like to take you on a mental journey through your life. That is, we would like to ask you to visualize important images from these five periods of your life. We hope this will help you become aware of your longings that are linked with different times in your life. Depending on your age, some of these periods of life will be in the past, whereas others will lie ahead. In the latter case, please try to imagine your future.

Of course, each person’s set of important images is unique; thus, there are no right or wrong images. Everything that comes to your mind is important. Perhaps, many images may enter your mind, or perhaps there is a life period without any images. Either situation is just fine. This task is really meant to help you; therefore, you just cannot do anything wrong. …

In the following, we will go through the five life periods one by one. While you visualize each life period, you will not have to write anything down. Only after you have pictured each life period, will we ask you to add something to your list of longings.

A short reminder before we start: By personal longings, we mean wishes for people, objects, experiences, or events from your personal past, present, or future that are intense, enduring, and not easily attainable at present.

(1. Past)

We will now begin the mental journey through life. Please put your pen aside. I will let you know when it is time to write something down. Please try to sit on your chair as comfortably as possible. (-) Find a comfortable position. (--) If you like, close your eyes. Try to let go of all the concerns and worries you have in your mind today. (--) Try to relax your muscles. (--) Please let your thoughts wander off to your childhood (pause for 15 seconds), now let it wander into your youth (pause for 15 seconds), and now let it wander into adulthood (pause for 15 seconds). (--) Maybe there are particular places that are especially linked to your past, such as a town (-), a house (-), a room (-), or a particular landscape or scenery (--). Picture these places. Take your time
until these images appear in your mind’s eye. \textit{(pause for 15 seconds)}

Maybe there are special \textit{persons} who were important in your past. \textit{(pause for 15 seconds)} Picture these persons. Take your time until you can see these individuals in your mind’s eye. \textit{(15 seconds)}

Maybe there are also particular \textit{events} linked to your past, for example a \textit{vacation}, a \textit{celebration}, a \textit{conversation}, or a \textit{personal project}. Picture these events. Take your time until these events come to your mind’s eye. \textit{(pause for 15 seconds)}

Now you have visualized your past by means of these images. At this point, we want to turn to your \textbf{longings}. Maybe you have longings that are linked to this period of your life, that is, longings which you had had in your past and which are still \textbf{present} today – or longings \textbf{for} your life, or for particular \textbf{people}, \textbf{places}, or \textbf{events} \textit{belonging to} the past in your life. If this is the case, please make a note of this longing or these longings on your list of longings – just one note after the other. … \textit{(pause for ca. 1.5 minutes)}

\textbf{(3. Present)}

Please put your pen aside now. Try to sit on your chair as comfortably as possible. \textit{(pause for 15 seconds)} Close your eyes if you like. Try to let go of everything that is worrying you. Try to relax your muscles again. \textit{(pause for 15 seconds)}

Please let your thoughts wander off to the time of your recent past, your \textbf{present life}. \textit{(pause for 15 seconds)}

Maybe there are particular \textit{places} that are especially linked to the recent past, the present. Picture these places. \textit{(pause for 15 seconds)}

Maybe there are special \textit{persons} who are important during this life period of your life. Picture these persons. \textit{(pause for 15 seconds)}

Maybe there are also particular \textit{events} that are linked to your recent life. Picture these events. \textit{(pause for 15 seconds)}

Now you have visualized your present by means of these images. At this point, we would like to turn to your \textbf{longings}. Perhaps you have longings that are linked to this period of your life, that is, longings which are \textbf{present} today – or longings \textbf{for} this period of your life, or for special \textbf{people}, \textbf{places}, or \textbf{events} \textit{belonging to} this period of your life. … If this is the case, please make a note of each of these longings on your personal list of longings, just after the longings from your past. \textit{(pause for ca. 1.5 minutes)}
Appendix C

Life Longings Questionnaire
(Scheibe, 2005)
Life Longings Questionnaire
(Scheibe, 2005)

0 (does not apply at all) to 5 (applies very much)

1.) If my longing were fulfilled, it probably would not be as great as it is in my fantasy.
    1……2……3……4……5

