Empowering Senior Females by Utilizing Each Female Person's Voice to Create Desired Lifestyle Options

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by

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Under the Direction of Professor Layli Phillips

ABSTRACT

Interviews of senior females ranging in age from 55 through 72 were conducted between September 2004 and April 2005, in order to determine what lifestyle options this group would like made available to them. The participants represented a sample of senior females who had different backgrounds, including culture, education level, and economic circumstance. Although all the participants had very different lifestyles at the time of their interviews, most were satisfied with their current lifestyles but wanted to change something about it. The research results indicate that there are three desired lifestyle options that senior females want: socializing, improving their health, and traveling, with the ability to travel being the most highly desired lifestyle option.

INDEX WORDS: SENIOR FEMALES, EMPOWERMENT, LIFESTYLES, TRAVEL, WOMEN, INTERNATIONAL, POLICY, PATRIARCHY, INEQUALITY, CHINA, RESEARCH, VOICE, HEALTH, EDUCATION, WORKING, CHILDREN, HUSBANDS, OSTEOPOROSIS, CANCER

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TABLE OF CONTENTS

APPENDICES

LIST OF TABLES

CHAPTER 1: INTRODUCTION AND LITERATURE REVIEW

“In the year 2525 if man is still alive if woman can survive they my find in the year 3535 ain't gonna need to tell the truth tell no lies everything you think, do and say is in the pill you took today. In the year 4545 you ain't gonna need your teeth won't need your eyes you won't find a thing to chew nobody's gonna look at you. In the year 5555 your arms hanging limp at your sides, your legs got nothing to do, some machine's doing that for you. In the year 6565 you won't need no husband, won't need no wife, you'll pick your son, pick your daughter too, from the bottom of a long glass tube. In the year 7510 if God's a-coming he ought to make it by then. Maybe he'll look around himself and say, ‘Guess it's time for the Judgement Day.’ In the year 8510 God is gonna shake his mighty head, he'll either say, "I'm pleased where man has been." Or, tear it down, and start again. In the year 9595 I'm kind a wondering if man is gonna be alive. He's taken everything this old earth can give, and he ain't put back nothing. Now it's been ten thousand years, man has cried a billion tears, for what he never knew, now man's reign is through, but through eternal night, the twinkling of starlight so very far away maybe it's only yesterday. In the year 2525 if man is still alive if woman can survive they may find.”.-- “In the Year 2525” by Zager & Evan (1969)

World demographics indicate that the majority of the global senior population will be comprised of females (United Nations Press Release SOC/4408, September 30, 1996). Additional statistics indicate there is an increasing need to proactively manage the global aging explosion (United Nations, Sales No. E.99.XIII.8, 1998). Currently, lifestyle options for aging females, who are typically expected to provide care giver services in both formal and informal settings, fail to incorporate their concerns, their lifecourse financial disadvantages, and fail to focus on healthy agers, persons free of performance limitations (Rogers, 1995, 33-58).

The caregiving "responsibility nearly always falls on a single individual in the family…old people, poorer people, and on women"; "the average age of caregivers is 57…[and] the greatest numbers of caregivers are women" (Cox 1994, 166). Since the aging population, persons 55 and over, is expanding at increased rates, it is crucial to provide lifestyle options to females who are, depending on cohort, less prepared than males to manage their senior status. Many females are less prepared to manage their senior status because they have had few opportunities to accrue public and private pension benefits during their work lives and qualify less often for social insurance-type benefits, rarely have substantial pension or savings and must depend on family and/or, means-tested programs in countries where these options are available, and family in countries where these options are not available. What does it mean to be in the world as a senior female person? Are senior females concerned about their quality of life? Are they satisfied with their lifestyles? What lifestyle options would they like to have made available to them?

In general, this paper proposes a study that will develop theory to explain what it means to be in the world as a senior female with education, relationships, and aging as variables that may

have affected these lifestyles, a way of life or style of living that reflects the attitudes and values of a person or group (Glasser 1967, 31). The purpose of initiating such a study is to further the understanding of female development by utilizing the personal insight of senior females thereby including them in the quality-of-life discussion as it relates to development (Belenky 1986, 54-55). The dual goals of this study are to experience each senior female's life both retrospectively and prospectively.

The retrospective experience will be used to determine whether relationships, education and aging are factors affecting the quality of life of senior females and, if so, what the effect of these factors are on each person's life. The relationship variable was chosen because, according to Gilligan (1982), females rely on the relationships they create. I decided to include this variable to determine what relationships are created either during or in preparation for a female's senior status and the value of these relationships in determining a senior female's lifestyle (Gilligan 1982, 17, 170-173). The education variable was chosen based on the findings by Belenky, Clinchy, Goldberger, and Tarule that "women often feel alienated in academic settings and experience formal education as either peripheral or irrelevant to their central interests and development" (Belenky 1986, 4). I decided to include this variable to test whether or not the participants in this study feel that education has been relevant to their lifestyle development. The aging variable has been chosen because, as a Gerontologist, I am interested in the impact of the Aging Phenomenon on the senior female population both individually and as a group.

The prospective experience will be used to look forward and proactively determine what desired lifestyle, a way of life or style of living that reflects the attitudes and values of a person or group, options can be created for those who may be dissatisfied with their lifestyles. This

study will initially and directly seek to understand the meaning of senior female lifestyles and life satisfaction experienced by each person by utilizing an informal, guided interview process "to hear what the women [have] to say in their own words rather than test [my] own preconceived hypotheses" (Belenky 1986, 11). The data collected during the interview process will be used to give meaning to each person's lifestyle experience in order to frame the emerging theory in a discussional context (van Manen 1990, 15, 62). Additionally, a constant comparative qualitative evaluation method will be utilized to systematically generate theory that can be tested by future quantitative research (Glasser 1967, 32).

The Aging Phenomenon

In general, the numbers of older people are increasing and will impact economics and socialization, the adoption of behavior patterns of the dominant culture or gender, on a global level. The global significance of the aging population was recognized by the United Nations General Assembly when it proclaimed 1999 to be the "International Year of Older Persons," with October 1 being the official day of observance (United Nations Press Release GA/SM/106, October 4, 1999). This proclamation was made out of concern for the socio-economic security of older persons around the world and "calls for the 'recognition of humanity's demographic coming of age and the promise it holds for maturing attitudes' and innovations in political, legal, social, economic, cultural and spiritual fields as our collective and determined way of preparing ourselves towards social justice, global peace, human and development equality in the next century" (United Nations Press Release GA/SM/106, 1999). The social and economic challenges posed by this demographic shift, the accelerating numbers of older persons, will affect global economics and have significant quality-of-life implications for aging females.

The social construction of age is based on an "age stratification system" (Riley 1989, 3) and defined by Chudacoff (1989), in his book entitled *Age Consciousness in American Culture*, as the institutionalization of incremental measures of the duration an individual is expected to live and compartmentalize those increments into sequential groupings and assigning meaning, behaviors, and institutional procedures to those groupings for the purpose of creating an ordered socio-economic system. Age was specifically constructed to socially organize and segment modern life. Age construction has "created much of the social and institutional organization that prevailed through the middle of the 20th century and remains predominant" (Chudacoff 1989, 5). The effectiveness of organizing and segmenting society using age has been institutionally created and maintained through education and medicine as well as ingrained in social attitudes, concerns, anxieties, and language. The stratification of age is driven by cohort comparison and creates a biological, psychological, and social structure of normalizing the aging process. Normalizing each age category forces individuals to continually reallocate "to new sets of roles and resocialization" schemes (Riley 1989, 4). The three different interpretations of age include biological, psychological, and social. The biological interpretation consists of "demarcations between stages" of physical development. Society utilizes this method of age stratifications primarily in the education system. The psychological interpretation of age focuses on universal patterns of behaviors and labeling those stepping out of pattern as deviants. The social interpretation of age focuses on relationships and interactions between various age groups and assigning each group to the control of various social structures based on their age grouping.

The significance of age has changed over time. It was typical for most agrarian societies "before 1850 [to have] certain concepts about stages of life…and about behaviors appropriate to

such stages, but demarcations between stages were neither distinct nor universally recognized" (Chudacoff 1989, 9). As a result of industrialization, time and human development became the focus of processes. The process of human development became structured/stratified through the education system which supported the process of segregating people into controllable groups. Age stratification contributed to the organization of family life, community development, and inculturating values.

Age has different meanings for men and women. For men, age measures their accomplishment in the external/non-private sphere (the work world). For women age measures both their biological (i.e., reproducing) and private sphere (i.e., marriage) accomplishments. For adults, in general, age signals transition from one set of flexible behaviors to another set of more inflexible roles and expectations. The meaning of age differs across cultures. According to Gubrium, the notion that life begin at birth, proceeds through stages of a developmental process, and ends in death is a relatively recent, western intellectual development (Gubrium 1976, 34). Age is calculated differently in different cultures, with varying emphasis on chronology versus function, with different categories and signposts (Gubrium 1976, 39). Conceptions of time vary by group and may be a central organizing principle of social life or virtually important as a feature of life in progress. These diverse understandings provide frameworks within which persons interpret aging and life change, formulating the shape and meaning of their lives (Gubrium 1976, 36).

Age across cultures is defined according to a particular group's notion of time. While time in western culture is linear, in other societies time may be experienced as a cyclical, plural, reversible, nonlinear, non-measureable, open-ended or be nonexistent (i.e., Balinese =12 month

solar-lunar and a permutational calendar) (Gubrium 1976, 35). This method of realizing age maintains it in the present and not over time or in relation to others. The Hopi and traditional South Asians (those from India) conceive of time as a "getting later" of everything that has ever been done. Events are cumulative through time. For the Hopi there is little sense of progressive history (Gubrium 1976, 36). Even groups within western culture have a group-specific sense of age. According to Gubrium, Haim Hazan described a group of elderly Jews in London who have collectively constructed a social world outside of time, a virtual temporal limbo. Past events are considered irrelevant to the present to the point that they are unspeakable. Group members depict time as literal and figuratively inconsequential, living their lives in the collective present (Gubrium 1976, 36). Villagers and rice farmers in western Taiwan view age in a cyclical pattern of growth and rejuvenation (Gubrium 1976, 36-37). The Venda of southern Africa separate age into spiritual and biological categories. These are all examples of the culture specific meanings of age and highlight the structural context in which these meanings are formulated. Both social class and/or social inequality influence age consciousness primarily because the privileged classes usually have more time to be age conscious whereas the non-privileged only have time to focus on staying alive and overwhelming themselves in the institutions (i.e., religion) that help them remain oblivious to the social inequalities that keep them from focusing on more superficial (or perhaps leisurely) aspects of life (i.e., wrinkles, anti-aging herbs, exercise, etc.).

