

CULTURAL CONSONANCE IN NARRATIVE:
AN EXAMPLE IN THE TRANSITION
TO RETIREMENT

by

RANDY J. ARNOLD

WILLIAM DRESSLER, COMMITTEE CHAIR
KEITH JACOBI
SONYA PRITZKER
CATHERINE ROACH

A THESIS

Submitted in partial fulfillment of the requirements
for the degree of Master of arts in the Department of Anthropology
in the Graduate School of
The University of Alabama

TUSCALOOSA, ALABAMA

2020

Copyright Randy J. Arnold 2020
ALL RIGHTS RESERVED

ABSTRACT

Retirement is a liminal period that has been shown to have positive or negative effects on subjective well-being. In this study, a cultural model of retirement was identified among the general population in Tuscaloosa, Alabama. Participant self-narratives and autobiographical memories were compared to the cultural model, resulting in a cultural consonance in narrative (CCIN) score. The CCIN locates the participant within cultural space and determines how the use of cultural models within memory construction and self-narrative affect an individual's subjective well-being. This study demonstrates that memory formation is culturally constructed and highly influenced by cultural consonance. I suggest that the way in which one utilizes the cultural model in day to day life has an impact on liminality and the construction of Self.

LIST OF ABBREVIATIONS AND SYMBOLS

OLLI – Osher Lifelong Learning Institute

Ph.D – Doctor of Philosophy

n - Sample Size

SD – Standard Deviation

SPSS – Statistical Package for the Social Sciences

CCIN – Cultural Consonance in Narrative

MDS – Multidimensional Scaling

SOC – Sense of Coherence

SMS – Self-Memory System

ACKNOWLEDGMENTS

I would like to express a deep gratitude to my thesis adviser, Dr. Bill Dressler, whose experience, patience, encouragement, and enthusiasm made the project a joyful and rewarding experience. I'm truly sad to see this project end. What are we going to tackle next, Bill?

I would also like to thank my committee members, Dr. Keith Jacobi, Dr. Sonya Pritzker, and Dr. Catherine Roach. Your comments and support were invaluable to the completion of this project. I would like to especially thank Dr. Roach for continually encouraging me to explore my interests. I would like to thank Dr. Marysia Gailbraith, for encouraging me to "follow my bliss". I very much appreciate your compass in navigating this journey.

I would especially like to thank Dr. William Doty, my friend and mentor, who I miss greatly. He encouraged me to pursue any question with depth and earnestness in order to "see where it takes you." I thought of his advice often as this thesis slowly took shape. Not all paths I traveled for this project were fruitful, but all the paths that I traveled for this project were meaningful.

I would like to thank the University of Alabama's New College, and it's director, Dr. Natalie Adams, who provided a hearth and home for my ideas. Sister Corita Kent once wrote "find a place you trust and then try trusting it for a while." I'm thankful to have found such a place.

I would like to thank the Department of Anthropology and Graduate School at the University of Alabama for their kind and generous support.

Most importantly, I would like to thank my family, Amy, Michelle, Sera, Joe, Helen, Nancy, and Captain Hastings, for their love and support during this small epic. I deeply appreciate you all.

CONTENTS

ABSTRACT.....	ii
LIST OF ABBREVIATIONS AND SYMBOLS.....	iii
ACKNOWLEDGMENTS.....	iv
LIST OF TABLES.....	x
LIST OF FIGURES.....	xi
CHAPTER 1: INTRODUCTION.....	1
1.1. Outline of Thesis.....	5
CHAPTER 2: THEORY.....	7
2.1. Cultural Models.....	7
2.2. Schema Theory.....	8
2.3. Consonance Theory.....	9
CHAPTER 3: MEMORY, NARRATIVE, AND STATUS PASSAGE.....	13
3.1. Introduction.....	13
3.2. Memory.....	13
3.3. Episodic Memory.....	14
3.4. Narrative construction and Memory.....	14
3.5. Liminality and Status Passage.....	15
3.6. The Self and Narrative.....	18
3.7. Narratives.....	19

3.8. Past, Present, Future / Co-authored.....	20
3.9. Conclusion.....	22
CHAPTER 4: PHASE I.....	23
4.1. Phase I Methods.....	23
4.2. The Elicitation of the Cultural Model.....	23
4.3. Phase I Results.....	25
4.4. Conclusion.....	33
CHAPTER 5. PHASE II.....	35
5.1. Methods.....	35
5.2. Descriptive Statistics.....	36
5.3. Cultural Consonance in Narrative.....	40
5.4. Results.....	41
5.4.1. Multidimensional Scaling.....	41
5.4.2. Correlation Matrix.....	42
5.4.3. Partial Correlation Analysis.....	43
5.5. Conclusion.....	45
CHAPTER 6: CASE STUDIES.....	47
6.1. Introduction.....	47
6.2. Participant 7.....	48
6.3. Participant 17.....	54

6.3.1. Examples of the Cultural Model in Language.....	55
6.4. Participant 14.....	59
6.4.1. Examples of the Cultural Model in Language.....	61
6.5. Conclusion.....	65
CHAPTER 7: DISCUSSION.....	67
7.1. Introduction.....	67
7.2. Self-Memory System.....	68
7.3. Autobiographical Knowledge Base.....	70
7.4. Conceptual Self.....	70
7.5. Possible Selves.....	71
7.6. Modifications to the Self-Memory System Model.....	71
7.7. Liminal Phase.....	73
7.8. Hypocognition and Consonance.....	78
7.9. Conceptual Self.....	79
7.10. Conclusion.....	80
7.11. Value and Limitations of study.....	80
REFERENCES.....	82
APPENDIX.....	89
9.1. Appendix A: Consent Form, Phase I.....	89
9.2. Appendix B: Consent Form, Phase II.....	91
9.3. Appendix C: Scale, Phase I and II.....	93

9.4. Appendix D: Stress Scale.....	96
9.5. Appendix E: Sense of Coherence.....	98
9.6. Appendix F: IRB Letters of Approval.....	103

LIST OF TABLES

Table 1: Repeated Salient Terms.....	26
Table 2: Salient Themes Organized by Sub-Categories.....	27
Table 3: Propositional Statements related to Retirement.....	32
Table 4: Phase II Demographic Data: Age.....	37
Table 5: Phase II Demographic Data: Gender, Ethnicity, Education, Income.....	38

LIST OF FIGURES

Figure 1: Multidimensional Scaling Plot.....	42
Figure 2: Correlation of CCIN and Stress.....	44
Figure 3: Correlation between CCIN and Sense of Coherence.....	45
Figure 4: Choice of Case Study Participants based on Low, Medium, and High Sense of Coherence and CCIN Scores.....	48
Figure 5: Self-Memory System.....	68
Figure 6: Modifications to the Self-Memory System.....	75
Figure 7: Diagram of the Liminal Phase, Inspired by Dr. Robert Moore.....	76
Figure 8: Diagram of the Liminal Phase of Retirement in Tuscaloosa, Alabama.....	77

CHAPTER 1: INTRODUCTION

For many, retirement is a significant status passage. Retirement is often conceptualized as a temporal dimension wherein one encounters different aspects of the social structure. As such, one gains or loses privilege, influence, and power (Glaser and Strauss, 2010). Retirement is a dynamic process which involves physical, cognitive, social, emotional, and economic resources (Ryan, et al., 2017), and the loss or gain of influence may impact identity, sense of self, and behavior (Glaser and Strauss, 2010). Evidence indicates that both positive and negative physical and emotional changes may be experienced during a liminal period.