2.) Reality will never be the way I long for it to be.
    1……2……3……4……5

3.) I am longing for something too perfect to be true.
    1……2……3……4……5

4.) My longing means that something essential is missing in my life.
    1……2……3……4……5

5.) My longing means that I am missing one of the most important things in my life.
    1……2……3……4……5

6.) As long as my longing is unfulfilled, something essential is missing for me.
    1……2……3……4……5

7.) My longing has to do with people, things, experiences, or events . . . in my past / . . . in my present / . . . in my future.
    1……2……3……4……5

8.) When you have this longing, how much do you think about your past, present, or future? Please express the extent of your thoughts in points. You have 100 points. Please distribute these 100 points

9.) Experiencing my longing is pleasant and unpleasant at the same time.
    1……2……3……4……5

10.) My longing is a bittersweet feeling.
    1……2……3……4……5

11.) Feeling my longing is a bit like enjoying sad music.
12.) My feeling of longing is both painful and pleasurable.

13.) When this longing appears I think for a long time about how far I have gotten in my life.

14.) My longing makes me think a lot about the meaning of my life.

15.) My longing often makes me start thinking intensively about myself and my life.

16.) When I am having this longing, I think about ways to better shape my life.

17.) What I am longing for is heavily filled with meaning.

18.) What I am longing for embodies some higher aim (e.g., success, happiness, or love).

19.) What I am longing for symbolizes something important to me.

20.) My longing is like a vision towards which I orient my life.

21.) My longing shows me clearly what really matters in my life.

22.) My longing gives a direction to my life.

23.) Experiencing my longing partially compensates for something I cannot have in reality.
24.) Experiencing my longing helps me a bit to get over something I do not have any more.

1……2……3……4……5

25.) Through my longing I keep my memories of something past alive.

1……2……3……4……5

26.) I can always control my feelings of longing very well.

1……2……3……4……5

27.) Whenever I want to, I have means and ways to quickly distract myself from my feelings of longing.

1……2……3……4……5

28.) If my longing becomes too unpleasant, I can immediately change my thoughts to feel better again.

1……2……3……4……5
Appendix D

Satisfaction with Life Scale
(Diener, 2006)
Satisfaction with Life Scale  
(Diener, 2006)

Below are five statements that you may agree or disagree with. Using the 1 - 7 scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.

• 7 - Strongly agree  
• 6 - Agree  
• 5 - Slightly agree  
• 4 - Neither agree nor disagree  
• 3 - Slightly disagree  
• 2 - Disagree  
• 1 - Strongly disagree

____ In most ways my life is close to my ideal.  
____ The conditions of my life are excellent.  
____ I am satisfied with my life.  
____ So far I have gotten the important things I want in life.  
____ If I could live my life over, I would change almost nothing.
Appendix E

Positive and Negative Affect Schedule
(Watson, Clarck, & Tellegen, 1988)
Positive and Negative Affect Schedule  
(Watson, Clarck, & Tellegen, 1988)

This scale consists of a number of words that describe different feelings and emotions. Read each item and then mark the appropriate answer in the space next to that word. Indicate to what extent

<table>
<thead>
<tr>
<th>very slightly</th>
<th>not at all</th>
<th>a little</th>
<th>moderately</th>
<th>quite a bit</th>
<th>extremely</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>___ interested</td>
<td>___ irritable</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ alert</td>
<td>___ shamed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ inspired</td>
<td>___ nervous</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ determined</td>
<td>___ attentive</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ jittery</td>
<td>___ active</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ afraid</td>
<td>___ distressed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ excited</td>
<td>___ upset</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ strong</td>
<td>___ guilty</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ scared</td>
<td>___ hostile</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ enthusiastic</td>
<td>___ proud</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

We have used PANAS with the following time instructions:

Past few days (you have felt this way during the past few days)
Appendix F

Measure of Religious Commitment
Measure of Religious Commitment

RCI-10

Instructions: Read each of the following statements. Using the scale to the right, CIRCLE the response that best describes how true each statement is for you.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Not at all true</th>
<th>somewhat true</th>
<th>moderately true</th>
<th>mostly true</th>
<th>Totally true</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I often read books and magazines about my faith.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>2. I make financial contributions to my religious organization.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3. I spend time trying to grow in understanding of my faith.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4. Religion is especially important to me because it answers many questions about the meaning of life.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5. My religious beliefs lie behind my whole approach to life.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6. I enjoy spending time with others of my religious affiliation.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>7. Religious beliefs influence all my dealings in life.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>8. It is important to me to spend periods of time in private religious thought and reflection.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>9. I enjoy working in the activities of my religious affiliation.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>10. I keep well informed about my local religious group and have some influence in its decisions.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
Appendix G

Informed Consent for Participation
Informed Consent for Participation

I_____________________________________ understand that my participation in this research project is voluntary and that I can withdraw from the project at any time (or until the data is analyzed) without penalty. This research looks at longings, well-being, and spirituality. Participants will be asked to think about their past life and the future, and then to fill out a few paper assessment/surveys. There are no known risks or concerns associated with the activities in this research, with the exception of possibly altering one’s mood when considering past events. I understand that these materials will be used solely for Tyler Gerdin’s (investigator) Doctoral Dissertation and may be published in a scholarly journal. I understand all data will be kept confidential with only the investigator of this research, a peer reviewer, and a faculty advisor having access to my name and identifying information. The only demographic information that will be published will be gender, age, and ethnicity. There will be no reference to my name on the research material or public indication that I participated in this project. I understand that I may contact Tyler Gerdin (651-815-2524 or tgerdin08@georgefox.edu) or his faculty advisor, Dr. Mark McMinn (503-554-2380), if I have questions or concerns about my participation in, or any part of, the research project.

By signing, I agree to participate in this project, under the terms noted above.

Signature of participant:________________________   Date:________________

Signature of witness:___________________________   Date:________________
Appendix H

Curriculum Vita
Life Longing in Older Adults

Tyler Andrew Gerdin
Curriculum Vitae

University Address
422 N. Meridian Street # V263
Newberg, Oregon 97132
Doctorate of Psychology
George Fox University

Home Address
607 E 3rd St.
Newberg, Oregon 97132

422 N. Meridian Street # V263
Newberg, Oregon 97132

Tyler.gerdin@gmail.com

EDUCATION

8.2009 to 5.2014
Student of Doctor of Psychology, Clinical Psychology
George Fox University
Graduate Department of Clinical Psychology: APA Accredited
Newberg, Oregon Advisor: Mark R. McMinn, PhD, ABPP/CL
Doctoral Dissertation, Full pass on defense
Document: Life Longings in Older Adults
Funded by the Richter Scholars Program
Current GPA: 3.935

8.2009 to 5.2011
Masters of Arts, Clinical Psychology
George Fox University
Graduate Department of Clinical Psychology: APA Accredited
Newberg, Oregon
GPA: 3.961

8.2004 to 5.2008
Bachelor of Arts, Theological Studies
Minors: Psychology, Philosophy
Bethel University, Saint Paul, Minnesota
GPA: 3.84

Honors and Awards

12.2011
Richter Scholar- Richter Scholarship Grant Program

5.2011
National Register Psychologist Trainee Credentialing Scholarship

St. Croix Valley Foundation Scholarship

5.2008
Magna Cum Laude, Bethel University
Life Longing in Older Adults

12.2004 to 5.2008  Dean’s List (every semester) - Bethel University

SUPERVISED CLINICAL EXPERIENCE

09.2012 to 06.2013  Practicum III
Oregon State Hospital, Stabilization Unit and Geriatric Units.
Two day, 16 hour practicum weeks working with adult, severely mentally ill, civilly-committed and forensic patients, running therapy groups, individual therapy (psychodynamic, ACT, CBT, supportive, and solution-focused), conducting neuropsychological, projective geriatric, personality and forensic testing for diagnostic, treatment, and forensic purposes. Participate in treatment team meetings.
Supervisors: Robert Kruger, Ph.D. & Carleen Schultz, Psy.D.
Client Intervention Hours: 80
Projected Client Intervention Hours by Internship: 250