I believe that age will become more complex in the 21st century because of the global Aging Phenomenon, current age typifications that are proving incorrect, and the convergence of multiple cultures in common geographic areas. Typification is the method of neatly packaging life events and behaviors "in order to get on with their affairs" – homogenizing individuals

(Gubrium 1976, 52). However, the homogeneity of descriptions that have been attached to different life events and behaviors no longer hold true and generalizing/typifying these life occurrences will prove ever more difficult. For example, pregnant females are more and more seen as attractive, vibrant, active individuals and even the naked pregnant body is no longer taboo. Older females – whether grey haired and wrinkled or not -- are more and more being seen (although probably not accepted) as sexually active individuals that are not being passed over for younger females by their male counterparts; and are even preferred by younger males. These behaviors can not be typified because they are individual specific and have always been apart of our society. The reason why, these behaviors are more visible at this time is because of the volume of older persons in our everyday lives. A person trained to typify probably can't make sense of it all, except to perhaps label it as "mass deviant" behavior that stems from some common element of influence on most persons in the current senior population (i.e., drugs and promiscuous sex in the 60's). Another example is that more and more children are graduating high school early and going to college, or skipping grades because they are capable and their parents are not allowing them to be typified at the expense of their capabilities simply to maintain a linear structure that is more and more becoming an obsolete way to measure societies' fast paced lifestyle and technological changes. Additionally, the convergence of multiple cultures in common geographic areas will further complicate age meanings because cultures may not be willing as a group to assimilate into the age grading structures of the privileged.

It is necessary to address the concerns of aging females because females are expected to comprise the majority of the elder population. According to a United Nations press release dated 1999, "In the 50-year period between 1950 and 2000, longevity, mainly caused by the decline of

fertility and mortality, will have added 20 years to the average life expectancy. This demographic transition has skyrocketed the proportion of older persons, those aged 60 and above, within a few generations from approximately 1 person in 14, to 1 in 4," with females comprising the majority (United Nations Press Release SOC/4408, September 30, 1996).

These demographics make it even more imperative to develop theory that can be applied to developing models that will offer lifestyle choices to senior females. In light of the facts of the aging phenomenon, there is a need for a study that will highlight senior female lifestyles, any inadequacies or dissatisfactions that may exist in those lifestyles, and provide insight into the lifestyle options that senior females would like made available to them. Based on global statistics, senior females will, perhaps for the first time in history, be central to a global phenomenon—the Aging Phenomenon. The centrality of senior females to the emerging aging phenomenon necessitates a study of each person's lived experience in order to attempt to interpret the individual and group meaning of this global experience (van Manen, 1990, 11).

This theory that results from this study will take into consideration the developmental factors that may have contributed to each senior female's lifestyle and the uniqueness that defines each individual senior female person. By focusing on each person and the structures (i.e. relationships, education, and aging) affecting their lifestyle while determining the effect of these structures on each person's quality-of-life satisfaction level, I will attempt to offer theory that will explain what it means to be in the world as a senior female during this phenomenological period in history. Additionally, the theory developed as a result of this study will be framed in a feminist perspective of adult development. By framing the resulting theory in this way, I will present the results in both a deconstructive and reconstructive spirit in order to contribute to the

philosophical debates that create useful theories that can be used to inform the study of social change, aging, and female development. In so doing, I hope to deconstruct ideologies that perpetuate patriarchy and current non-useful structures and reconstruct knowledge based on "gender, personal experiences, and a critique of structural inequalities" in an effort to encourage social change and human-friendly, flexible structures that support maximizing individual development and "give voice to difference in a way that recasts our discussion" of female development (Bengston, 1996, 492; Gilligan 1982, xviii**)**.

Female Issues：Inequality

Androcentric institutional policies have historically and systematically structured an environment that results in gender inequality. Gender inequality is the primary construction that causes single adult women of all ages to be poorer than single adult men and perpetually transform male-female biological differences into female disadvantage. The structure of the current global work world is the androcentric institution most directly responsible for denying women their rightful share of economic and political resources and forces unnecessary choices and hardships (Bem 1993, 176-177).

According to Gilleard and Higgs (2000) life course inequalities can only be corrected over the life course and not during old age through social insurance programs which is one of many androcentric, institutionalized social policies that is designed to create inequalities. Additionally, Fred Pampel (1998) classified widowed and divorced females as vulnerable agers as opposed to advantaged agers, which he identifies as white males. Vulnerable agers have had few opportunities to accumulate both public and private pension benefits or take advantage of tax

incentives during their work lives. This lack of access to pension benefits decreases long-term income to such an extent that most females, depending on cohort grouping, cannot even qualify for social insurance benefits nor are they able to save for retirement. They have to rely on means-tested programs to meet their needs when they enter retirement because of their limited work-life access to adequate income. Advantaged agers include the healthiest and youngest of the elderly, married couples, and middle-class whites who have had life-course access to resources, primarily income, during their work life. These individuals usually had the benefit of continuous employment with adequate income and were able to accumulate a large portion of social security benefits and have enough private income to extend the public benefits they began enjoying during their work life. These two images of old age, vulnerable and advantaged, are so different that "inequality" is the only word that can adequately capture their relation.

Linking both images, vulnerable and advantaged, to a person's access to resources over the life course, makes it clear that inequalities are constructed by inter-related social policies that effectively advantage one group, primarily white men, over every other group. Pampel makes two related points about seniors and inequality. First, evidence of inequalities is more visible in the senior population because this population has had more time for differences to emerge and accumulate. This is further evidenced by the fact that even if "people begin with similar incomes, inequality increases as they grow older" (Pampel 1998, 13). Second, these inequalities are easily visible because they can be measured by seniors' dependence on public and private pension programs for income. Although this dependence may lower inequality, there is a lack of a clear marker of the identities of those who have had access to resources over their work life.

Pampel goes on to point out that while it is true that social insurance has contributed to the improved economic well-being of the senior population, it also contributes to inequality. In fact, social insurance actually creates the inequalities that produce the two types of old age groups -- advantaged and vulnerable. The social insurance system creates an environment where people get what they contribute and it also fails to provide for those who are not allowed to contribute, because of androcentric social policies, over their work-life course. Androcentric social policies create the lack of well-being over the life course that contributes to increased inequality during the senior years. "Although many old people enjoy affluence, leisure, and high levels of public support, many others, which primarily include females, face poverty, poor health, and dependence" (Pampel 1998, 45).

Gilleard and Higgs similarly argue that inequalities are related to the lack of access to income for the aged and specifically state that within the retired population there are inequalities in both wealth and income. Gilleard and Higgs argue that an individual's working life history constrains the range of choices that are available. In fact, they specifically state that "persons in semi-skilled and unskilled occupations, women and members of ethnic minority communities, are likely to have more limited access to the kind of assets and income that white males retiring from white-collar occupations have." "At all ages, single adult women are poorer than single adult men" (Gilleard 2000, 200-201).

Gilleard and Higgs specifically blame inequalities on government policies and in doing so reinforce Pampel's argument that social policy creates inequalities in old age. It is these policies that create systems that exclude and marginalize some retirees and other older persons. Therefore, it is not aging that is the problem, it is government policy that is the problem because it

reinforces, through construction of inter-related social policies, the inequalities that are experienced under their programs for the aged. Government policies construct a specific type of old age for single, older women that sets this group apart from the affluence enjoyed by other sections of the population.

Female Issues：Patriarchy

Patriarchal, supremacist ideology has disempowered females and positioned them to be less financially able to manage their senior status. Patriarchy is a social system that specifically frames the "usage" of females within an economic system; the means by which males control female labor within the material base of economic systems. It is a social system that "systematically dominates, exploits and oppresses" females (Hartmann 1997, 100). Patriarchy as a social system has shaped current social policies in ways that reflect the "usage" of females within the global economic system**.** However, patriarchy is not a necessary system and perhaps the Aging Phenomenon provides a prime opportunity for challenging patriarchal processes and institutions on a global level.

Women are disempowered socially, economically and politically in several ways including exploitation, inequality, gender biases, and generally centralizing women to group identity (i.e., male supremacists). Centralizing women with group identity has the most profound effect in disempowering women because it ties women's entire existence to men and the politicization of their individual cultures. This centralization negatively impacts the power women have, or don't have, over their bodies, their clothing, their movement within their communities, and even the foods they prepare and, as Hooks points out, even the liberationist

philosophies they develop (Hooks in Meyers 1997, 484-500). The inculcating of this centralization makes women become guardians over male honor which then holds women responsible for male behavior.

As feminist theorist Paula Gunn Allen (1992) wrote, “Patriarchy is [not] natural or inevitable” and the “subordination and deprecation of women [is] not universal” (Allen 1992, 206). This system of dominance in which males are economically and socially privileged at the expense of females can be clearly seen in the economic status of many senior males relative to most senior females. Adding to this system of male dominance and privilege, the demographic fact that females will comprise the vast majority of those referred to in the Aging Phenomenon, warrants the need for a revised philosophy underlying the global social system and a realization of significant social issues in need of solutions.

Short of abolishing patriarchal systems, tempering misogynistic, institutional structures is a necessary step to ensure a high quality of life for senior females. Surveying senior female lifestyles on an international level, so as to ascertain the current satisfaction level and the influencers on that satisfaction, will further our understanding of female development and the influence that education, relationships, and aging may or may not have on senior female lifestyles as well as provide insight that will enable the creation of lifestyle models that can be used to create desired lifestyle options and the means by which to make these options available.

Socialization principles such as respect for all, sharing, and female security which are evidenced in societies such as the Luapula (Zambia, Central Africa) Kerala (South Asia, India); Naxi (Yunnan and Sichuan, China); Blang (mountaineous regions of China); interior tribes of Mozambique (southern Africa); and Micronesians (majority of its islands), to name a few, prove

especially useful in modeling desired senior-female options, primarily because of the overwhelming numbers of aging females. Female-friendly philosophies can be easily introduced into patriarchal systems to provide a comfortable environment for senior females to enjoy the aging process. The primary foundations of many female-friendly philosophies -- respect for all, sharing, and female security -- can only enhance a senior female's mental, emotional, spiritual, and physical progression through the aging cycle and provide positive reflections of the quality of life provided for senior females.

Empowerment Theory

According to Noel Busch and Deborah Valentine (2000), in their article entitled, "*Empowerment practice: a focus on battered women",* "the theory of empowerment is based on the assumption that the capacity of people to improve their lives is determined by their ability to control their environment, namely, having power" (Busch 2000, Online). Empowerment will give women the ability to use their voices to affect their life by exercising choice and creating structures that ensure their choice over time.

For the past twenty years, empowerment theory has been heralded as the device to "develop social policy reforms, programs, and practices related to oppressed and disenfranchised populations" (Busch 2000). While some view empowerment as a means by which to control the poor, others have utilized this practice to encourage self-determination (Busch 2000). Those valuing empowerment as a means of self-determination engage in intervention strategies that address issues of structural and economic oppression, which systematically maintain and promote the various "isms" that hinder individual development and societal participation. Empowerment practice with senior females can give them control over their future

by encouraging them to actively participate in influencing aging policies that will primarily affect aging females. Enabling, linking, catalyzing, and priming are four strategies that can be used at various stages of empowered development. Enabling gives power; it provides the means, knowledge, or opportunity that empowers. Linking creates connections; it creates the bonds through association or the building of relationships. Catalyzing causes the reaction that transforms and priming prepares for or facilitates the reception of what is created out of this total strategic process.

According to Busch and Valentine, the first step in utilizing empowerment theory is to enable individuals to identify their strengths. Second, identified strengths are used to link women in complimentary ways to enhance group strengths and minimize individual weaknesses. Third, additional resources are obtained or sought in order to enhance both group and individual strengths in an effort to begin building momentum. Finally, priming can be affected by an agent that possesses negotiation skills to mediate between the various oppressive structures and members of the oppressed group. The result of practicing empowerment with the senior female population is creating a population that is self-confident, motivated, and willing to go the distance to ensure their most senior years reflect their desired quality of life.