Retirement is often associated with the loss of identity, the loss of meaningful activities, the loss of structure, or the loss of social interaction. For many, retirement is associated with poor mental and physical health due to the decline of social networks within the career role (Vo, et al., 2014). Retirement may contribute to diminished savings and weakened physical health (Bogan and Fertig, 2017), particularly among those who retire due to work redundancy or family illness (Vo, et al., 2014). A 2006 study shows that retirees are more likely to have mental health problems than those in the workforce (Gill, et al., 2006), and a recent analysis of the Health and Retirement Study (HRS) data indicates that retirement leads to a 6% to 9% decline in mental health compared to the sample mean (Vo, et al. 2014). It is important to note, however, that these studies do not delineate between retirees who choose to retire, and those who are forced to retire. Many individuals have impairments that prevent them from remaining in the workplace, while individuals who are higher functioning may invest more human capital, and thus retire at a later

age (Bonsang, Adam, and Perelman, 2010). It has been shown that the disuse of cognitive skills after retirement plays a significant role in subsequent cognitive decline (Bonsang, Adam, and Perelman, 2010). For some individuals, retirement also affects social roles and activity patterns, which may be a factor in cognitive decline as well (Bonsang, Adam, Perelman, 2010). A recent study found that individuals for whom the effects of loneliness were mitigated through employment were more likely to experience enhanced feelings of isolation and depression in retirement. Problems regarding health and well-being arise for retired individuals since social engagement requires self-directed efforts (Segal-Karpas, et al. 2016).

On the other hand, many individuals experience a positive impact on mental and physical health after retirement. For those individuals, retirement may be understood as an escape from an unfulfilling career, and as such, retirement offers less stress, fewer obligations, and fewer responsibilities (Bogaard and Henkens, 2018). For some, retirement is a time of enhanced mental and physical well-being, as retirees have greater freedom over their time and activity (Drentea, 2002; Eibich, 2015).

A recent study of note found that specific health outcomes after retirement depend on the individual's personal work experience prior to retirement. The study found that depressive symptoms are only marginally correlated with retirement, and that loneliness and retirement status are not significantly correlated (Bogard and Henkens, 2018). This suggests that the culture of the workplace, as well as an individual's cognitive representation of that workplace, combine to create conditions that foster successful or unsuccessful retirement. Therefore, retirement has not one, but many possible outcomes.

One of the more prominent post-retirement changes occurs in the daily routines within the social environment. Changes in routine allow many individuals to engage in interests and activities they were unable to do while involved in a career. Retirement may provide an opportunity to form social relationships outside of the workplace, which may enhance social activity due to the decreased importance of the work role. For those who felt lonely before retirement but were too engaged in work to seek relationships, retirement may be a way in which to interact culturally and create social connections, thus enhancing well-being (Segel-Karpas, Ayalon, Lachman, 2016).

This serves to illustrate that the transition from career to retirement often affects stress and depression levels, whether positively or negatively, in many individuals (Segel-Karpas, Ayalon, Lachman, 2016). Regardless of whether the impact of retirement has positive or negative outcomes, the liminality of retirement provides a means for personal transformation (Crawford, 1973).

All of this suggests that there exists a cultural dimension to retirement, in that the cultural model of retirement has an impact on the health and well-being of the individual. Methods utilized in cognitive anthropology may be used to locate the individual within cultural space. Cultural consonance theory, which is concerned with the location and orientation of the individual to the cultural model, may be employed in order to understand the relationship between culture and the individual, and how this affects liminal passages, such as retirement. This, in turn, suggests that the proximity of the individual to the cultural model affects health and well-being.

By culture, this thesis follows Goodenough's definition of "whatever it is one has to know or believe in order to operate in a manner acceptable to its members." It is advantageous for individuals who interact on a continual basis to be competent within the same prescribed standards (Goodenough, 1958). Retirement may be considered successful or unsuccessful depending on how one is culturally oriented, the degree to which one understands the cultural model, and the degree to which one is able to enact the cultural model. Cultural Consonance Theory states that "the degree to which individuals approximate, in their own beliefs and behaviors, the prototypes for belief and behavior encoded in shared cultural models," has an effect on mental and physical well-being (Dressler, 2012), therefore, the intersection of culture and the individual plays an important role in how participants in this study understand, use, are affected by, and can affect, the cultural model.

Studies of retirement, health and stress rarely factor in cultural models or an individual's cultural consonance, although it is through cultural consonance theory and narrative analysis that one may gain a holistic understanding of the psychological underpinnings of retirement. That is to say, one must understand the intersection of the individual's cultural consonance and sense of coherence, while also factoring in culture in the aggregate, in order to gain an understanding of liminal phases and mental health outcomes. Many studies consider the individual (Ryan, et al., 2017) *or* the aggregate (Bogaards and Henkens, 2018), but fail to examine the intersection of the two. While hypotheses of liminality involving individual personality studies are intriguing, they fail to show holistically how experience-based information is organized as cognitive, emotional, and evaluative schema (de Munck, 2000).

The goal of this thesis is to examine liminal phases in terms of both cognitive and cultural processes. Handwerker stated that “Cultural data should reflect the social (interactive) processes by which we construct our knowledge of each other and the way. . .social processes work” (Handwerker and Wozniak, p. 870, 1997), thus, a combination of linguistic and cognitive methods were employed. These methods will provide a framework for dialog among linguistic theory, cognitive anthropological theory, and cognitive psychology.

1.1. Outline of Thesis

Chapter two provides a theoretical framework. for this study. This study is rooted in cognitive theory, which states that culture is a shared system, stored in the minds of its members, and that individuals incorporate beliefs and behaviors from a shared system in the form of cultural models. The chapter discusses schema, which are foundational components that make up cultural models. Cultural consonance is concerned with the degree to which an individual has incorporated cultural beliefs and behaviors.

Chapter three continues the theoretical framework using concepts taken from cognitive psychology, sociology and anthropological linguistic theory. The chapter begins with an overview of the declarative and non-declarative memory system. This study centers around episodic memory, which is housed within the declarative memory system. Episodic memory is a storage for specific events in time which allow the recall of events. The chapter continues with a discussion of the relationship between narrative construction and memory, focusing especially on autobiographical memory. Liminality and Status Passage are discussed in both sociological and anthropological terms. An anthropological discussion of self and narrative follows.

Chapter four focuses on the elicitation of the cultural model. The chapter discusses the methods and results of phase I participant interviews. Chapter five focuses on the proximity of individuals to the cultural model of retirement, and how this may affect health and well-being. Chapter five also introduces the concept of Cultural Consonance in Narrative (CCIN), which is a rank-order score, derived from the participant's narrative, which indicates the proximity of the participant to the cultural model.

Chapter six examines three participant narratives in relation to the cultural model. The participants were chosen as examples of CCIN based on their CCIN score. Participant 7 had the lowest CCIN score, participant 17 had the median score, while participant 14 scored the highest CCIN. Detailed examples of the participant's relationship to the cultural model are exhibited in each case study.