10.2011 to Present  Supplemental Assessment Practicum
George Fox University Behavioral Health Clinic, Assessment Practicum Student
Periodic assessment of older adults, adolescents and children.
Assessments include: Cognitive and Memory, ADHD, Autism, and other comprehensive assessments.
Supervisor: Joel Gregor, Psy.D., Wayne Adams, Ph.D., ABPP
Client Intervention Hours: 20

1.2012 to 6.2012  Psychodynamic Supervision
George Fox University Behavioral Health Clinic
Once a week, short-term psychodynamic therapy with additional weekly psychodynamic supervision.
Supervisor: Winston Seegobin, Psy.D.
Client Intervention Hours: 20

9.2011 to 6.2011  Practicum II
Linfield College Counseling Center, McMinnville, Oregon
Two-day, 16 hour practicum week counseling undergraduates at a small, liberal arts college using CBT and Time-Limited Dynamic Therapy, working primarily with a short-term treatment model. I also saw two clients every week for the entirety of the practicum experience. Leading counseling groups and assisting teaching a college course on life skills. Participate in weekly multi-systemic college Student Support Team and student Health Center meetings.
Supervisors: John Kerrigan, Ph.D. and John Bellville, M.D.
Client Intervention Hours: 280

5.2011 to 5.2013  Behavioral Consultation Team
Medical Staff Privileges
Providence Newberg Medical Center, Newberg, Oregon
A two-year, on-call position as a behavioral consultant in the emergency, medical/surgical, and intensive care departments. Assess patients for suicidality, homicidality, chronic pain, dementia, mental status, thought disorders, and other relevant psychological factors affecting behavioral health. I provided recommendations to physicians for admitting Supervisors: Mary Peterson, Ph.D., William Buhrow, Jr., Psy.D., and Joel Gregor, Psy.D.
Client Intervention Hours: 78

9.2010 to 6.2011  Practicum I
North Clackamas School District, West Linn, Oregon
Two-day, 16 hour per week practicum, short and long-term CBT and attachment oriented interventions with children and teenagers. Leading counseling groups. Administer cognitive, achievement, and adaptive functioning tests and writing reports. One hour individual, one hour group supervision. Supervisors: Fiorella Kassab, Ph.D and Stacy Rager, M.A.
Client Intervention Hours: 316

1.2009 to Present  Pre-Practicum
George Fox University, Graduate Department of Clinical Psychology Newberg, Oregon
Therapist for two college students for ten sessions, with intensive supervision, two supervisors watching video of each session. Supervisors: Mary Peterson, Ph.D. and Todd Hilmes, Psy.D.
Client Intervention Hours: 24

9.2009 to 12.2009  Group Facilitator
Community Depression Group, Newberg, Oregon
Once-a-week psycho-educational and symptom management support group, meeting for 10, two hour sessions. Supervisor: Tami Rodgers, M.D.
Client Intervention Hours: 20