My objective in conducting this research was to collect the voices of senior females and contain them in an accessible medium so anyone interested in listening can do so. I focused their voices on their individual lifestyles in order to answer the original four questions in the Thesis Proposal: (1) What does it mean to be in the world as a senior female person? (2) Are senior females concerned about their quality of life? (3) Are they satisfied with their lifestyles? (4) What lifestyle options would they like to have made available to them? The

answers to these questions will contribute to the larger body of reference material used by advocates, activists, policy makers, and students who are interested in assessing their efforts and the means by which they structure their dialog on behalf of the condition of females.

The Results chapter of this Thesis offers my assessment of the lifestyles of senior females after listening to the voices gathered during my research. My assessment is intended to provide suggestions on how to improve senior female lifestyles with the hope that a retrospective learning process can begin. It is my hope that this retrospective learning process will encourage the exercise of wisdom and inclusiveness by advocates, activists, policy makers, and students who are interested in improving the lives of females, regardless of age. I also hope that listening to the voices of senior females comes to be regarded as a valuable means of better equipping individuals interested in creating desired lifestyle options for all females, regardless of age.

The value of this research will be determined by its contribution to the growing body of international knowledge about females and understanding of the condition of all our lives over time and how we may or may not be contributing to that condition.

Literature Review

Answers to the original four questions in the Thesis Proposal: (1) What does it mean to be in the world as a senior female person? (2) Are senior females concerned about their quality of life? (3) Are they satisfied with their lifestyles? (4) What lifestyle options would they like to have made available to them?; are provided in the Results chapter and supported by the following conclusions reached in other studies.

The *Journal of Cross Cultural Gerontology* published an article in 1992 which supports the conclusion that senior females desire to travel. Specifically, the article titled *Black South*

African Women on Excursions: A Reflection on the Quality of Township Life for Seniors "examined the benefits of travel excursions for elderly black females." The conclusion was "that there are three dominant reasons why senior women wish to participate in excursions." The three reasons were to escape from everyday life and to gain greater understanding and respect from their family and friends (Moller, 1992).

According to my research, twenty-seven percent of the participants indicated that they were concerned about their quality of life specifically as it relates to their health (see Table 1). Cancer and osteoporosis were specified as conditions that prevented these participants from traveling. Both conditions are somewhat preventable especially if life-course behaviors are formed on the basis of prevention and health management knowledge. According to both the World Health Organization and Pan American Health Organization, several cancers, including cervical, are preventable. The *Pan American Journal of Public Health* reported in January 2005 that "currently, about 230,000 women die annually of cervical cancer" however, this type of cancer is treatable and is only fatal if left untreated.

Table 1: Characteristics of the Participants (n=11)

Variables	**Senior Females**	
	N	%
Age		
55-59	4	36.4
60-64	4	36.4
65-69	1	9.1
70+	2	18.1

Table 1: Characteristics of the Participants (n=11) (Continued)

Variables	**Senior Females**	
	N	%
Children		
Adult Children	9	81.8
Married Children	6	54.5
Grand Children	6	54.5
Great Grand Children	1	9.1
Desire A Lifestyle Change		
Yes	9	81.8
No	1	9.1
Missing	1	9.1
Factors Affecting Lifestyle		
Friends	7	63.6
Children	7	63.6
Education	8	72.7
Family	7	63.6
Husband	2	18.1
Health: Self	3	27.3
Health: Husband	1	9.1
Lifestyle Changes Over Time		
In College	2	18.1
Furthering Education	2	18.1
Working Outside the Home	6	54.5
Marriage	6	54.5
Child Care Responsibilities	4	36.4
Single Parenthood	2	18.1

Table 1: Characteristics of the Participants (n=11) (Continued)

Variables	Senior Females	
	N	%
Desired Lifestyle Changes		
Temporary Working Situation	1	9.1
Would Like to Travel More	8	72.7
Wants to Move	1	9.1
Wants to Have Grandchildren	1	9.1
More Time for Social Activities	2	18.1
Sleeping Habits	1	9.1
Wants Daughter to Stop Working in Different Cities	1	9.1
Improve Health (in order to travel)	3	27.3
Desired Lifestyle Changes:		
50s Model	2	18.1
60s Model	5	45.5
70s Model	1	9.1
Missing	3	27.3
Lifestyle Activities		
Socializing	7	63.6
Daily Exercise	6	54.5
Going to the Market	5	45.5
Caring for Grandchildren	4	36.4
Watching TV	4	36.4
Housework	3	27.3
Working Outside the Home	3	27.3
Preparing Daily Meals	2	18.1
Adventure and Learning Experiences	1	9.1
Entrepreneurship	1	9.1
Farming	1	9.1
Traveling	1	9.1
Lifestyle Satisfaction		
Not Satisfied	2	18.1
Satisfied	6	54.5
Very Satisfied	3	27.3

Table 1: Characteristics of the Participants (n=11)

Variables	**Senior Females**	
	N	%
Constant Factors Affecting Lifestyle Over Time:		
Working Outside the Home		
20s	6	54.5
30s	7	63.6
40s	3	27.3
50s	1	9.1
60s	1	9.1
70s	1	9.1
50s Lifestyle: Primary Factors (n=4)		
Social Activities	3	75.5
Taking Care of Grandchildren	2	50.0
60s Lifestyle: Primary Factors (n=5)		
Daily Exercise	5	100.0
Going to Market	2	40.0
Social Activities	2	40.0
Watching TV	2	40.0
70s Lifestyle: Primary Factors (n=2)		
Going to Market	2	100.0
Social Activities	2	100.0

Additionally, because many cancers are preventable, the World Health Organization has established the "Cancer Control: Knowledge into Action - WHO Guide for Effective Programmes" in order to disseminate cancer-prevention information on a global scale. The publication and dissemination of this document, as well as the organization of groups to ensure preventable practices, was “a response to the cancer epidemic, and followed the adoption of the Resolution on Cancer Prevention and Control (WHA58.22) at the 58th WHA in May 2005” (WHO Cancer Control Strategy, 2005). The necessity of making health management knowledge

available to senior females is supported by a Canadian study that was conducted to understand the health care concerns of older women. One of this study's conclusions was that "information-sharing and education were all viewed as important health care priorities for older women" (Tannenbaum, 2003). Additionally, according to an article about the "biographical sketches of elderly African-Americans", education was a "life-long strength in the lifestyles" of these women (Daniels, 2004).

CHAPTER 2: METHOD

Participants

The participants were chosen in order to ensure the highest possible objectivity in determining the answers to the original four questions in the Thesis Proposal: (1) What does it mean to be in the world as a senior female person? (2) Are senior females concerned about their quality of life? (3) Are they satisfied with their lifestyles? (4) What lifestyle options would they like to have made available to them?

Senior females 55 years old and older from six countries were invited to participate in my research: England, Japan, South Korea, Switzerland, United States, and China including Hong Kong, Macau, and Taiwan. In all countries, I attempted to recruit participants through direct or indirect invitation through community leaders, university alumni, and professional as well as academic colleagues. Additionally, in the United States the women's and senior person organizations that were contacted all declined to participate saying their members would not be interested or their members already had enough surveys in which to participate or the potential participant's children would not approve of or agree to their participation or not responding at all to my invitation.

Most senior females either indirectly or directly declined to participate in my research. Those that directly declined cited the following reasons: being conservative or shy, not wanting to talk in front of a stranger, and wanting to participate but never having the time. Those that indirectly declined either (1) did not reply to being invited to participate or (2) declined but gave no explanation or (3) were verbally enthusiastic about participating and even offered to get a group of senior females together from among their friends or from their church. However, those in category 3 above, never actually participated citing, during my

follow up, that they had become too busy or giving other, more specific, reasons or saying that they haven't had time to talk to their group yet or saying that their group wants to participate but upon follow up never being able to give a date to meet with the group. Those organizations that agreed to allow their members to be invited to participate were never able to arrange an information session for their members: Georgia State University "Grandparents" Project, Gray Panthers (local and national), National Organization of Women, Marcus Jewish Community Center, senior females volunteering at The Atlanta Opera, several leaders of church groups, and a Retirement Home in Alpharetta Georgia.

Although all the participants had very different lifestyles at the time of their interviews, and most (82%) had adult children and were satisfied with their current lifestyles, 82% wanted to change something about it. Additionally, most had married children and grandchildren; socialized daily with spouses, friends, and neighbors; felt that education, family, children, friends and health (both self and husband's) affected their lifestyle; no one other than their family, children, and friends had affected their lifestyles and that their lives were different when they were in their 20s, 30s, and 40s with working outside the home being a constant.

Materials

The materials consisted of a Consent Form (Appendix A), an Interview Guide (Appendix B), and a tape recorder; a translator was also used when necessary (van Manen 1990, 67). Instructions on how each person could voluntarily withdraw from the study, at any time, was provided in writing as part of the consent form. Once a senior female agreed to participate in the study, either the Primary Researcher or the Assistant Researcher arranged a convenient time to interview the participant, at a location of their choice, using the Interview

Guide. At the beginning of the interview the participant received a copy of the Consent Form. Upon completion of the interview, the participant was given US$10.00 (or its foreign currency equivalent). The scope of the study was limited based on gender and age. The gender was limited to females, which is defined as persons living as females, according to the individual, who are at least 55 years old as of the calendar year 2004, which is the age limitation. I chose not to include a race variable in this study even though it is traditional to do so (Appendix C). My recruitment procedures did not select for a particular group (e.g. economically poor, immigrants, refugees, etc.) from the population of women who were at least 55 years old.

Design and Procedure

My proposed research design was qualitative during the data collection phase and both qualitative and quantitative during the evaluation phase (Lincoln 1985, 40). The qualitative data collection phase was retrospective and the data was evaluated in an effort to make prospective assumptions and quantify variable correlations. Both retrospective and prospective methods were used in order "to link earlier and later events within individual lives to show the evolving structure of the life course" and the effect of that life course on current lifestyle and quality-of-life satisfaction (Scott in Giele 1998, 98). Qualitative data was collected based on the elicitations of individual senior female experiences and opinions. I chose the qualitative, guided interview method because this method is useful when focusing on collecting data about a person's current situation, and determining how the past may have contributed to a trajectory that led to being in a current place and circumstance and gives meaning to their experience (van Manen 1990, 66). Quantitative correlations between

education, relationships, and aging variables were made to determine lifestyle patterns between participants and to create lifestyle models.

The first step was to survey the personal experiences, opinions, and perspectives of senior females by collecting data on current lifestyles and desired lifestyle elements using an informal interview guide in order to ascertain individual-specific quality-of-life satisfaction levels, develop lifestyle models, and create desired lifestyle options all of which were used to inform theory on what it means to be in the world as a senior female person. Each interview was tape recorded and conducted in a comfortable setting that differed according to participant preference (Lincoln 1985, 39). After consent was obtained, the participant and the Primary Researcher or Assistant Researcher negotiated a date, time, and location for the interview to take place. Additionally, a translator/interpreter was used when necessary at no cost to the participant, when non-English speaking senior females were informed about the study, during the interview, and also assisted with transcription of non-English interviews (Lincoln 1985, 39).