Chapter seven is a discussion in which the results of the study are placed within the framework of cognitive psychology. First, there is a brief explanation of the self-memory system (SMS). Next, the self-memory system is modified through the incorporation of cognitive anthropological theory, based on the findings of this study. I argue that the addition of consonance theory, anthropological linguistics theory, and liminal theory, to the SMS creates a richer, more salient, model for self and memory. The concluding section addresses the value and limitations of this study.

CHAPTER 2: THEORY

2.1. Cultural Models

Individuals actively use and interpret shared systems of meaning (Gatewood, 2012), and cultural models are the way in which people learn, organize, and share knowledge within this system (D'Andrade 1991, Dressler, 2018). Cultural models are ways of thinking about the world and are often perceived by individuals in a society as obvious facts (D'Andrade, 1991). Each individual in a society carries a portion of the overall schema, thus multiple cultural models exist (Dressler, 2007). While cultural models are shared by the society, these models are not uniformly distributed, as an individual's representation of a cultural model will be determined by both the model and the individual's personal experience. An individual may interact successfully in a social setting within a domain even though distribution differences exist. Cultural models are found within the shared meanings of individual representations, and each individual holds a unique representation of the model (Dressler, 2018).

Cultural model theory allows for the exploration of meaning in everyday life (de Munck, 2000). Through the exploration of cultural models, one may understand how culturally meaningful concepts are defined and shared, as well as how this information influences behavior (Dressler, Balierio, Ernesto, 1997; Spradley, 1980). The exploration of cultural models allows the researcher to observe patterns in individual and group behavior.

Cultural models are meaning systems that perform specific functions, and include elements, which are schematic in nature. This includes semantic and functional relationships (Dressler, 2018). Through cultural domain analysis the researcher may observe and organize patterns into salient domains (Dressler, Balierio, Ernesto, 1997), which reflects how individuals think and organize the world around them. A cultural domain is a set of items that a group of people identify as belonging to that domain (Borgatti, 1998).

2.2 Schema Theory

Humans mentally construct the world around them, and this produces regularities in shared experience in the form of schema. Schema are frequent, well organized interpretations which are inferred from minimal cues (D'Andrade, 1992). They are individually created from daily experiences and are formulaic scripts consisting of culturally shared sequences of events (De Munck, 2000).

Schemas are compact enough to be held in working memory and are easily unpacked (Dressler, 2018). Because the number of objects that a person can hold in the mind is limited, schema add a great deal of complexity with little effort (D'Andrade, 1991). A cultural model is comprised of intersubjectively shared schema (D'Andrade, 1991) that are autonomous, and serve as a shorthand for complex ideas (Casson, 1983). Cultural models are complex pieces of encoded information, consisting of multiple schema and interrelated sets of elements that join together (D'Andrade, 2005), and may be processed in serial and in parallel (Dressler, 2018). Specific cultural models share a common schema (Shore, 1996), and this enables an individual to solve problems (D'Andrade, 2005).

Schema are hierarchically organized and incorporate motives for directing individual behavior toward higher level goals (de Munck, 2000). An individual's personal goals are contained within master level schema, which then provoke lower level schema. The motivational aspects of higher-level schema are due to the internalization of master level schema, or self-schema. The deeper a schema is internalized, the more the individual agrees with the schema. And thus, the greater the motivational force (de Munck, 2000).

Self-schema employs language in order to connect the self and society. Self-schema reconstruct the past in relation to the present (de Munck, 2000). Linguistic forms bring schema to consciousness and are expressed in "linguistic reflexes," or frameworks, which are achieved through linguistic and non-linguistic "cues," such as expression or eye contact (Casson, 1983).

Schema theory is important to narrative, in that schema organize related pieces of knowledge and process socially mediated experiences. Schema reconstruct memory, determine meaning, and create expectations for the future. Schema are not only mental images, but complex interpretations created from minimal cues (D'Andrade, 2005).

Some individuals internalize schema to a much greater degree than others, even within the same cultural model. To account for this variation, one may turn to Bourdieu's concept of habitus, which states that the individual is always constrained by the dispositions learned from experiences. An individual's embodied knowledge is loose, and this allows the individual to react flexibly. Both the connectionist concept of schema and habitus are considered flexible and are based on implicit recognition procedures that are not consciously known (D'Andrade, 2005).

2.3. Consonance Theory

Cultural consonance is the degree to which an individual adheres to behaviors within the culture (Dressler, 2013). Cultural Consonance may be used to examine how cultural knowledge is distributed and incorporated into individual behaviors (Dressler, 2015). The measure of cultural consonance captures the degree to which an individual has incorporated cultural beliefs or behaviors (Dressler 2013) and is calculated by comparing an individual's reported behavior to culturally defined behavior (Dressler, et al., 1999).

Knowledge does not solely rest within the individual, but is shared (Dressler, 2015). Culture stores information in both the minds and artifacts of its members, and may be considered information that is received, created, stored, transmitted, utilized, or lost (Roberts, 1964). For a cultural model to exist there must be agreement within the society regarding the structure of the model. Cultural consonance theory assumes that the locus of culture is both within the individual and the aggregate social group. Behaviors are culturally constituted realities that are a product of collective cultural information (D'Andrade, 1981), sufficiently organized as to diffuse as a unit (Romney, Weller, Batchelder, 1986). While cultural knowledge is shared, it is not uniformly shared. Variation in the understanding of cultural knowledge is common, and the degree to which individuals are able to approximate prototypes translate into the lives of the individuals themselves (Dressler, Balieiro, Santos, 2014). Shared cultural knowledge is distributed, and no single individual has complete cultural knowledge (Dressler, 2007).

Ethnographic fieldwork can not rely solely on information provided by the informant, but rather the probability that the statement is associated with a cultural model or not. A statement may be expressed as existing between one and zero, with one being associated with the cultural

model and zero not associated with the cultural model. The more informants there are who agree, the more likely it is to be a culturally significant response (Romney, Weller, Batchelder, 1986). Any evidence of sharing among participants suggests that they are drawing on a single cultural model of that domain (Dressler, Balieiro, Santos, 1997).

Individuals who, in their own beliefs and behaviors, do not match the cultural model, often suffer from a lack of coherence. This is characterized by a chronically stressful psychological state (Dressler, 2007). Sense of coherence refers to a generalized orientation in which one perceives the world to be comprehensible, manageable, and meaningful (Antonovsky, 1996), and is a primary component of cultural consonance. The strength of an individual's cultural consonance plays an important factor in health. When confronted with a stressor, an individual with a high cultural consonance will be motivated to cope, will feel that the challenge is readily understood, and will believe that he or she has resources available (Antonovsky, 1996, Dressler, 2018). An individual with low cultural consonance, on the other hand, will be oriented to believe that things will not work out according to expectation. As individuals who possess a low sense of coherence attempt prototypes in their own lives, they will face barriers which may result in chronic psychosocial stress that lead to adverse outcomes (Dressler, 2007).

Lifestyle enables individuals to project a particular social status, and by contrast, the lack of social confirmation can be detrimental to both physical and mental health (Dressler, 2007). Low cultural consonance has been linked to stress and arterial blood pressure, and studies have shown that individuals who have low cultural consonance in lifestyle and social support have the highest mean systolic blood pressure, while individuals with high cultural consonance within

these same measures have lower mean systolic blood pressure (Dressler, 2012). Most individuals aspire to achieve socially valued goals. Those who fail to achieve these goals are perceived by others as lower in status, and status confirmation is withheld, thereby low cultural consonance is reinforced (Dressler, et al. 2016). Those who do not live up to a certain level of socially valued goals are prone to higher blood pressure, depression, stress, body mass index, and other measures of stress (Dressler, 2013). This may be true even if an individual consciously rejects the shared cultural model, for that individual would still be subjected to the evaluation of others in social interaction (Dressler, 2007).