ASSESSMENT EXPERIENCE

16 Personality Factor Questionnaire, Fifth Edition (16PF Fifth Edition)
Achenbach Test of Observation Form
Audit-C
Behavior Assessment System for Children and Adolescents, Second Edition (BASC-2)
Boston Naming Test
Brief Rating Scale of Executive Function (BRIEF)
Brown Attention-Deficit Disorder Scales
Childhood Autism Rating Scale
Conner's 3 ADHD Index
Comprehensive Trail Making Test
Continuous Performance Test (Connors)
Controlled Oral Word Association Test FAS
Delis-Kaplan Executive Function System
Dementia Rating Scales
Denver Developmental Screening Test
Dementia Rating Scale 2 (1)
Finger Tapping Test
Geriatric Depression Scale
Gilliam Autism Rating Scale - Second Edition
Grip Strength Test
Grooved Pegboard Test
Halstead Category Test
Halstead-Reitan Neuropsychological Test Battery
Hare Historical-Clinical-Risk (HRC-20)
House-Tree-Person Drawing Test
Millon Adolescent Personality Inventory (MAPI)
Millon Clinical Multiaxial Inventory, Third Edition (MCMI-III)
Minnesota Multiphasic Personality Inventory, Second Edition (MMPI-2)
Minnesota Multiphasic Personality Inventory- Adolescent (MMPI-A)
Minnesota Multiphasic Personality Inventory, Restructured Form (MMPI-2-RF)
Montreal Cognitive Assessment
Peabody Picture Vocabulary Test, Fourth Edition (PPVT-4)
Personality Assessment Inventory (PAI)
Psychopathy Checklist-Revised (PCL-R)
Repeatable Battery for the Assessment of Neuropsychological Status (RBANS)
Rey-Osterrieth Complex Figure
Roberts-2
Rorschach, Exner System
Seashore Rhythm Test
Sensory-Perceptual Examination
Speech Sounds Perception Test.
Strong Interest Inventory
Tactual Performance Test
Test of Memory Malingering (TOMM)
Trail Making Test A&B
Test of Memory Malingering
Wechsler Adult Intelligence Scale - 4 Abbreviated
Wechsler Memory Scale- 4
Wechsler Adult Intelligence Scale, Fourth Edition (WAIS-IV)
Wechsler Intelligence Scale for Children, Fourth Edition (WISC-IV)
Wechsler Individual Achievement Test, Third Edition (WIAT-III)
Wechsler Memory Scale, Fourth Edition (WMS-IV)
Wechsler Preschool and Primary Scale of Intelligence- 3rd Ed. (WPPSI-III)
Wide Range Achievement Test (WRAT-4)
Wide Range Intelligence Test (WRIT)
Wide Range Assessment of Memory and Learning, Second Edition (WRAML2)
Wide Range Assessment of Visual Motor Abilities
Wisconsin Card Sorting Test
Woodcock-Johnson Test of Achievement, Third Edition (WJ III ACH)
Woodcock-Johnson Test of Cognitive Abilities, Third Edition (WJ III COG)

Total Clinical Hours

<table>
<thead>
<tr>
<th>Description</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intervention Hours:</td>
<td>950</td>
</tr>
<tr>
<td>Assessment Administration:</td>
<td>160</td>
</tr>
<tr>
<td>Supervision Hours:</td>
<td>315</td>
</tr>
</tbody>
</table>

**Peer Reviewed Publications**


**Book Chapters**


**National Presentations**

**Gerlin, T., Wiarda, N., Crow, H.** (April, 2013). *Religious Commitment and Life Satisfaction with Older Adults.* Poster Session presented at the international annual meeting of the Christian Association for Psychological Studies in Portland, OR.

**Gerlin, T.** (August, 2012). *Life Longings in Older Adults.* Poster session presented at the annual meeting of the American Psychological Association in Orlando, FL.


**Wiarda, N., Gerlin, T., Galuza, T.** (July, 2013). *First Impressions: Graduate Student and Clinician Reactions to Technology in Therapy.* Poster Session presented at the annual meeting of the American Psychological Association in Honolulu, HI.

---

**ACADEMIC SERVICE**

9.2011 to 5.2013 **Student Council Vice President**
Serve the graduate student body by addressing corporate concerns, acting as a liaison to faculty, planning events, etc.

9.2011 to 5.2012 **CAPS Steering Committee Member**
Serving as a member of the Christian Association of Psychological Studies chapter in assessing the religious diversity training needs of the program and organizing and implementing training opportunities for the graduate student body.

8.2009 to 5.2010 **Peer Mentor**
Assist first year PsyD student in transition to graduate school by providing academic and professional guidance and support
George Fox University, Newberg, OR
PROFESSIONAL AND EDUCATIONAL EXPERIENCE

9.2012 to 5.2013  
**Fundamentals of Psychoanalytic Psychotherapy-Oregon Psychoanalytic Center**  
A year-long course, meeting once a month, discussing topics of working with transference and countertransference, salient psychoanalytic theories, writing psychoanalytic treatment plan, consultation on psychoanalytic cases  
Instructors: Ann Anthony, M.D., Larisa Jeffreys, LCSW

9.2012 to Present  
**Psychodynamic Reading Group**  
I founded and organized a group of students interested in psychoanalytic theories to meet and discuss psychoanalytic seminal works and theories

9.2011 to Present  
**Psychodynamic Case Discussion Group**  
Monthly meeting with case presentation  
Portland, Oregon  
Consultant: Kurt Fre, Psy.D.