The second step was to develop theory using a comparative data analysis method. In order to formulate theory, I began by analyzing the data on a substantive level to determine which categories were comparable (Glasser 1967, 82-83; Lincoln 1985, 41). This type of analysis yielded information for the creation of various lifestyle models as well as hypotheses about the emerging theory (Glasser 1967, 85).

The third step was to give meaning to being in the world as a senior female person by assessing previous relative theory, as it related to my findings with particular emphasis on theory about female development and the variables chosen for this study, and use the models

and hypotheses produced in the second step to offer "a proactive set" of new theory or expand on current theory (Lincoln 1985, 29).

The intellectual/scholarly advantages of this research design were that both qualitative and quantitative methods together ensured "accurate recording and depiction of the heterogeneity of individual and cohort-specific life events" (i.e., education, relationships, aging) (Bruckner in Giele 1998, 179). The advantage of using both prospective and retrospective methods to gather data and formulate theory was that these methods enabled me to "capture a broader view" of a person's life history so I was able to accurately evaluate the effect of the research variables on each participant's current lifestyle (Scott in Giele 1998, 100).

The retrospective design and inclusivity of this study were its limitations. This design may not have accurately collected retrospective data, been subjective, and may also may not have resulted in recording of biases on the part of the participants. Including as many senior females as possible without regard to language may have led to inaccuracies both in interpretation during the interview process and subsequent responses, as well as in translation inaccuracies during transcription. However, all interviews were tape recorded and Questionnaires retained, in the cases where participants chose to use the Questionnaire method. Therefore, subsequent analysis can be done by other scholars, translators and interpreters who wish to validate the original translations and interpretations.

Data Collection

Four data collection models emerged during the course of my research. Model 1 consisted of senior females and organizations that were not willing to be interviewed (females and organizations in the U.S.). Model 2 consisted of senior females who were

willing to be interviewed (females living outside the U.S.). Model 3 consisted of senior females who were willing to participate in written form then allowing a medium to act as their voice (females living outside the U.S.). And, Model 4 consisted of senior females who opted to participate in a face-to-face interview.

Senior female interviews were conducted between September 2004 and April 2005 while each participant was visiting different cities in China. The participants represented an international sample of females who were from various nations and had different backgrounds, including culture, education level, and economic circumstance. At the time of the interviews, the age range of the participants was between 55 and 72 years of age: 36% were in their 50s, 45% were in their 60s, and 18% were in their 70s. A total of 25 females expressed interest in participating and appointments were set. However, only 13 actually participated with two, aged 46 and 52, being disqualified after they were interviewed because they did not meet the age criteria as outlined in the research proposal. The 11 remaining participants were paid the equivalent of $10USD at the end of each interview.

Each participant opted to either fill out a questionnaire because of their cultural apprehension to being interviewed by a stranger (someone outside the spectrum of their friends and family) or have a face-to-face interview, which was conducted by the Primary Researcher. Ms. Daisy Huang, research team Translator and Interpreter, was the team member responsible for delivering, explaining, and answering questions for Cantonese and Putonghua speaking participants. She translated the questionnaires, of those requiring an interpreter, in a simulated, taped recreation of the interview as if it had been face-to-face.

After six months of being unable to locate participants to participate in my research, I decided to modify the originally proposed data collection method. The proposed method was

to invite females 55 and older to participate in my study as I encountered them personally or through community leaders, university alumni, and professional and academic colleagues; and to inform any interested senior female about the study by first giving them the consent form to read. This portion of the first, originally proposed data collection method was continued in the second data collection method.

Two data collection methods were utilized. The first, and originally proposed data collection method, was a guided interview session in which the participant's responses were recorded with the assistance of an interpreter, when necessary. The second data collection method was a questionnaire. This method was utilized as a result of listening to the voices of seven out of the first eight potential participants that I encountered in mainland China. These seven declined to participate in my research saying they were "shy" or "conservative." The second data collection method was also necessary because of interpreter availability difficulties as well as problems coordinating the schedules of the interpreter, Primary Researcher, and potential participant due to time or logistic constraints.

The first of the eight was more than happy to utilize the first data collection method but the first subsequent seven who were invited to participate said they did not want to talk in front of a foreigner or be taped because they were shy or conservative. I heard their voices and, in an effort to be sensitive to what the potential participants wanted, I developed a second data collection method. The second method differed in that the interview guide was turned into a questionnaire by adding response lines and the participants were allowed to complete the questionnaire in the privacy of their homes and return the questionnaire when it was convenient for them to do so. All seven who originally declined decided to participate using the questionnaire method. After the questionnaire was returned to either the Primary

Researcher or the Assistant Research, the participant's responses were translated by the Assistant Researcher/Translator/Interpreter and taped by the Primary Researcher. In this way the participants' voices were heard via a medium.

In some cases two additional strategies were employed when approaching potential participants. The first strategy was employed in a community park where I observed senior females meeting to enjoy each other's company**.** After sitting for awhile, in the vicinity of the socializing senior females, I went over to them and handed a copy of the interview questionnaire packet to two in the group but I did not say anything. The packet consisted of my "name card," the Consent Form and the Questionnaire. After handing the packet to the potential participants, I simply waited for one of them to say something and then I would simply respond to their questions. Additionally, I employed body language that I observed as being acceptable in Chinese culture. I first used both hands to give my name card to the potential participant followed by handing them the Consent Form and Questionnaire. Then I sat quietly, in the vicinity of the group, not too close and not too far, to allow a measure of comfort for the potential participants to decide whether or not they wanted to participate. I utilized this strategy while in mainland China. I only spoke, through an interpreter if necessary, if I was spoken to. I quietly sat with potential participants until they made a decision. No participants were secured as a result of utilizing this strategy.

I decided to try these two data collection methods and additional strategies because after 6 months of observation, I observed that Chinese females, both young and senior, are quiet and passive when in public. So, I decided to be quiet and passive. I also observed that females, both young and senior, are more willing to read than to talk. So, I gave them a copy of the interview questions in a questionnaire format. I also observed that name cards are very

important because a person's name, their full name, seems to be important to the person you are attempting to speak to. So, I introduced myself with a name card containing my full name. I observed that both young and senior females prefer and are most comfortable to be in and around their homes and immediate families. So, I allowed them to complete the questionnaire in their homes. And, finally, I observed that females both young and senior appear to have little to no public voice in the city where I lived while conducting my research. So, I invited the Research Team Interpreter to act as their voice.

Research Team

A team approach was used to collect the data for this research because "only through teamwork was it possible to collect sufficient information in a short time period" across cultures, some of which were non-English speaking, and to minimize the insider-outsider perception (International Labor Organization, 2000). The interview team consisted of the Primary Researcher (Icydor Mohabier) and a Translator fluent in Putonghua, Cantonese, and English (Ms. Daisy Huang). This multidisciplinary team was necessary because it combined the expertise of Women's Studies-Gerontology-International Relations (Primary Researcher--see Appendix H-1) and multilingual language interpretation skills (Assistant Researcher/Translator/Interpreter—see Appendix H-2).

The Primary Researcher worked as an Assistant Researcher for several years at the J. Mack Robinson's College of Business' Institute of Health Administration and Georgia State University's College of Law. During her time with these colleges, she assisted on several research projects that were conducted by the Center for Health Services Research, Georgia Health Policy Center at the Andrew Young School of Policy Studies, the Marcus Jewish Community Center's Housemate Match/Home But Not Alone, Benator Early Childhood

Training Institute, Andrew Young School's Environmental Policy Program: Flint River Water Auction, Consortium on Negotiation and Conflict Resolution, and Georgia State University Psychology Department's School Violence Survey. The Assistant Researcher/Translator/Interpreter was a Chinese national who was ethnically and linguistically similar to the general population and the research participants. She was a 34-year old female translation and interpretation entrepreneur who spent hundreds of hours translating between English-speaking Trainers in China and Cantonese-Putonghua speaking professionals and entrepreneurs. Additionally, she has been living with and caring for her mother who is a senior female. The Assistant Researcher's professional and personal background indicated that she was uniquely qualified to be a member of the research team. Her professional background demonstrated that she possessed the formal qualifications of "[training], field experience, linguistic…ability, ability to understand the goals and modalities of the research," was an appropriate age relative to the ages of those to be interviewed, and mature (International Labour Organization, 2000). Her personal background demonstrated that she possessed the intangible qualifications of commitment, cultural sensitivity, good listening and interviewing skills, was open to unheard voices, was friendly and nonjudgmental, worked with heart and loved the topic (International Labor Organization, 2000).

The translator received training in the social context of the thesis topic, the inclusive intent of the research, the terminology in the Interview Guide and possible "acceptable" correlating English words (i.e. lifestyle = daily life), foreign exchange rate rationale, sensitivity to scheduling interviews at a time and location convenient to the participants, the rationale of the participant criteria and method of recording participant responses, the need to

maintain confidentiality and to practice nonjudgmental, non-misleading and respectful ways of interviewing, questioning, and listening. The importance of confidentiality was further impressed upon the interpreter by requiring her to sign a Confidentiality Agreement (Appendix E).

Before beginning the translation-necessary interviews, the Assistant Researcher translated the Consent Form protocol (Appendix F) and the Interview Guide protocol (Appendix G), which were then emailed to Dr. Heying Zhan, a Chinese professor in Georgia State University's Sociology Department, for expert verification of translation accuracy. The Translator was also encouraged to familiarize herself with the terminology being used by the Primary Researcher. The team spent as much time as necessary discussing all translation related language to ensure the highest level of accuracy in interpretation.

CHAPTER 3: RESULTS

The primary conclusion of this research is that being in the world as a senior female means socializing, improving one's health, and having the desire to travel. Secondary conclusions are that females from the time they're born, need to be taught to be health conscious so preventable diseases can be managed; if females managed their health across their life course, their most desired senior lifestyle option, traveling, can be realized; social relationships outside the family are very important during senior life; although most senior females will have grown, married children as well as grandchildren, neither the children or grandchildren will be a daily part of their life and can therefore, not be relied upon for companionship; and having a college education encouraged self-development during senior life. These conclusions answer the original four questions in the Thesis Proposal: (1) What does it mean to be in the world as a senior female person? (2) Are senior females concerned about their quality of life? (3) Are they satisfied with their lifestyles? (4) What lifestyle options would they like to have made available to them?

Being in the world as a senior female means socializing, improving one's health, and having the desire to travel. According to the data, 64% of the participants engaged in social activities and 18% wanted more time for social activities. 55% engaged in daily exercise and 27% wanted to improve their health so they could travel. Although only 9% traveled often, 73% wanted their lifestyle to include traveling. 27% indicated that their inability to travel was due to their health, cancer and osteoporosis and 9% were unable to travel because of their spouse's health.

Overall, 82% of senior females are satisfied with their lifestyles, with 55% being satisfied and 27% being very satisfied. The reasons for their satisfaction included, social activities and daily exercise, 64% and 55% respectively. Although 82% were satisfied, the same percentage also wanted to change something about their current lifestyles and the changes concerned improving their health, or their husband's health, in order to travel. However, husband's health was a factor with only 9% of the participants who wanted to travel.