Humans create the world in which they inhabit in the form of cultural constructs. Constitutive rules are only made real if agreed upon by the society. Cultural constructs may be institutional or simply a shared expected behavior, and the reification of cultural constructs creates an unusual distribution of agency. Cultural constructs may constrain the individual to their social position, which may be felt, in both psychological and biological terms, differently depending on the amount of agency one has within the culture (Dressler, 2007).

CHAPTER 3: MEMORY, NARRATIVE, AND STATUS PASSAGE

3.1. Introduction

Personal narratives are an indication of how an individual organizes past experience. Organization, in this context, is not limited solely to space and time, but also what is included and subtracted from the narrative. It is through narrative that this thesis attempts to understand cultural cognitive models, and how these models are utilized by the individual. The organization of experience, in the form of memory, is constructed and reconstructed by the individual over a lifetime. This may be analyzed according to the cultural model in order to understand the interaction of culture and the individual. The “moral direction” prevalent in personal narrative is a reflection of salient cultural norms, whose elements may not be readily available if not for the scripted nature of personal narrative. Self-narratives are a way in which to establish identity and world views. They are a portrait of the individual and offer clues as to how the self and the world are mentally constructed (Capps and Ochs, 1995).

3.2. Memory

Memory may be conceptualized as consisting of two major systems, the declarative and the non-declarative (Fivush, 2013). Declarative memory refers to the capacity for conscious recollection. It is representational, provides a way to model the external world, and understands facts and events as either true or false. Non-declarative memory, on the other hand, is representational and is expressed through performance rather than recollection. While declarative

memory allows the individual to detect and encode what is unique regarding a single event, non-declarative memory serves to gradually extract common elements from a series of separate events. Memory systems operate in parallel in order to support behavior. The declarative memory of an event can lead to long-lasting non-declarative responses experienced as personality traits (Squire, 2004). This thesis makes the case that non-declarative memory, autobiographical memory, behavior, and self, are linked with cultural consonance and periods of liminality.

3.3. Episodic Memory

Episodic memory is housed within declarative memory. It is a neurocognitive system that enables individuals to remember past experiences. Two requirements of memory are the ability to separate imagination and dreaming from remembering, and an awareness of the “Self” (Tulving, 2002). Episodic memory is a storage for specific events in time and space, and allows for the recall of these events (Shore, 1996).

3.4. Narrative Construction and Memory

Forgetting established long-term memory indicates that memory is either physically unavailable or inaccessible. This may be the result of mental activity that impairs memory by disrupting cellular consolidation. It also may be the result of fully consolidated long-term memory that has been damaged during retrieval. This happens when competing memories interfere with the retrieval process. This may impact the content of memory, and lead to the incorporation of new material. While regular recall supports long-term memory maintenance, frequent recall can distort and impair memory (Hardt, Nader, and Nadel, 2013).

While episodic memories are a series of past events, autobiographical memory connects these past events with a personal history. Autobiographical memory refers to the “self-referenced memory of personal experiences in service of short-term goals that define identity and purpose.” Autobiographical memory connects the past, present, and future self, and thus defines an individual’s sense of self. This serves to guide current and future behavior (Fivush,2011) .

Autobiographical memory may be understood as mental constructions of a complex goal-driven set of control processes which are assembled through cognition and emotion, and whose primary operation is the generation of mental models. The integration of episodic memories with autobiographical memory is not fully realized until the goals related to the memory are achieved or abandoned. Goals, in this instance, refer to transitional or liminal periods and suggest that an individual’s current life stage is not fully integrated with autobiographical knowledge until a liminal or status passage has been completed, thus liminal stages are memory formation events that function to define boundaries (Conway et. al., 2004; Conway and Pleydall-Pearce, 2000).

3.5. Liminality and Status Passage

Liminality is a state in which identity growth or identity decline are potential outcomes. Developmental growth within liminal stages entails leaving unexamined conformity while incorporating a greater sense of self-authoring (Ibarra and Obodaur, 2016).

Coined by folklorist van Gennep, liminality is the second of three stages of what he termed “rites of passage,” and consist of transitions from one sociocultural status to another (Gannep, 1960). The stages include: Separation, in which one is removed from ordinary life; liminality, when rituals fall between the past and present modes of existence; and re-aggregation,

in which the individual returns to daily life, often transformed. Victor Turner describes liminality as “a state or process which is betwixt-and-between the normal, day-to-day culture and social states. . . ,” and he notes that liminal time is set apart from ordinary time and is “when anything *might*, even should, happen” (Turner,1979).

Van Gennep states that:

“Transitions from group to group and from one social situation to the next are looked on as implicit in the very fact of existence, so that a man’s life comes to be made up of a succession of stages with similar ends and beginnings: birth, social puberty, marriage, fatherhood, advancement to a higher class, occupational specialization, and death. For everyone of these events there are ceremonies whose essential purpose is to enable the individual to pass from one defined position to another which is equally well defined. Since the goal is the same, it follows of necessity that the ways of attaining it should be at least analogous, if not identical in detail (since in any case the individual involved has been modified by passing through several stages and traversing several boundaries). Thus we encounter a wide degree of general similarity among ceremonies of birth, childhood, social puberty, betrothal, marriage, pregnancy, fatherhood, initiation into religious societies, and funerals. In this respect, man’s life resembles nature, from which neither the individual nor the society stands independent. The universe itself is governed by a periodicity which has

repercussions on human life, with stages and transitions, movements forward, and periods of relative inactivity.” (Gannep, 1960, p. 3-4)

While the concept of liminality originated in the field of anthropology, it is now used in a variety of disciplines such as psychology, political science, marketing, education, and the study of illness. While liminality was originally conceptualized as a temporary, tightly scripted and guided experience, modern understandings of liminality are quite different. Contemporary ideas of liminality encompass the spaces between conventional work roles and career paths. This includes the beginning of a career, promotions, changing careers, and retirement. This is because individuals shed old roles and assume new ones without knowledge of what the new role will bring (Ibarra & Obodaru, 2016).

The greater variety of liminal spaces in today’s world means that there is a greater variety of identity outcomes. While the increase of transient jobs, redundancy in one’s career, and decreasing job security suggest liminality as precarious and stressful, for many, liminal space can foster creative expression and identity growth (Ibarra & Obodaru, 2016).

Modern notions of liminality move away from the temporary, obligatory, tightly scripted and guided experience of the past. Individuals who experience liminality today may be left with autobiographical memories that are incoherent or unfinished, and that must be re-crafted for personal use in order to construct self-narrative, as there are fewer “culturally available scripts” in the world today (Ibarra and Obodaru, 2016). This may be especially true of retired individuals, as retirement is seen by many as the beginning of a new life phase rather than an end.

Autobiographical memory requires the development of subjective consciousness, the ability to link past and present self, and the development of personal time, which suggests that autobiographical memory is a complex, dynamic, developmental process. Autobiographical memory functions to integrate perspectives and interpretation across self, the relationship of the self to others, and time. This forms personal history, as the memory of the self-interacting with others defines an individual's purpose in the world (Fivush, 2013). All of this suggests that non-declarative memory, autobiographical memory, behavior, self, and consonance are linked. By examining the intersection of cultural models and liminal passages, one may understand liminality as cultural consonance in practice.