11. 2012  
“Working with Sexual Minorities”  
Grand Rounds, Gorge Fox University, Newberg, Oregon  
Presenter: Erica Tan, Ph.D.

10. 2012  
“Working with Transgender Issues”  
Colloquium, George Fox University, Newberg, Oregon  
Presenter: Erica Tan, Ph.D.

3.2011  
**Cognitive Processing Therapy for PTSD- VA Training**  
Day-long seminar with quizzes and resources for the VA’s evidenced based practice in treating PTSD.  
Online presentation : Connie Best, Ph.D. and the U.S. Navy Bureau of Medicine and Surgery.

9. 2011 to 12. 2011  
**Rorschach Supervision from area Forensic Psychologist**  
Monthly one-on-one supervision meetings discussing and interpreting Rorschach profiles.  
Supervisor: Paul Stoltzfus, Psy.D.

11.2011  
“Multi-Cultural Assessment: Best Practices and Working with Interpreters”  
Grand Rounds, George Fox University, Newberg, Oregon  
Presenter: Dr. Tedd Judd
<table>
<thead>
<tr>
<th>Date</th>
<th>Title</th>
<th>Location</th>
<th>Presenters</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.2011</td>
<td>“Motivational Interviewing Workshop”</td>
<td>Colloquium, George Fox University, Newberg, Oregon</td>
<td>Presenter: Dr. Michael Fulop, Ph.D.</td>
</tr>
<tr>
<td>9. 2011</td>
<td>“Mental Health: An Endangered Concept?”</td>
<td>Oregon Psychoanalytic Center at OHSU Portland, Oregon</td>
<td>Presenter: Nancy McWilliams, PhD.</td>
</tr>
<tr>
<td>7.2011</td>
<td>“Rorschach Immersion: Basic Course in Rorschach”</td>
<td>Week-long coursework in Rorschach Coding and Interpretation Massachusetts School of Profession Psychology, Boston, Massachusetts</td>
<td>For “Summer in the City Program” Professor: Terrie Burda, Psy.D.</td>
</tr>
<tr>
<td>5.2011</td>
<td>“The Current Status of Risk Assessment”</td>
<td>Portland Veterans Administration</td>
<td></td>
</tr>
<tr>
<td>3.2011</td>
<td>“Neurobiological effects of trauma.”</td>
<td>Colloquium, George Fox University, Newberg, Oregon</td>
<td>Presenter: Anna Berardi, Ph.D.</td>
</tr>
<tr>
<td>2.2011</td>
<td>“Working with LGB Clients: Current Research and Best Practices for Treatment”</td>
<td>Grand Rounds, George Fox University, Newberg, Oregon</td>
<td>Jennifer Bearse, M.A.</td>
</tr>
<tr>
<td>10.2010</td>
<td>“Primary Care Behavioral Health: Where Body, Mind (&amp; Spirit) Meet”</td>
<td>Colloquium, George Fox University, Newberg, Oregon</td>
<td>Presenter: Neftali Serrano, Ph.D.</td>
</tr>
<tr>
<td>10.2010</td>
<td>“Best practices in Multi-cultural assessment”</td>
<td>Grand Rounds, George Fox University, Newberg, Oregon</td>
<td>Presenter: Eleanor Gil-Kashiwabara, Ph.D.</td>
</tr>
<tr>
<td>6.2010</td>
<td>“Outcomes Measure, Reimbursement, and the Future of Psychotherapy”</td>
<td>Assessment Conference, George Fox University, Newberg, Oregon</td>
<td>Presenter: Jeb Brown, Ph.D.</td>
</tr>
</tbody>
</table>
“Current Guidelines For Working With Gay, Lesbian, and Bisexual Clients; The new APA practice guidelines."
Grand Rounds, George Fox University, Newberg, Oregon.
Presenter: Carol Carver, Ph.D.