After analyzing the data, I hypothesized that senior females are satisfied with their lifestyles and the factor preventing them from being very satisfied is poor health, which prevents them from traveling and engaging in social activities. Eighty-two percent of senior females said they were satisfied with their lifestyle. Seventy-three percent said that they wanted to travel but were unable to because of either their or their husband's health. The husband's health was a minor factor as only 9% of the participants stated that this was a factor in their not being able to travel. The specific self-health issues stated were osteoporosis and cancer. Sixty-four percent currently have a social life dancing, singing, visiting with neighbors, playing board games, and their inability to socialize at any time was health related.

Three theoretical Models were developed based on the results of this research. The resulting question is "does the 'travel' desired lifestyle option differ across age groups?" Model A reflects the 50s lifestyle, Model B reflects the 60s lifestyle, and Model C reflects the 70s lifestyle. A comparative of these Models indicates that females in their 60s have a stronger desire to travel. Based on further analysis of these Models it appears that the desire to travel begins when females are in their 50s (18%), peaks in their 60s (46%) and tapers off

in their 70s (9%). Based on these models, social activities were a constant and travel was the desired lifestyle option across age groups.

Detailed Interview Responses

1	**What is your date of birth?**	1946	1950	1944	1948	1935	1940	1933	1943	1943	1948	1943
	ages	**59**	**55**	**61**	**57**	**70**	**65**	**72**	**62**	**62**	**57**	**62**

3 Tell me about your current lifestyle?

working outside the home
Living in southern California
has adult children
Currently on an adventure and learning experience; wants to get experience for continuing teaching career in California
runs own business
Housework
Takes care of grandchild
Daily exercise/walking
goes to market
prepares daily meals
Social activities: plays majong, spends time with friends/neighbors, singing songs
farming: raising chickens, growing vegies
watches TV
Independent
lives with adult children
Retired
peaceful life
diagnosed with cancer
lives alone
travels often
Works (part-time)
Takes a nap

4 Is their anything you'd like to change about your current lifestyle? If so, what and why?

NO

YES

Temporary working situation in China because daughter is having a baby

Would like to travel more because only in China for a short time

Wants to move from the country to the town: to live with granddaughter

Wants to have grandchildren

husband's health: to be able to travel

Wants to travel

Social activities: playing majong b/c working too much

Health: b/c has cancer; has osteoporosis, to be able to continue traveling

change sleeping habit b/c = no reason given

Wants daughter to stop working in different cities

5 How satisfied are you with your lifestyle?

Not satisfied

Satisfied

Very satisfied

6 Tell me about your family?

adult children

Single parent for 20 years

children very important

children have accomplished a lot

Proud of children

husband is dead

married children

children has own business

grandchildren studying abroad

very happy

has grandchildren

has great grandchildren

husband retired

all live together

Family gets along with each other

lives with husband

granddaughter lives with her

she and husband have never quarreled

divorced in 2001; when children were young

children live in other countries

talk to children often

7 What effect has your family had on your lifestyle?

NONE
SOME
did not want sons' opinions
wanted daughter's opinion
made me independent
made me feel lonely
don't effect every aspect
children financial supportive
they never interfere with her life
supportive of her happiness
has a bad temper and it remains
becoming less conservative

8 What effect have your friends had on your lifestyle?

NONE
SOME
very supportive (i.e., morally, etc.)
Spend time together often
Feedback is welcome
make suggestions for self-improvement
help each other
meet sometimes
Helped to become more open minded

9 What effect have your children had on your lifestyle?

NONE
SOME
did not want sons' opinions
wanted daughter's opinion
feels pleasure about her granddaughter's education
have no effect b/c they're grown
they don't cause me to worry
Caused me to stay with my husband until they were grown
children unable to accept her way of caring for them
I worry about my son

10 Has anyone else had an effect on your lifestyle? If so, whom?

NO
YES
Husband's death

Younger brother
Children
Husband's bad temper

11 What effect has your education had on your lifestyle?

NONE
SOME

encouraged interest in education and teaching others
only primary school education; farming and breeding silk worms
not being involved with anything
respecting the old
protecting the young
Helped to problem solve daily life issues
Limited ability to read and communicate
had to do farming
retirement not boring, have hopes, read newspapers, and traveling annually
College education taught her to be happy, punctual, and behave well

12 Has anything else affected your lifestyle? If so, what?

NO
YES

husband's death made her more independent
husband's bad health limits her social/travel opportu
Forced separation from husband
Health: osteoporosis
Youngest daughter b/c divorced and still not married
working away from her hometown

13 Was your lifestyle different when you were in your:

a. 20's
YES
NO
b. 30's
YES
NO
c. 40's
YES
NO

If so, what was different?

a. 20's

in college

studying/furthering education
Began teaching career/working outside the home
got married
Began having children; caring for children
Suburban lifestyle
husband on fast-track career
lived in many places
lifestyle was easy and comfortable
Housework
husband died
difficult life
Romance
learned new things

b. 30's

Suburban lifestyle
husband on fast-track career
lived in many places
lifestyle was easy and comfortable
working outside the home
Caring for children/family
having children
life still difficult
Married
Improved work performance

c. 40's

Single parent
Living independently
Returning to work after 11 years
needed more education in order to work
worried a lot
earned certificate; able to get a teaching job
extremely busy
working outside the home
worked overseas
children grown
grandchildren born
family started a business
life improved/easier/peaceful
returned to live with family
Retired
children learned to care for themselves

promotion at work to an important position

Based on the conclusions and resulting hypothesis, I theorize that a senior females' desire to travel may be a lifelong desire that strongly manifests itself after life distractions such as reproduction and care giving have passed or may be the result of the limitations imposed by reproduction and care giving.

As a result of this hypothesis, I am left with more questions than answers. What exactly does the desire to travel indicate about senior females? Is this desire in fact a result of reproductive and care giving limitations? If so, males should not have this desire during their senior years. Additionally, there were several questions that arose at every stage of my research. Why do young women who are told about the research say their mothers, aunts or grandmothers don't want to participate without asking them? Why are senior females too conservative or shy to talk about their lifestyles? Why don't senior females want to talk in front of strangers? Why don't senior females have one hour to participate in a paid research study about their lifestyle? Are senior females simply unwilling to talk about their lifestyles? If so, why? Is it genetic or socially taught? Why are senior females unwilling to talk about their lifestyles? When in the life trajectory of females does their lifestyles become a secretive topic, and why does this phenomenon occur?

CHAPTER 4: DISCUSSION

The data from this research study did not provide any answers to the many questions raised by the research study. However, these questions could be answered by conducting research on the lifestyles of younger woman – women in their 20s, 30s, and 40s. The results from this research could be used to create comparative models between young females and senior females. These comparative models will be very useful in determining the answers to the questions raised during this research.

Additional research can also be undertaken on males both senior (55 and over) and non-senior (54 and under) using the same categories as this study and the above proposed follow-up studies to determine if and why there are differences in the willingness of males to discuss their lifestyles, if and when younger men feel they need to silence senior men, and if and where in the life trajectory of males do their lifestyles become a secretive topic.

The research I conducted as well as the studies proposed above will help us in understanding if, why, and how many voices are silent, whether silence is gender-related, and help us to develop proactive methods to help each female, or silenced senior person, either maintain or develop their voice. Additionally, these suggested studies could be administered nationally, regionally as well as internationally to determine if my conclusions and hypothesis are universal and to determine if gender is a factor. These studies can also be modified into a prospective study to determine if retrospective results are age or gender specific, genetic or learned behaviors.

Current local, national, regional and international policies could be informed and reformed, or modified, based on the increased understanding of the reasons for silent voices as well as the magnitude of this phenomenon. A better understanding will allow those

interested in female issues in general to impact policy by arming themselves with the ammunition to have a stronger voice in pushing for reforms and resources that will ensure that senior females realize their desired lifestyle options by affecting a life-course trajectory conducive to this end result. Additionally, policies that are only focused on females may need to be more broadly administered to encompass both males and females which will definitely give weight and ensure speedy implementation.

Scholarship on the quality of life of senior females can be broadened by this research. This broadened scholarship will add an additional dimension to the quality of senior female lifestyles and, in general, be a more comprehensive body of knowledge which will provide more support and encouragement for empowering those who are already senior. It can also be used to increase awareness during non-senior years in order to develop a more individual-proactivity in determining the outcome of one's own senior lifestyle. This addition of dimension to senior female lives and the realization that aging does not equal the cessation of desire can become a norm which will affect the way society treats senior females in particular, and all seniors in general. Additionally, both policy makers and students who are interested in improving the lives of females will have documented results which will empower them to make an impact across the entire life course of females. These two groups may be encourage to listen to the voices of senior females and in doing so provide the means by which senior females come to be regarded as valuable. The overall value of this research will be determined by its contribution to the growing body of international knowledge about females and understanding of the condition of all our lives over time and how we may or may not be contributing to that condition.

NOTES

Note 1: Translation of research protocols, Consent Form and Interview Guide, was provided by Ms. Daisy, Wenhuan Huang, a Chinese (mainland) national, who was residing in Shenzhen, China (PRC) at the time of this research and is currently residing in Australia (Appendices F and G).

Note 2: Translation accuracy of the protocols was verified by Thesis Committee member Dr. Heying (Jenny) Zhan, a Chinese expatriate and professor of Sociology in the Sociology Department at Georgia State University, Atlanta, Georgia USA.

Note 3: All reasonable effort has been made by the researcher and her team to adhere to the "Ethical Guidelines for Good Research Practice" that were adopted by the American Sociological Association in March 1999, in order to maintain professional and scholarly integrity, protect research participants and honor their trust, and respect and adhere to all national laws and cultural values (Appendix D).

Note 4: A Confidential Agreement was signed by the Translator to ensure her understanding of and adherence to protecting the confidentiality of the study's participants (Appendix E).

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APPENDICES

Appendix A

EMPOWERING SENIOR FEMALES BY
UTILIZING EACH SENIOR FEMALE PERSON'S VOICE
TO CREATE DESIRED LIFESTYLE OPTIONS
Georgia State University Women's Studies Institute
Atlanta, Georgia, U.S.A.
Consent Form

You are invited to participate in a research study of female lifestyles. The purpose of the study is to further the understanding of female development. This study will assess senior female lifestyles by utilizing an informal, guided interview process. If you participate, you will be interviewed about your current lifestyle and lifestyle choices you would like made available to you. The interview will take approximately one hour and will be conducted by the Researcher, Icydor Mohabier, at your convenience, in a location of your choice. An interpreted, at no cost to the participant, will be in attendance at the interview to provide translation services for any non-English speaking participants. You will receive a copy of the consent form at the beginning of the interview and be paid the "equivalent" of ten U.S. dollars ($10.00) immediately upon the conclusion of the interview if you participate in the entire interview. If you do not complete the interview, you will not be paid.

The interview involves no risk. The study will not benefit you directly, but it will increase our understanding of senior female lifestyles and the lifestyle options they would like to have available to them. If participating in this study causes you any concerns, the researcher will refer you to her advisor who can refer you to an appropriate professional that can address your concerns.