3.6. The Self and Narrative

The self refers to a landscape of consciousness formed from networks of personal experience, and consist of thoughts, feelings, and behaviors. The self may be thought of as a linguistic construct in which "I" is assigned to thoughts and feelings (de Munk, 2000). With practice, the self may be molded or shaped in order to fit new environments (Dunn, 2014). Individuals construct new selves from available self-representations which are based on cultural constructs. Inconsistencies between self-representations are managed through a semiotic process. The study of self is, therefore, grounded in language.

Self-representation is constructed of selected memories, in which individuals "forget" inconsistencies in narratives. This allows for a self-representation in which the individual experiences him or herself as whole. The self may be actively molded, shaped, and refashioned (Cynthia Dunn, 2014). This implies that self-narratives are mechanisms for transformation and

personal change, as well as ways in which to establish identity. In an institutional setting or status passage, narratives serve to socialize new members of a community, since new members must acquire new narratives consonant with that community (Dunn, 2014; Capps and Ochs, 1995). Therefore, the power to shape the self may be used to interpret, or re-interpret, past events or for socialization purposes.

While culture is the juncture of the public and the private, cultural models, from which individuals construct meaning, are shared, and the embodiment of cultural models are shaped by culture (Shore, 1996). Experience originates in early sub-symbolic formats which eventually transform into prototypic symbols and are then mapped onto verbal forms. The verbal system is a single channel processor, and language is the code that “may be called upon, explicitly and intentionally, to direct and regulate ourselves, to activate internal representations of imagery and emotion to stimulate action and to control it” (Bucci, p. 99, 2006). Converting emotions and images into words alters the way in which an individual organizes thought, and by integrating thought and feeling, an individual can construct a coherent narrative of experience (Pennebaker & Segal, 1999). Narratives are the incorporation of the cultural model into the self (Seligman, 2005), and the way in which stories are told.

3.7. Narratives

The world is not a pre-coded system, rather individuals create the world and themselves through narratives (de Munck, 2000). The way in which an individual organizes past experience to create a consistent narrative has psychological meaning. The altering and selection of memory

carries with it an illusion of unity. How and what one chooses to include or remove from the narrative suggests how the individual organizes him or herself into a coherent whole.

Narratives play a crucial role in both emotional and physical health (Stiles, 2006; Burton and King, 2003). The act of constructing stories helps individuals to understand their experiences and themselves. This allows individuals to process and organize events in a coherent fashion while integrating thought and feeling. Narratives allow individuals a sense of predictability and control. Once an experience has structure and meaning, the emotional effects of the experience are more manageable (Pennebaker and Seagal, 1999).

Experience is not only understood in the context of an event, but also in the way the individual organizes and understands the event. Thus, narrative is a meaningful way in which to frame experience. Narratives help us make sense of the world and are a way in which to confront anxieties by explaining past and current life situations. But for a narrative to contain health benefits, it must be relevant to the individual. For example, a narrative developed during a post-traumatic event or when the individual was much younger may not be relevant to the individual in later life (Pennebaker and Segal, 1999).

3.8. Past, Present, Future / Co-authored

Words are the products of previous, current and hypothetical dialogues and do not exist in neutral language, but rather in other people's contexts (Bakhtin, 2000). The language used when telling stories, therefore, is a co-authored product of the speaker's voice, voices of the present, and voices of the past. The fusion of these voices take place through both interaction and historical understandings (Capps and Ochs, 1995). And while these stories reshape the past, they

influence the present and the future as well (Mattingly and Garro, 2001). Self-narrative is co-authored by the speaker's voice, voices of the past, and voices of those who interact with the speaker. Co-authored elements influence the direction of a story through words and phrases, and may be verbal, as well as nonverbal expressions, such as pitch, intonation, laughter, facial expression, and orientation (Capps and Ochs, 1995).

The personal narrative integrates specific autobiographical memories through the use of language or other symbolic systems to imbue life events with a temporal and logical order. This demystifies events and establishes a logical connection in time (Fivush, 2013). Narratives allow individuals to transform life changes into a comprehensive story. Narratives are the ways in which individuals organize and arrange various plots and themes, both logically and hierarchically. As time passes the constructed narrative will create a cohesive framework which will eventually become short, compact, and manageable. This suggests that self-narratives are nothing more than distorted recollections (Pennebaker and Segal, 1999).

Formulating a self-narrative enhances self-awareness. Organized into a uniform series of events, self-narratives allow individuals to reflect on experiences, to reshape the past, and project into the future (Ochs, 2006).

The self-narrative draws on autobiographical memory and is a combination of language, narrative, and setting. Together, this creates an entity much different than memory. Autobiographical memory is the way in which memories are transformed and may be beneficial or detrimental to psychological well-being. Narratives are constructed through the act of storytelling and transformed from memory to autobiographical narrative through the relationship

of the storyteller and the listener. This relationship allows a new story to exist, which has not existed between the narrator and others, as the story is modified depending on the listener (Fioretti, Chiara, & Smorti, 2015).

3.9. Conclusion

This thesis suggests that there exists a cultural dimension to retirement that is overlooked in the literature and seeks to understand why some individuals experience positive effects on mental and physical well-being during post retirement while others do not. The purpose of this study is to explore the influence of culture on the individual, and the degree to which the cultural model of retirement may or may not be enacted by that individual. This study also examines the role of cultural consonance and sense of coherence on health and well-being. This goal is accomplished through research methods developed in cognitive anthropology and are used in conjunction with self-narrative analysis and well-being surveys. The purpose of this study is to locate the individual within the cultural model of retirement in Tuscaloosa County, Alabama. Once the individual participant has been located within cultural space, it will be determined how the use of cultural models within an individual's memory construction and self-narrative, affect an individual's transition from career to retirement. This thesis explores the relationship of self-narrative and constructed memory to subjective well-being. This thesis suggests that memory formation is culturally constructed and is highly influenced by an individual's cultural consonance level. From the data collected, I hope to identify the effect of the participants' orientation to the cultural model in regard to health and well-being.

CHAPTER 4

PHASE I

4.1. Phase I: Methods

Participants were chosen for this study based on age or proximity to retirement. While this study focuses primarily on individuals between the ages of 60 and 70, in a few cases participants who retired early were included. The study was reviewed and approved by the University of Alabama's Institutional Review Board (Protocol ID: #17-OR-249-R1). The primary goal of phase I was to elicit cultural models associated with retirement and that goal was completed in October 2017. Sampling for the first phase of the study was conducted with the assistance of the Osher Lifelong Learning Institute (OLLI), a national lifelong learning program that offers a diverse selection of non-credit courses for those individuals 50 years of age or older (Osherfoundation.org). Convenience sampling was used in order to gain participants for the study. OLLI contacted members via email in order to request volunteers. Those interested in participating in the study were asked to contact the primary investigator via email or phone. The primary investigator also attended an OLLI orientation meeting in order to speak with potential participants and distribute information regarding the study.

4.2. The Elicitation of the Cultural Model

Individuals participating in phase I were informed that the interview would last approximately an hour. Participants were not offered compensation. Interviews were conducted in either the Bryant Conference Center, located on the campus of the University of Alabama, or

in the participant's home. Participants were given the choice of location for their convenience. Interviews at the Bryant Conference Center were conducted in a private room provided by OLLI. A copy of the Phase I interview schedule may be found in Appendix C.