The Science of Gratitude
An interactive training workshop.
George Fox University, Newberg, Oregon
Presenter: Philip Watkins, Ph.D.

Developing Clinical Competencies
A monthly small mentoring group identifying and developing clinical competencies.
George Fox University, Newberg, Oregon
Consultant: Mary Peterson, Ph.D.

“Current Practices In The Identification Of Eligibility For Special Education Services”
An interactive training workshop
George Fox University, Newberg, Oregon
Presenter: Lopez-Haugen, Ph.D.

Fall Clinical Grand Rounds, participant
George Fox University, Newberg, Oregon
Clinical presentation with Julie Oyejama, Ph.D.

Integrative Psychotherapy (IP) Discussion Group
A monthly therapeutic interventions discussion group
Newberg, Oregon
Consultant: Mark McMinn, Ph.D.

Multi-Cultural Counseling: An Alternative Conceptualization
An interactive training workshop
George Fox University, Newberg, Oregon
Presenter: Carlos Taloyo, Ph.D.

PROFESSIONAL AFFILIATIONS

2009 to present  American Psychological Association, Student Affiliate
2011 to present  Christian Association for Psychological Studies
2012 to present  Oregon Geriatrics Society
RESEARCH EXPERIENCE

2010 - Present Dissertation Research:
   Current Status: Full pass/editing
   - A study examining the life longings of older adults and longing’s impact
   - Manuscript currently under preparation for dissertation, poster presentations, and journal publication.
   Advisor: Mark McMinn, PhD, ABPP/CL

2009 – Present Research Vertical Team Member
   - Meet bi-monthly to discuss and evaluate progress, methodology, and design of group and individual research projects.
   - Assist team members in research design, data collection, and analysis.
   - Areas of team focus: Integration of psychology and spirituality; positive psychology of food; technology in professional psychology; and barriers to psychotherapy.
   George Fox University, Newberg, OR.
   Chair: Mark R. McMinn, PhD, ABPP/CL

Summer 2009-Current Research Assistant- Domestic Abuse Research and Grant Writing
   - Literature review and grant writing, organizing intervention to reduce violence against women, working with college men’s sports teams.
   - Was asked to write journal article for the APA Journal Men and Masculinity. Document in progress.
   Bethel University, Department of Psychology
   Supervisor: Andy Johnson, Ph.D.

Spring 2007 Research Assistant- Change Blindness Phenomena
   - Act as confederate, assisting in data collection.
   Bethel University, Department of Psychology, Supervisor: Carol Young, Ph.D.

8.2066 – 2008 Research Assistant and Editor
   - Work on editing and preparing a manuscript on Historical Theology for publishing.
   Bethel University, Department of Theology, Supervisor: Christian Collins Winn, Ph.D., Department Chair.
TEACHING EXPERIENCE

9.2011 to 12.2011  **Assistant Professor** with Kathleen Gathercoal, Ph.D.
I assisted in preparing for writing the syllabus for a section of
Introduction to Psychology, lecturing once a week.
George Fox University, Undergraduate Psychology Department,
Newberg, Oregon
Course Taught: Introduction to Psychology

9.2012 to 5.2013  **Teaching Assistant** with Carlos Taloyo, Ph.D.
I am the individual supervisor for four first year graduate student
learning foundational clinical skills. I supervise, watch video,
provide feedback, lecture, and process progress with a team of
students.
Georg Fox University, Graduate Psychology Department, Newberg
Newberg, Oregon
Course Taught: Clinical Foundations to Treatment I and II

1.2012 to 5.2012  **Assistant Lecturer** with John Kerrigan, Ph.D.
Lecture and lead group exercises
Linfield College, Undergraduate Psychology Department,
McMinnville, Oregon
Course Taught: Personal Success Skills

8.2011 to 5.2012  **Teaching Assistant**
Guest lecturing, grading, and administrative duties.
Georg Fox University, Graduate Psychology Department, Newberg,
Oregon
Courses: History, Philosophy and Systems of Psychology (Two courses)