The findings will be summarized and reported in a Thesis as partial requirement for a Master of Arts degree. Information you give us will be kept confidential to the extent allowed by law. Your interview responses will be taped and will be kept as part of the Thesis and persons affiliated with the university community may have access to it. However, no personal identifying information will appear in the Thesis, the interview tapes, or transcripts, including any part of your name. Additionally, if the research findings are disseminated via journal article, chapter, and/or presentation, no identifying information will appear in these outlets as well. Each audio taped interview will be marked on the outside of the tape with the date and time that the interview was conducted. The Researcher will make one back-up copy of each interview tape, which will be kept by the Researcher. All audio-taped interviews will be kept by the Researcher for at least two years after the Thesis has been published and stored in an industry-approved cassette holder. However, at no time will any copies of the audio-taped interviews be disseminated or listened to by anyone other than the Researcher and members of the university community without the express written consent of the participant. At no time will your responses be revealed to the general public without your express, written consent.

You can find out more about this project form the researcher, graduate student Icydor Mohabier, or her advisor, Dr. Layli Phillips of the Women's Studies Institute (404-651-2524).

The Georgia State University Research Office (404-651-4350), located in Atlanta, Georgia, USA can give you general information about the rights of human subjects in research.

You may refuse to participate, or if you participate you may stop at any time. If you decide to refuse to answer any questions on the Interview Guide, you will not be penalized or lose any benefits to which you are entitled. However, if you decide to stop participating in the interview, you will not be paid the "equivalent" of ten U.S. dollars.

_____	_____	_____
Print Name	Signature	Date of Birth

Appendix B

SENIOR FEMALE LIFESTYLES

Interview Guide

1. What is your date of birth?

2. I'd like to interview you about your lifestyle? Lifestyle is defined as: A way of life or style of living that reflects the attitudes and values of a person or group; including work, family, friends, intimate relationships, recreation, self-development, money, future plans spiritual connections, and values.

3. Tell me about your current lifestyle?

4. Is their anything you'd like to change about your current lifestyle? If so, what and why?

5. How satisfied are you with your lifestyle? Not satisfied; Satisfied; Very satisfied

6. Tell me about your family?

7. What effect has your family had on your lifestyle?

8. What effect have your friends had on your lifestyle?

9. What effect have your children had on your lifestyle?

10. Has anyone else had an effect on your lifestyle? If so, whom?

11. What effect has your education had on your lifestyle?

12. Has anything else affected your lifestyle? If so, what?

13. Was your lifestyle different when you were in your:
    a. 20's b. 30's c. 40's
    If so, what was different?

Appendix C

RACE ARGUMENT

"Race signifies the way in which we orient ourselves toward one another based on perceived categorical differences of color, culture, or ethnicity" (Holmes 2002, xvi). Additionally, race is one element of the hierarchal ideas of difference that continue to "define relations of dominance and submission in Western culture and philosophical discourse today" (Ani 1994, 35). There can not be racism without race and racism is the one "ism" that defines "white supremacy, European power over others" (Ani 1994, 482). Race is the one element of patriarchal submissive ideology that completely separates females from one another. Women of color have "historically protested their marginalization in traditional feminist scholarship" because they feel feminist have only added them to the discourse as an afterthought for the purposes of analysis" (Espiritu 1997, 6). Therefore, in order to focus on the constructive strength of my research and give voice to all females, I choose to engage in research that does not marginalize any of its participants, or further distance those who feel left out of the dialogue.

In the social sciences, "the traditional concept of race is associated with 19th century anthropology, early 20th century eugenics, and Nazi race hygiene" (Gannett 2001, 480). The modern concept of race was put forth by geneticist Theodosius Dobzhansky in the 1940s and 50s. In his research he concluded that races are populations and that racial classification is important "as a necessary preliminary step to theoretical investigation and not as an end in itself" (Gannett 2001, 484). The problem, according to Dobzhansky, is the non-biological, artificially constructed classification systems which have been accepted as what race is, in an effort to advance subjective, practical interests. Dobzhansky admits that his theory of

typological thinking is the "foundation of all racist thought" (Gannett 2001, 489). The opposing social scientists, population thinkers, "believe that the solution to racism lies in striving to treat people as individuals" (Gannett 2001, 490).

Among social scientists, cultural theorists, science historians, human population geneticists, and biological anthropologists race is recognized as a social construct. Philosopher Lawrence Blum regarded "race as a scientifically invalid concept, and one that is misleading in ordinary discourse because it tends to imply the validity of some scientific notion of race" (Gannett 2001, 481). Feminists in academia, tend to include the race variable in their research primarily because of original research methods informed by sociological methods. However, they have been criticized by non-white women who "insist that they speak for themselves rather than conform to representation by white feminists" who continue to believe that non-white women "need to be liberated from racial discrimination and oppression before they can address liberation on the grounds of gender," which is the primary equalizer/commonality between females (Code 2000, 417-418). Winston A. Van Horne, Professor of Africology, wrote that race "is a social phenomenon transmuted by culture into a biological one" (Gannett 2001, 482). Jonathan Marks, biological anthropologists, cautions that "the criterion of empiricism dictates that scientific work must be grounded in realities" (Gannett 2001, 482).

Race may not be a biological reality but it is a socially constructed reality routinely employed by the social sciences. "Our categories of race are our choice rather than nature's…we divide ourselves by race as part of our…long standing interest in comparing the worth of different kinds of people" (Root 2000, 630). We employ race in our social research to investigate the effects of dividing ourselves based on historical speculations about human

origins and biological differences between human populations" which were utilized as the foundation of our economic system (Root 2000, 630). In the U.S. today and in social sciences in particular race is a norm used for comparative purposes to sort people according to what we should be.

The social sciences typically use the four racial classifications contained in Directive 15 of the Office of Management and Budget, a U.S. government agency. These categories are American Indian or Alaskan Native, Asian or Pacific Islander, Black, and White. Although these categories are not defined, social scientists typically use the statistics provided from these categories and employ these categories in their research conclusions. These "four categories do not match the way many Americans think about race" (Root 2000, 637). As a social scientist, I am concerned about this discrepancy and do not want to contribute to the misleading conclusions or stereotyping that would be perpetuated by classifying my human subjects by race. Additionally, as race is historically a method of division, it serves no purpose in my research which is designed to unify the population being studied in an effort to listen to and strengthen voices that are rarely heard by analyzing data collected from female human persons. "There is no more powerful position than that of being 'just human.' The claim to power is the claim to speak for the commonality of humanity" (Holmes 2002, 101). Foucault suggests that the "struggle is…to drain power from those systems that exploit the human community" (i.e. racism) (Holmes 2002, 119). This female research attempts to drain the power from the system of race categorization and empower females by focusing on them as individual persons.

Appendix D

ETHICAL GUIDELINES FOR GOOD RESEARCH PRACTICE

(Adopted by the American Sociological Association)

These guidelines "follow the educational model for professional codes, aiming to alert researchers to issues that raise ethical concerns or to potential problems and conflicts of interests that might arise in the research process. They are intended to provide a practical framework...to make informed decisions about their own behaviour and involvement, and to help them communicate their professional positions more clearly to the other parties involved in or affected by their research activities.

1. Relations With and Responsibilities Towards Research Participants

The close and often lengthy association of anthropologists with the people among whom they carry out research entails personal and moral relationships, trust and reciprocity between the researcher and research participants; it also entails a recognition of power differentials between them.

(1) Protecting research participants and honouring trust: Anthropologists should endeavour to protect the physical, social and psychological well-being of those whom they study and to respect their rights, interests, sensitivities and privacy:

(a) Most anthropologists would maintain that their paramount obligation is to their research participants and that when there is conflict, the interests and rights of those studied should come first;

(b) Under some research conditions, particularly those involving contract research, it may not be possible to fully guarantee research participants' interests. In such cases anthropologists

would be well-advised to consider in advance whether they should pursue that particular piece of research.

(2) Anticipating harms: Anthropologists should be sensitive to the possible consequences of their work and should endeavour to guard against predictably harmful effects. Consent from subjects does not absolve anthropologists from their obligation to protect research participants as far as possible against the potentially harmful effects of research:

(a) The researcher should try to minimise disturbances both to subjects themselves and to the subjects' relationships with their environment. Even though research participants may be immediately protected by the device of anonymity, the researcher should try to anticipate the long-term effects on individuals or groups as a result of the research;

(b) Anthropologists may sometimes be better placed than (at the least, some of) their informants to anticipate the possible repercussions of their research both for the immediate participants and for other members of the research population or the wider society. In certain political contexts, some groups, for example, religious or ethnic minorities, may be particularly vulnerable and it may be necessary to withhold data from publication or even to refrain from studying them at all.

(3) Avoiding undue intrusion: Anthropologists should be aware of the intrusive potential of some of their enquiries and methods:

(a) Like other social researchers, they have no special entitlement to study all phenomena; and the advancement of knowledge and the pursuit of information are not in themselves sufficient justifications for overriding the values and ignoring the interests of those studied;

(b) They should be aware that for research participants becoming the subject of anthropological description and interpretations can be a welcome experience, but it can also

be a disturbing one. In many of the social scientific enquiries that have caused controversy this has not arisen because participants have suffered directly or indirectly any actual harm. Rather, the concern has resulted from participants' feelings of having suffered an intrusion into private and personal domains, or of having been wronged, (for example, by having been caused to acquire self-knowledge which they did not seek or want).

(4) Negotiating informed consent: Following the precedent set by the Nuremberg Trials and the constitutional laws of many countries, inquiries involving human subjects should be based on the freely given informed consent of subjects. The principle of informed consent expresses the belief in the need for truthful and respectful exchanges between social researchers and the people whom they study.

(a) Negotiating consent entails communicating information likely to be material to a person's willingness to participate, such as: - the purpose(s) of the study, and the anticipated consequences of the research; the identity of funders and sponsors; the anticipated uses of the data; possible benefits of the study and possible harm or discomfort that might affect participants; issues relating to data storage and security; and the degree of anonymity and confidentiality which may be afforded to informants and subjects.

(b) Conditions which constitute an absence of consent: consent made after the research is completed is not meaningful consent at all. Further, the persons studied must have the legal capacity to give consent. Where subjects are legally compelled (e.g., by their employer or government) to participate in a piece of research, consent cannot be said to have been meaningfully given by subjects, and anthropologists are advised not to pursue that piece of work.

(c) Consent in research is a process, not a one-off event, and may require renegotiation over time; it is an issue to which the anthropologist should return periodically.

(d) When technical data-gathering devices such as audio/visual-recorders and photographic records are being used those studied should be made aware of the capacities of such devices and be free to reject their use.

(e) When information is being collected from proxies, care should be taken not to infringe the 'private space' of the subject or the relationship between subject and proxy; and if there are indications that the person concerned would object to certain information being disclosed, such information should not be sought by proxy;

(f) The long period over which anthropologists make use of their data and the possibility that unforeseen uses or theoretical interests may arise in the future may need to be conveyed to participants, as should any likelihood that the data may be shared (in some form) with other colleagues or be made available to sponsors, funders or other interested parties, or deposited in archives.