The study sample consists of two males and seven females. The sample mean age is 67. Eight participants identified as European-American and one participant identified as Hispanic. All participants in phase I had achieved some higher education. Two participants earned a technical diploma, three participants earned a bachelor's degree, three participants earned a master's degree, and one participant earned a Ph.D. The original goal was to interview 20 participants for phase I, as this sample size will produce a reasonable estimate as to the degree of agreement for the items in a cultural model (D'Andrade, 2005). A strong indication that a cultural model of aging exists in Tuscaloosa, County appeared very early in Phase I. According to D'Andrade (2005), a small sample of the population that shows high agreement may represent the whole population, therefore it was decided to end phase I of the study after nine participant interviews as the participants' answers overlapped considerably.

An interview schedule was given to each participant prior to the interview (Appendix C). The interview schedule collected basic demographic information, as well as information regarding the individual's sense of coherence and stress levels.

The open-ended interview section of Phase I was designed to gather information regarding the cultural model of retirement in Tuscaloosa County, Alabama. Participants were asked six open ended questions. Given the nature of open-ended interviews, there were occasions when follow-up questions were answered within the course of the conversation. In such cases,

the later questions were omitted. Interviews typically lasted from 45 to 90 minutes. Answers to questions were recorded by the principal investigator through notetaking. The list of questions are as follows:

1. Was retirement something that you looked forward to?
2. I would like for you to think of someone you know who made a successful transition from career to retirement, what did they do or not do to make that transition successful?
3. I would like for you to think of someone you know who made an unsuccessful transition from career to retirement. What did they do or not do to cause an unsuccessful transition.
4. If you could go back in time, what would be some advice that you would give yourself about your own retirement?
5. What are some things that you did to prepare for retirement?
6. I would like for you to provide a list of things necessary for a successful retirement.

Cultural models are primarily experienced as common sense and are therefore invisible to the members within the model (D'Andrade, 2005). Questions four, and six were composed so that the participant may bring the model into use. Answers to questions which bring a successful model of retirement into play are useful to identify if a cultural model of retirement exists in Tuscaloosa County and, if so, the parameters of that model.

4.3. Phase I: Results

A list of repeated salient terms were created from phase I notes in order to frame the cultural model. Salient terms were then organized by frequency. Analysis of the questions “If

you could go back in time, what would be some advice that you would give yourself about retirement?” and “Provide a list of things that are necessary for a successful retirement” yielded the results found in Table 1.

Table 1: Repeated Salient Terms

<u>Theme</u>	<u>Rankings</u>
Finances	9
Exercise	9
Plans	6
Volunteering	6
Hobbies	5
Positive Attitude	5
Family	5
Spirituality	4
Travel	3
Continue Learning	2
Passion	0

The salient themes listed in Table 1 show that finances, exercise, and planning were the most commonly discussed elements that make up a successful retirement. From this list of

thematic categories, salient themes were divided into sub-categories for clarity. Thematic categories and sub-categories are listed in table 2.

Table 2. Salient themes organized by sub-categories

1. Finances:

A: Finances General

- a. Financial planner / Finances / Planning for retirement / Preparing for life event
Frequency: 9

B: Finances Legal

- a. Will / Living Will / Power of Attorney / Affairs in order
Frequency: 2

C: Finances Simplicity

- a. Only spend money on what you want to do / Live Simply / Downsize / Have simple tastes and simple needs.
Frequency: 5
- b. Buy a new car / Own Home / Do not purchase consumables
Frequency: 5

2. Health and Well-being

A. Physical Health

- a. Exercise / Stay Active / Be proactive with health / Eat healthy
Frequency: 9
- b. Keep doctor's appointments / Tests
Frequency: 5

B. Mental Well Being

- a. Don't worry about what you can't control
Frequency: 4
- b. Stay positive / Optimistic / Be strong / Be grateful
Frequency: 5

c. Stay “outside” of yourself / Have interests outside of yourself / Get out of your head / Aches and pains.

Frequency: 2

d. Don't be afraid

Frequency: 3

3. Social Networks

a. Have friends / Keep in touch with people

Frequency: 6

b. Have someone who can check on you / Rely on others

Frequency: 6

c. Get a pet

Frequency: 2

d. Be involved with family

Frequency: 5

e. Church / Social group

Frequency: 2

4. Life Purpose

a. Know what you want / have a plan / Have a purpose

Frequency: 6

b. Volunteer / Join groups / Help others

Frequency: 6

c. Have something to look forward to / Travel

Frequency: 3

d. Have a spiritual foundation

Frequency: 4

e. Continue learning

Frequency: 2

f. Try something new
Frequency: 4

g. Have hobbies / Things you enjoy doing
Frequency: 5

While organizing interview notes by ranked theme provides insight into the cultural model of retirement in Tuscaloosa County, Alabama (Table 1), organizing themes into sub-categories based on interview responses (Table 2) better illustrates the shared structures that frame cultural schema (D'Andrade, 2005). Using wording taken from participant interview notes, provides a more detailed make-up of the cultural model.

Four major thematic categories were presented in the interviews: 1. financial, 2. health and well-being, 3. social networks, and 4. purpose. All of the ranked salient participant responses may be organized under these themes. Frequencies of two or more responses were recorded and contributed to the thematic categories.

Finances and health were discussed most frequently. All participants discussed finances, specifically the importance of using a financial planner, general financial planning, and preparing for a major life event, such as health problems. Participants mentioned the importance of owning a home and having little or no debt. One participant noted that making sound financial decisions such as owning rather than renting or leasing a car or home is important for a successful retirement. Pensions, retirement savings, and 401k's were also important aspects of retirement.

Financial simplicity was an equally salient thematic category. This topic may be further organized into the categories "living simply," and "simplicity in ownership". Themes related to "living simply," are "only spending money on what you want to do," "living simply,"

“downsizing,” and “having simple tastes and simple needs.” “Simplicity in ownership,” on the other hand, relates to ideas such as buying a new car, owning your own home, and avoiding spending on consumables when possible. Both sub-categories were mentioned by more than half of the participants interviewed. Less important, but noted, is the sub-category labeled “financial/legal,” in which participants discussed the importance of having a will, creating a living will, and the power of attorney. As a category, each participant discussed finances at least once, and most contributed to more than one sub-category. The frequency analysis shows that it is of primary importance that one be financially prepared for retirement. Many participants sought the help of a financial planner in order to prepare, and a majority of the participants stated that, as part of their financial preparation, it is important to simplify one’s finances. Participants noticed that it is important to downsize and to live simply. As one participant stated, retirement is a time for “simple tastes and simple needs.”

All participants mentioned physical health as an important factor in retirement. This includes exercise, staying active, being proactive with health, and eating healthy foods. A majority of participants discussed the importance of keeping doctor’s appointments and health tests. Participants found mental well-being an important aspect of retirement. Staying positive, being optimistic, and grateful were mentioned by the majority of participants. This was followed closely by “not worrying about what you can not control,” “controlling fear,” and “having interests” so that one doesn’t obsess about personal health.