3.2011 to 4.2011  **Guest Lecturer**
George Fox University, Undergraduate Psychology Department,
Newberg, Oregon
Introduction to Psychology Lectures

8.2006 to 5.2008  **Teaching Assistant**
Grading, lecture writing and planning, and guest lecturing
Bethel University, Theology Department, Saint Paul, Minnesota
Dr. Christian Collins Winn
Courses: Western Humanities, General Theology, Classical Philosophy,
Modern and Contemporary Theology, and Advanced Systematic Theology
## WORK AND VOLUNTEER EXPERIENCE

**9.2008 to 9.2010**  
**Certified Nursing Assistant and Program Counselor**  
ACR Homes, Minneapolis and Saint Paul, Minnesota  
Assist developmentally/physically disabled teens and adults with medical care, daily living tasks, and working on personal goals.

**1.2009 to 6.2009**  
**Associate Educator**  
Minneapolis Public Schools, Minneapolis, Minnesota  
Implementing behavior interventions with Jr. High and High School students who are in and out of juvenile detention; classroom teaching. One-on-One Associate for student with autism and behavioral issues.

**6.2008 to 9.2008**  
**Counseling Coordinator**  
Trout Lake Camps, Pine River, Minnesota  
Lead 45 college-aged camp counselors. Resolve difficult child/teen issues in coordination with counselors and parents. Public Speaking.

**8.2007 to 6.2008**  
**Mentoring Groups Team Leader**  
Bethel University, Saint Paul, Minnesota  
Lead and mentor team of 12 students mentoring in Freshman dorm. Resolve difficult student problems.

**9.2007 to 5.2008**  
**Chaplain for Bethel Wind Symphony**  
Bethel University, Saint Paul, Minnesota  
Provide spiritual leadership and give weekly speaking devotionals.

**8.2006 to 8.2007**  
**Resident Assistant in Freshman/Transfer Student Dormitory**  
Bethel University, Saint Paul, Minnesota  
Mentor and create community in dormitory. Work with students dealing with issues (i.e. depression, anxiety, abuse, apathy).

**8.2005 to 5.2006**  
**Mentoring Group Leader**  
Bethel University, Saint Paul, Minnesota  
Provide mentoring for a floor of 25 college freshman.

**1.2005 to 5.2005**  
**Volunteer Visitor**  
Presbyterian Homes, Roseville, Minnesota  
Visit group of Alzheimer patients at local nursing home.

**8.2004 to 5.2008**  
**Information Technology Services Technician**  
Bethel University, Saint Paul, Minnesota  
Troubleshoot network problems, customer service, write user and technician instructions and manuals.
REFERENCES

Elizabeth Hamilton, Ph.D.  
George Fox University  
Graduate Department of Clinical Psychology  
Assistant Professor of Psychology  
Newberg, Oregon  
ehamilton@georgefox.edu  
503-554-2370

John Kerrigan, Ph.D.  
Linfield College  
Counseling and Career Services  
Counseling Center Director  
McMinnville, Oregon  
kerrigan@linfield.edu  
503-883–2784

Mark McMinn, Ph.D, ABPP/CL.  
George Fox University  
Graduate Department of Clinical Psychology  
Psychology Professor  
Newberg, Oregon  
mmcminn@georgefox.edu  
503-554-2380

FiorellaKassab, Ph.D.  
North Clackamas School District  
Coordinator, Special Education  
Clinical & School Psychologist  
Mikwaukie, Oregon  
kassabf@nclack.k12.or.us  
503-353-6130

Mary Peterson, Ph.D.  
George Fox University  
Graduate Department of Clinical Psychology  
Psychology Professor  
Program Chair  
Newberg, Oregon  
mpeterson@georgefox.edu  
503-554-2763

Robert Kruger, Ph.D.  
Oregon State Hospital  
Bridges Transition Unit  
Senior Psychologist  
Salem, Oregon  
robert.a.kruger@state.or.us  
503-819-5706