(5) Rights to confidentiality and anonymity: informants and other research participants should have the right to remain anonymous and to have their rights to privacy and confidentiality respected. However, privacy and confidentiality present anthropologists with particularly difficult problems given the cultural and legal variations between societies and the various ways in which the real interests or research role of the ethnographer may not fully be realised by some or all of participants or may even become 'invisible' over time:

(a) Care should be taken not to infringe uninvited upon the 'private space' (as locally defined) of an individual or group;

(b) As far as is possible researchers should anticipate potential threats to confidentiality and anonymity. They should consider whether it is necessary to even a matter of propriety to record certain information at all; should take appropriate measures relating to the storage and security of records during and after fieldwork; and should use where appropriate such means as the removal of identifiers, the use of pseudonyms and other technical solutions to the problems of privacy in field records and in oral and written forms of data dissemination (whether or not this is enjoined by law or administrative regulation);

(c) Researchers should endeavour to anticipate problems likely to compromise anonymity; but they should make clear to participants that it may not be possible in field notes and other records or publications totally to conceal identities, and that the anonymity afforded or promised to individuals, families or other groups may also be unintentionally compromised. A particular configuration of attributes can frequently identify an individual beyond reasonable doubt; and it is particularly difficult to disguise, say, office-holders, organizations, public agencies, ethnic groups, religious denominations or other collectivities without so distorting the data as to compromise scholarly accuracy and integrity;

(d) If guarantees of privacy and confidentiality are made, they must be honoured unless they are clear and over-riding ethical reasons not to do so. Confidential information must be treated as such by the anthropologist even when it enjoys no legal protection or privilege, and other people who have access to the data should be made aware of their obligations likewise; but participants should be made aware that it is rarely, if at all, legally possible to ensure total confidentiality or to protect the privacy of records;

(e) Anthropologists should similarly respect the measures taken by other researchers to maintain the anonymity of their research field and participants.

(6) Fair return for assistance: There should be no economic exploitation of individual informants, translators and research participants; fair return should be made for their help and services.

(7) Participants' intellectual property rights: It should be recognised that research participants have contractual and/or legal, interests and rights in data, recordings and publications, although rights will vary according to agreements and legal jurisdiction.

(a) It is the obligation of the interviewer to inform the interviewee of their rights under any copyright or data protection laws of the country where research takes place, and the interviewer must indicate beforehand any uses to which the interview is likely to be put (e.g., research, educational use, publication, broadcasting etc).

(b) Under the UK Copyright Act (1988), researchers making audio or video recordings must obtain 'copyright clearance' from interviewees if recordings are to be publicly broadcast or deposited in public archives. Any restrictions on use (e.g., time period) or other conditions (e.g., preservation of anonymity) which the interviewee requires should be recorded in writing. This is best done at the time of the interview, using a standard form. Retrospective clearance is often time-consuming or impossible where the interviewee is deceased or has moved away.

(c) Interviewers should clarify before interviewing the extent to which subjects are allowed to see transcripts of interviews and fieldnotes and to alter the content, withdraw statements, to provide additional information or to add glosses on interpretations.

(d) Clarification must also be given to subjects regarding the degree to which they will be consulted prior to publication.

(8) Participants' involvement in research: As far as is possible anthropologists should try and involve the people being studied in the planning and execution of research projects, and they should recognise that their obligations to the participants or the host community may not end (indeed should not end, many would argue) with the completion of their fieldwork or research project.

II. Relations With and Responsibilities Towards Sponsors, Funders and Employers

Anthropologists should attempt to ensure that sponsors, funders and employers appreciate the obligations that they have not only to them, but also to research participants, and to professional colleagues.

(1) Clarifying roles, rights and obligations: Anthropologists should clarify in advance the respective roles, rights and obligations of sponsor, funder, employer and researcher:

(a) They should be careful not to promise or imply acceptance of conditions which would be contrary to professional ethics or competing commitments. Where conflicts seem likely, they should refer sponsors or other interested parties to the relevant portions of the professional guidelines;

(b) Anthropologists who work in non-academic settings should be particularly aware of likely constraints on research and publication and of the potentiality for conflict between the aims of the employer, funder or sponsor and the interests of the people studied;

(c) Where some or all of the research participants are also acting as sponsors and/or funders of the research the potential for conflict between their different roles and interests should be made clear to them.

(2) Obligations to sponsors, funders and employers: Anthropologists should recognise their general and specific obligations to sponsors, funders and employers whether these are

contractually defined or are only the subject of informal, and often unwritten, agreements. In particular:

(a) They should be honest about their qualifications and expertise, the limitations, advantages and disadvantages of their methods and data, and they should acknowledge the necessity for discretion with confidential information provided by sponsors and employers;

(b) They should not conceal personal or other factors which might affect the satisfactory conduct or completion of the proposed research project or contract.

(3) Negotiating 'research space': Anthropologists should be careful to clarify, preferably in advance of signing contracts or starting their research, matters relating to their professional domain and to control over the research project and its products:

(a) They are entitled to full disclosure of the sources of funds, personnel, aims of the institution, the purpose(s) of the research project and the disposition of research results;

(b) They are entitled to expect from a sponsor, funder or employer a respect for their professional expertise and for the integrity of the data, whether or not these obligations are incorporated in formal contracts. Even when contractual obligations may necessitate the guarding of privileged information, the methods and procedures that have been utilised to produce the published data should not be kept confidential;

(c) They should pay particular attention to matters such as: - their ability to protect the rights and interests of research participants; their ability to make all ethical decisions in their research; and their (and other parties') rights in data collected, in publications, copyright and royalties.

(4) Relations with gatekeepers: Where access to subjects is controlled by a national or local 'gatekeeper', researchers should not devolve their responsibilities onto the gatekeeper. Whilst

respecting gatekeepers' legitimate interests, researchers should adhere to the principle of obtaining informed consent directly from subjects once access has been gained. They should be wary of inadvertently disturbing the relationship between subjects and gatekeepers since that will continue long after the researcher has left the field.

III. Relations With, and Responsibilities Towards, Colleagues and the Discipline

Anthropologists derive their status and certain privileges of access to research participants and to data not only by virtue of their personal standing but also by virtue of their professional citizenship. In acknowledging membership of a wider anthropological community anthropologists owe various obligations to that community and can expect consideration from it.

(1) Individual responsibility: Anthropologists bear responsibility or the good reputation of the discipline and its practitioners. In considering their methods, procedures, content and reporting of their enquiries, behaviour in the field and relations with research participants and field assistants they should therefore try to ensure that their activities will not jeopardize future research.

(2) Conflicts of interest and consideration for colleagues: That there may be conflicts of interest (professional and political) between the anthropologists, particularly between visiting the local researchers and especially when cross-national research is involved, should be recognised:

(a) Consideration for and consultation with anthropologists who have worked or are working in the proposed research setting is advisable and is also a professional courtesy. In particular the vulnerability of long-term research projects to intrusion should be recognised;

(b) In cross-national research, consideration should be given to the interests of local scholars and researchers, to the problems that may result from matters such as the disparities in resources available to visiting researcher, and to problems of equity in collaboration. As far as is possible and practicable, visiting anthropologists should try and involve local anthropologists and scholars in their research activities but should be alert to the potential for harm that such collaboration might entail in some contexts.

(3) Sharing research materials: Anthropologists should give consideration to ways in which research data and findings can be shared with colleagues and with research participants:

(a) Research findings, publications and, where feasible, data should be made available in the country where the research took place. If necessary, it should be translated into the national or local language. Researchers should be alert, though, to the harm to research participants, collaborators and local colleagues that might arise from total or even partial disclosure of raw or processed data or from revelations of their involvement in the research project;

(b) Where the sharing with colleagues of raw, or even processed, data or their (voluntary or obligatory) deposition in data archives or libraries is envisaged, care should be taken not to breach privacy and guarantees of confidentiality and anonymity, and appropriate safeguards should be devised.

(4) Collaborative and team research: In some cases anthropologists will need to collaborate with researchers in other disciplines, as well as with research and field assistants, clerical staff, students etcetera. In such cases they should make clear their own ethical and professional obligations and similarly take account of the ethical principles of their collaborators. Care should be taken to clarify roles, rights and obligations of team members in

relation to matters such as the division of labour, responsibilities, access to and rights in data and fieldnotes, publication, co-authorship, professional liability, etcetera.

(5) Responsibilities towards research students and field assistants: Academic supervisors and project directors should ensure that students and assistants are aware of the ethical guidelines and should discuss with them potential (as well as actual) problems which may arise during fieldwork or writing-up.

IV. Relations With Own and Host Governments

Anthropologists should be honest and candid in their relations with their own and host governments.

(1) Conditions of access: Researchers should seek assurance that they will not be required to compromise their professional and scholarly responsibilities as a condition of being granted research access.

(2) Cross-national research: Research conducted outside one's own country raises special ethical and political issues, relating to personal and national disparities in wealth, power, the legal status of the researcher, political interest and national political systems:

(a) Anthropologists should bear in mind the differences between the civil and legal, and often the financial, position of national and foreign researchers and scholars;

(b) They should be aware that irresponsible actions by a researcher or research team may jeopardise access to a research setting or even to a whole country for other researchers, both anthropologists and non-anthropologists.

(3) Open research: Anthropologists owe a responsibility to their colleagues around the world and to the discipline as a whole not to use their anthropological role as a cover for clandestine research or activities.

(4) Legal and administrative constraints: Anthropologists should note that there may be a number of national laws or administrative regulations which may affect the conduct of their research, matters pertaining to data dissemination and storage, publication, rights of research subjects, of sponsors and employers, etcetera. They should also remember that, save in a very few exceptional circumstances, social research data are not privileged under law and may be subject to legal subpoena. Such laws vary by jurisdiction. Some which may have consequences for research and publication in the U.K. are, for example, the Data Protection Act, law of confidence, Race Relations Act, defamation laws, copyright law, law of contract, and the Official Secrets Act; in the U.S.A. particularly important are the federal regulations governing human subjects' research, the Privacy Act, the Freedom of Information Act and the Copyright Act.

V. Responsibilities to the Wider Society

Anthropologists also have responsibilities towards other members of the public and wider society. They depend upon the confidence of the public and they should in their work attempt to promote and preserve such confidence without exaggerating the accuracy or explanatory power of their findings.

(1) Widening the scope of social research: Anthropologists should use the possibilities open to them to extend the scope of social inquiry, and to communicate their findings, for the benefit of the widest possible community. Anthropologists are most likely to avoid restrictions being placed on their work when they are able to stipulate in advance the issues over which they should maintain control; the greatest problems seem to emerge when such issues remain unresolved until the data are collected or the findings emerge.

(2) Considering conflicting interests: Social inquiry is predicated on the belief that greater access to well-founded information will serve rather than threaten the interests of society:

(a) Nonetheless, in planning all phases of an inquiry, from design to presentation of findings, anthropologists should also consider the likely consequences for the wider society, groups within it, and possible future research, as well as for members of the research population not directly involved in the study and the immediate research participants;

(b) That information can be misconstrued or misused is not in itself a convincing argument against its collection and dissemination. All information is subject to misuse; and no information is devoid of possible harm to one interest or another. Individuals may be harmed by their participation in social inquiries, or group interests may be harmed by certain findings. Researchers are usually not in a position to prevent action based on their findings; but they should, however, attempt to pre-empt likely misinterpretations and to counteract them when they occur.