The health and wellness category was strongly associated with money and mental health. This coincides with embedded models of a capitalist system. Physical health in a late capitalist

economy lacking in social healthcare practice may equate cognitively with the financial aspects of the retirement model. The second aspect of physical health relates to both physical and mental health. Keeping doctor's appointments, having tests run regularly, and eating healthy, reflect overcoming anxieties, and relates to the sub-categories "don't worry about what you can't control," "Get out of your head," and "don't be afraid." Physical health categories important for retirement also affect mental well-being, in that the individual who is proactive in caring for health, alleviates stress and worry regarding personal health that may accompany retirement age individuals.

The third thematic category, labeled "social networks," pertain to the importance of friendship, family, and keeping in touch with others. Less frequently discussed but included in this category is the importance of church, social groups, and pets. Overall, this demonstrates the importance of social networks for a successful retirement. Social networks are not only considered a healthy component of retirement, but also may alleviate stress.

The final thematic category, "life purpose," relates to finding meaning within retirement. For many, retirement is a reorganization of one's life. Participants stated that a successful retirement must include having a purpose in life. This includes volunteering, joining groups, and helping others. Several individuals noted that travel is important and may be associated with "trying new things."

From the categorical and frequency data, a list of propositional statements were created. From this data, the cultural model of retirement in Tuscaloosa County, Alabama, may be mapped and defined. Afterwards, one can begin to build a simple cognitive cultural model of retirement

(D'Andrade, 2005). The propositional statements presented here are used in Phase II in order to determine how well the participants understand and are able to enact the cultural model. The first eleven statements represent aspects of a positive retirement, while the last six statements represent aspects of a negative retirement.

Table 3. Propositional Statements related to Retirement:

Positive Statements:

1. People who have a successful retirement take trips often.
2. People who make a successful transition from career to retirement have activities, hobbies and interests that they pursue.
3. People who have a successful retirement volunteer.
4. People who have a successful retirement continue to learn.
5. People who made a successful transition from career to retirement planned for their retirement.
6. People who are successfully retired organized their finances prior to retirement.
7. A successful retirement requires a positive attitude.
8. People who have a successful retirement are passionate about life and have goals.
9. People who make a successful transition from career to retirement take exercise often or are involved in exercise classes.
10. Family is important to people who have a successful retirement.
11. Spirituality is important to people who have a successful retirement.

Negative Statements:

1. Individuals who have an unsuccessful retirement are sedentary.
2. Individuals who have an unsuccessful retirement are isolated.
3. Individuals who have an unsuccessful retirement are negative.
4. Individuals who can't let go of work have an unsuccessful retirement.
5. Individuals who have an unsuccessful retirement feel that they have no purpose.
6. People who have an unsuccessful retirement have medical problems.

4.4. Conclusion

The primary goal of phase I was to elicit cultural models associated with retirement in Tuscaloosa County, Alabama. Early in the interview process a strong indication of a cultural model presented itself. When it became clear that a model existed, and the boundaries of that model were delineated, then the phase I portion of the study ended and phase II began.

Participant answers to open ended interview questions were used to elicit the cultural model. Using frequency analysis, the interviews were organized by rank theme, which provided insight into the cultural model of retirement in Tuscaloosa County, Alabama. Salient themes with the highest rankings include finances, exercise, planning, and volunteering. From the frequency analysis, a list of propositional statements were created, using the participants' own words as much as possible. The propositional statements were then used in phase II of the study in order to determine the participants' relationship to the cultural model of retirement in Tuscaloosa, Alabama. Along with the open-ended interview, demographic information was collected from

each participant, along with information regarding self-perceived levels of stress as well as the participant's sense of coherence.

CHAPTER 5:

PHASE II

5.1. Methods

Phase II examines the intersection of cultural consonance, memory, and self-narrative in relation to the cultural model of retirement in Tuscaloosa County, Alabama. Nineteen participants were interviewed for Phase II. The participants were chosen based on location, age, and proximity to retirement. All participants were between the ages of 60 and 70, with the exception of two participants, one who retired at the age of 52, the other retired from a second career at the age of 81. Phase II interviews were completed in 2018.

Individuals participating in Phase II were informed that the interview would last an hour or longer and were given the option of being interviewed in their home, the Bryant conference center, located on the campus of the University of Alabama, or in the principal investigator's own residence. Participants primarily chose to interview in the primary investigator's residence or in their own home. Only two interviews in Phase II were conducted at the Bryant Conference Center. This was perhaps due to the fact that, unlike Phase I, the majority of Phase II participants were unaffiliated with OLLI.

Convenience and snowball sampling methods were used in order to gain participants for the study. The principal investigator utilized social media platforms in order to request volunteers. Responses to social media requests and word of mouth contributed to participation in the study.

Participant interviews were captured on video. Two participants requested that their image not be recorded, and in those cases the lens cap remained on the camera so that only audio was recorded.

In addition to the consent form, three scales were administered. Participants completed a copy of the interview schedule from Phase I, which was designed by the principal investigator to determine general stress and coherence. A more thorough account of perceived stress was measured using a shortened form of Cohen's Perceived Stress Scale (Appendix D), which is used to assess the extent to which a participant perceives him or herself to be burdened by forces outside of their control. The third scale, a shortened form of Antonovsky's Sense of Coherence Scale (Appendix E), was used to measure whether the participant considers his or her life to be unfolding as anticipated (Dressler, 2018).

Participants were not offered compensation, although they were offered a drink if the interview was conducted in the primary investigator's home or the Bryant Conference Center. If the participant chose to be interviewed at the Bryant Conference Center, a private room was secured by OLLI staff for the meeting. Participants signed a form acknowledging that the interview was being recorded (Appendix B).

5.2. Descriptive Statistics

A sample size of 19 participants (n=19) took part in Phase II. Ten participants identified as female (52.6%), while nine participants identified as male (47.4%). Ages ranged from 57 to 81 years old (n=64). Eighteen participants identified as European-American, while one identified as mixed ethnicity. One participant identified as European-American as well as Jewish, which

the participant wrote within parentheses. Because parentheses were used, the participant was included in the European-American category. Four participants reported as having attended “some college” (21.1%), six participants reported earning a bachelor’s degree (31.6%), five participants reported earning a master’s degree (26.3%), and four participants reported earning a Ph.D. (21.1%). There were no missing data.

Table 4. Phase II Demographic Data: Age

Variable	Category	Frequency	Percent
Age	52	1	5.3
	57	1	5.3
	60	1	5.3
	61	2	10.5
	63	3	15.8
	64	2	10.5
	65	2	10.5
	66	2	10.5
	67	1	5.3
	68	1	5.3
	69	2	10.5
	81	1	5.3

Mean: 64.42 SD: 5.777

Yearly income varied from between \$7,200 to \$150,000 per year. One participant reported earning less than \$10,000 (5.3%), Three individuals reported earnings between \$10,000

and \$29,999 (15.8%). Three individuals reported earnings between \$30,000 and \$49,999 (15.8%). Five individuals reported earnings between \$50,000 and \$79,999 (26.3%). Two individuals reported earnings between \$80,000 and \$100,000 (10.5%). Five participants reported earnings over \$100,000 (26.3%).

Table 5. Phase II Demographic Data: Gender, Ethnicity, Education, Income.