(3) Maintaining professional and scholarly integrity: Research can never be entirely objective - the selection of topics may reflect a bias in favour of certain cultural or personal values; the employment base of the researcher, the source of funding a various other factors may impose certain priorities, obligations and prohibitions - but anthropologists should strive for objectivity and be open about known barriers to its achievement:

(a) Anthropologists should not engage or collude in selecting methods designed to produce misleading results, or in misrepresenting findings by commission or omission;

(b) When it is likely that research findings will bear upon public policy and opinion anthropologists should be careful to state the significant limitations on their findings and interpretations."

Appendix E

CONFIDENTIALITY AGREEMENT

Research Team Interpreters participating in research conducted by Icydor Mohabier d/b/a icydor[tm] are under obligation to observe the principle of confidentiality at all times.

Observing the principle of confidentiality means keeping information given by or about an individual in the course of a professional relationship secure and secret from others. This confidentiality is seen as central to the maintenance of trust between the professional researcher, the research team, and the research participant.

All information disclosed during the course of the interpreting session must be treated as confidential by the Research Team Interpreter and must not be passed to or discussed with any other person without explicit written consent from Icydor Mohabier d/b/a icydor[tm].

The confidential nature of all information related to icydor[tm] research continues after the research team relationship with icydor[tm].

Interpreter (Print Name): _____

a/k/a or **d/b/a** if applicable (Print Name): _____

Interpreter (Signature): _____

Date: _____

Appendix F
Translated consent form

用老龄妇女自己的语言来建立所渴望的生活方式
美国佐治亚州亚特兰大佐治亚州大学妇女研究协会
同 意 书

你被邀请加入一项妇女生活方式的调查研究。这项研究目的是进一步促进对妇女发展的了解。此项调查将通过非正式的，具指导性的访问来进行评估老龄妇女的生活方式。若加入访问，你将会被问及关于你目前的生活方式以及可供选择的生活方式。访问将会在调查员 Icydor Mohabier 的指引下进行，大约一小时完成。可在你方便的时间内与你所择地点接受访谈。在访问非英语参与者时，翻译服务将由调查方提供，被访者无需承担任何费用。你会在访问前接受一份同意书，并在完成整个访问过程后获得当场支付与 US$10.00(拾美元)等值以作回报。**若未完成访问，支付无法生效。**

此访问不含任何风险。这项调查虽然不会让你直接受益，但将会加深我们对老龄妇女的生活方式以及可供她们选择的生活方式的了解。若在访谈中任何引起你对此项调查研究关注的问题，调查员将会把你所关注的问题交付研究协会的指导教授，他们将会对你的关注提供适当专业的指引, 解决你的问题。

结果将作为文学硕士学位论文的一部份，被总结并记录到论文中。你所提供的一切信息将在法律允许的范围内保密。你在访问过程中的回答将被录音，录音作为论文的一部份而保存。与大学有关的合作成员有权使用此调查报告。不管怎样，如访问录音带、抄本，包括任何你个人身份的信息不会被出版在论文中。此外，若调查报告经由杂志文章、章题段落或介绍的形式发布，你的个人信息也将不会出现在这些出版物中。每次访问完成后，时间与日期会被标记在每次访问的录音带外。调查员将为每次访问储存一份录音带，并保留录音带的拷贝。所有录音访问将在论文出版后由调查员保留至少两年，并由被工业认可的卡式录音带所有权者保存。除了调查员以及大学团体的成员外，未经被访问者的书面同意，在任何时间录音访问原稿与副本都不允许被他人出版或被听。未经得你的书面同意，你的访问录音回答也将不会在任何时间向大众传媒透露。

如果你**想**获悉更多关于此项目之信息, 你可联系**妇女研究协会（404-651-2524）**的 Layli Phillips 教授和 Icydor Mohabier 研究生（此项目之调查员). **美国佐治亚州亚特兰大的佐治亚州大学研究办公室（404-651-4350）**也可为你在人权问题上提供广泛的咨讯。。

你可以拒绝参与，或在访问中的任何时间结束谈话。你并不会因拒绝回答访问指南中的任何问题而被损害或损失你所享有的权益。只是，若你决定在访问过程中提前终止，你将不会得到与 US$10.00（拾美元）等值的支付。

_____	_____	_____
打印名	签名	出生日期

Appendix G
Translated Interview Guide

老龄妇女的生活方式

访问指导

1．请问你的名字和你的出生日期？

2．*我想倾听一些关于你的生活方式的事情。 生活方式是被定义为一种生活或居住方式，反映了个人或一个团体的态度与价值观：包括工作、家庭、朋友、亲属关系、娱乐消遣、金钱、自我发展、未来计划，精神寄托以及价值观。*

3．可否谈一些关于你目前的生活方式？

4．你目前的生活方式有哪些方面你想改变的？

如果有， 在哪方面？为什么？

5．是否满意你的生活方式？不满意； 满意； 非常满意

6．可否谈谈你的家庭？

7．你的家庭对你的生活方式有哪些方面的影响？

8．你的朋友对你的生活方式有哪些方面的影响？

9．你的孩子对你的生活方式有哪些方面的影响？

10．是否有任何人对你的生活方式有影响呢？ 如果有， 哪一位？

11．你所接受的教育对你的生活方式有哪些影响呢？

12．有哪些事情已影响了你的生活方式？如果有， 是哪些？

13．以下年龄阶段的生活方式是否有所不同： 如果是， 有哪些方面的不同呢？

Appendix H-1

ICYDOR ALDALE MOHABIER

Icydor Aldale Mohabier is an American citizen born in the Cayman Islands, British West Indies. She grew up and received her primary, secondary, and tertiary education in New York and continued her tertiary education by attending college and graduate school in Atlanta. After receiving a Bachelor of Arts degree in Political Science: International Affairs, she established a legal services business in southern California, which provided legal and research services to lawyers, community organizations, and Asian doctoral students. During graduate school, she worked as a Researcher for Georgia State University's College of Law and its J. Mack Robinson College of Business while extensively studying Business, Health Administration, Political Science, and Public Health in order to complement her Mediation Certification and Master certifications in Paralegal Studies, Gerontology and Wellness as well as her Master degree in Women's Studies.

After graduate school, she began an international professional career while completing her Women's Studies thesis. Her international career includes serving as a diplomatic intern in Switzerland, teaching English at two private, foreign language academies in South Korea and at two universities in China as well as serving as a Training Assistant for the Center for Teaching and Learning in China at Peking University. Prior to receiving college and graduate educations, Icydor worked as an Assistant to Executives in the management consulting, banking, and global manufacturing industries: 10 years with Booz Allen's New York and Atlanta offices, 2 years with Suntrust Banks' legal department, and 1 year with the Chairman of Peter Kiewit and Sons' Continental Can Company holding.

Icydor has spent the past two years teaching at universities in China while preparing for her PhD studies in Sinology. In the summers of 2004 and 2005 she assisted in the training of new Foreign Experts at Peking/Beijing University for Shenzhen China's Department of Education and agreed to extend this function to Zhuhai during the summer of 2006. In 2004, she was a Foreign Expert Teacher at Shenzhen TV University where her teaching focused on empowering non-traditional, primarily female students who endeavored to improve their economic condition and their education. From August 2005 to March 2006 she was the On-site Coordinator for foreign experts at Beijing Normal University's Zhuhai campus as well as a Foreign Expert Teacher in the university's International Finance College. At the International Finance College she prepares traditional students to study at universities primarily in the USA, England, Canada, and Australia. In addition, beginning in the Spring of 2006, she designed and taught a variety of Business Communication courses to sophomores, juniors, and seniors in all 26 colleges of Beijing Normal University, Zhuhai.

Icydor intends to focus her doctoral studies on building and maintaining peaceful, productive and mutually beneficial relationships between Chinese and non-Chinese individuals around the world in addition to extensively studying Mandarin/Putonghua and Chinese culture.

Appendix H-2

DAISY, WENHUAN HUANG

Daisy, Wenhuan Huang was born in south China's Guangdong province. She led a happy and comfortable life with her parents and one elder brother in the town of Xinhui, which has a 300-year history. She grew up and finished her primary, secondary, and high school education in Guangdong. In 1991, her father died in a tragic accident that caused a great change in Daisy's life. After her mother received the news about the death of her husband, she suffered a mental breakdown and spent many months in the hospital. Immediately after the death of her father, Daisy dropped out of college and began to look after her mother. In order to provide quality medical care and a high quality of life for her mother, she began working in Xinhui for Avon Cosmetics as a Product Consultant and Trainer.

In 1994, after three years of hard work, Daisy began working for an international cosmetic company in Hong Kong, which had offices in Guangzhou and Shenzhen. At this company she was an Operation's Manager for five years. During her cosmetic career, she attended and completed advanced courses in International Skin Care and Beauty Therapy at Hoffmann International Aestheticiennes, Chiuyin Beauty & Health College, Hong Kong Modern Beauty Technical Training Center and General Beauty College as well as additional continuing career development courses. Daisy also has strong experience in the retail industry as a result of working as an Operations Manager of a beauty salon in Shenzhen for four years. In addition to being responsible for the management of daily operations and administration, her major responsibilities included training the beauty consultants of the Image Counters which were located in city-wide Duty-free Shops and Friendship Department Stores. She

transformed the nature of her job to a Marketing function after the agency was retaken by its Principle in France. Daisy's industry achievements also include the successful negotiation and completion of a contract with Korean officials for premium sports' items for the 2002 FIFA World Cup (Korea vs. Japan); securing a contract with P&A Korea Ltd. for DOVE; securing Wella promotion premium orders for Japan and Korea markets; and providing product support to overseas clients which included North American, European and Korean markets. Her translation achievements include providing services to companies engaging in international trade, wineries, cosmetics, training institutions, technology, safety, auditing and most recently an American university: Georgia State University's Women's Studies Institute.

In 2005, after working as a Project Manager for Zhuhai Safety Helmets, Daisy resigned in order to marry Brian Raue. Brian and Daisy currently reside in Australia where he is a China Market consultant and interpreter for industrial and trading companies. They plan to start their own high-end products, export company, which will serve China and Australian markets.

Appendix I

DEFINITIONS

Aging Phenomenon: Quickly increasing percentage of senior over a relatively short period of time compared to previous trends in the same time segments.

Choice: Power, right or liberty to make a selection

Demographic Shift: Accelerating numbers of older persons

Female: personal identification of self in terms of behaviors, attitudes, interests, and preferences associated with American society's concept of non-male humans

Female-Friendly Philosophies: Logical reasoning and ethics based on respect for all, sharing, and female security

Healthy Agers: Persons free of performance limitations.

Inclusive: Including much or everything; the majority

Life Course: A sequence of stages people move through, and roles that they play, as they age

Lifestyle: A way of life or style of living that reflects the attitudes and values of a person or group; including work, family, friends, intimate relationships, recreation, self-development, money, future plans spiritual connections, and values.

Person: A unique human being.

Quality of Life: The degree to which persons perceive themselves able to function physically, emotionally and socially.

Responses: Identification of elder needs (individual or group), matching those needs with appropriate resources and identifying appropriate payment mechanisms, and following up to determine the adequacy of the entire coordinated effort.

Senior: person 55 years of age and older

Socialization: Adoption of behavior patterns of the dominant culture or gender

Women: Emotionally mature, financially independent, socially responsible females