Variable	Category	Frequency	Percent
Gender	Male	9	47.4
	Female	10	52.6

Variable	Category	Frequency	Percent
Ethnicity	European-American	18	94.7
	Other	1	5.3

Variable	Category	Frequency	Percent
Education	Some College	4	21.1
	Bachelor's Degree	6	31.6
	Master's Degree	5	26.3
	Ph.D	4	21.1

Variable	Category	Frequency	Percent
Income	Less Than \$10,000	1	5.3
	\$10,000 – \$29,999	3	15.8
	\$30,000 - \$49,999	3	15.8
	\$50,000 - \$79,999	5	26.3
	\$80,000 - \$100,000	2	10.5
	Over \$100,000	5	26.3

The interview section gathered information regarding memory and self-narrative. Information regarding the participant's relation to the cultural model was gathered by comparing self-narratives to the propositional statements in Phase I. As the questions were open-ended, there were occasions when future questions were answered within the course of the conversation. In such cases, the later questions were omitted. Interviews typically lasted from one to three hours. The main focus was the participant's self-narrative, which took up the majority of the interview. The questions were as follows:

1. I would like for you to tell me about your life. I would like to hear about your childhood, school, high school, college, any jobs, career, and finally retirement. I would like for you to tell me anything that was important in your life. What influenced you? What makes you, you?
2. I would like to ask you to think of someone you know who made a successful transition from career to retirement. What did they do or not do to create this successful transition?
3. I would like for you to think of someone who made an unsuccessful transition. What did they do or not do to create this unsuccessful transition?
4. I would like for you to, without giving much thought, provide a list of things one needs for a successful retirement.

The interviews were transcribed in order to be analyzed. A chart was created for each participant. Columns were labeled "invokes model" and "ability to adhere to model," while each row held a propositional statement from Phase I. The principal investigator reviewed each interview, noting if propositional statements were invoked and/or adhered to within the

conversation. The results were compiled as a variable in SPSS as Cultural Consonance in Narrative (CCIN).

5.3. Cultural Consonance in Narrative

Cultural Consonance in Narrative (CCIN) is the score that results from the participant invoking the cultural model in his or her narrative. The title CCIN was assigned, as this score indicates how often the participant invoked the model within the self-narrative. Those who often invoked the model within the interview received a higher CCIN score than those who invoked the model less often. The participant, within the open-ended interview, either invoked propositional statements or did not, thus a dichotomy was presented which may be understood as “on” or “off.” By invoking the model within the interview, it shows that the model is “active” in the memory system.

In order to calculate the CCIN score, the participant’s life-narrative were examined in relation to the propositional statements from Phase I. As participants in Phase II invoked the propositions in the model, the principal investigator recorded whether the participants simply invoked the model, or if the participant indicated that he or she was able to adhere to the model.

The participant was noted to invoke the model if the model was discussed but not directly adhered to in the course of the interview. For example, the participant may discuss an acquaintance who adhered to the cultural model, but does not mention that they, themselves, adhere to this model. Thus, the participant invokes the model, but does not indicate that he or she adheres to the model. If a participant both invokes and adheres to the propositional statement, only adhering to the statement is recorded in the CCIN score, as invoking is inherent in adhering

to the statement. Propositional statements 1 – 11 represent successful aspects of the model, while propositional statements 12 – 16 represent unsuccessful aspects of the model (See Table 3). The number of times the participant invokes or adheres to the propositional statements are totaled, in order to obtain the participant's CCIN score.

Invoking the model or not invoking the model does not necessarily indicate that an individual knows, or does not know, the model, although it does *suggest* this. What the CCIN score does indicate however, is *how* people are invoking the model in normal everyday life. It also indicates how memory is informed, or not informed, by the cultural model, and how this relates to an individual's cultural consonance.

5.4. Results

5.4.1. Multidimensional Scaling

Multidimensional scaling is a way in which similarities and differences are represented in a reduced set of dimensions (Dressler, 2018).

The multidimensional scaling plot is illustrative of how ideas or things group together within the model. The plot in fig 1 contains two distinct clusters. The cluster on the left side contains concepts that center around learning, family life, hobbies, organization and retirement planning, the importance of exercise.

The right-hand cluster refers to concepts regarding positive thinking, spirituality, goals, volunteering, and travel. Negative retirement concepts clustered on the right and were expressed as individuals who have “no purpose,” are “negative,” are “sedentary,” or have “medical problems.”

The majority of individuals invoked items clustered on the left of the scaling plot. This suggests that the individuals who cluster to the left of the scaling chart invoke “simpler” aspects of the retirement model, while those individuals who cluster to the right of the plot invoke more nuanced and complex aspects of the retirement model.

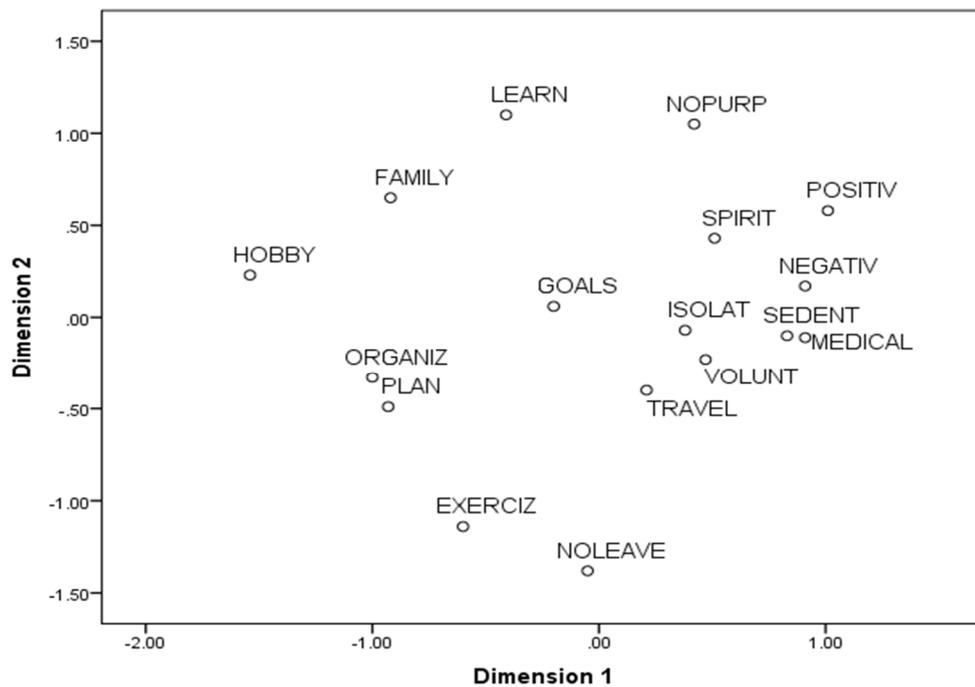


Figure 1: Multidimensional scaling plot

5.4.2. Correlation Matrix

A correlation matrix was utilized in order to calculate all possible pairs of correlations for the variables “Sense of Coherence,” “Stress,” “CCIN,” and “Income.” The correlation matrix shows a negative correlation between the “Sense of Coherence” variable and the “Stress”

variable at the significance level of 0.01 (.001). This shows that the higher the individual's sense of coherence, the lower the individual's self-reported stress score in the abbreviated Cohen's Perceived Stress Scale.

A positive correlation was reported between CCIN and yearly income, which is significant at .05 level (.040). This indicates that the higher an individual's CCIN, the higher the individual's yearly income.

A positive correlation exists between CCIN and sense of coherence, at the .05 level (.020). This states that individuals with a high sense of coherence invoke cultural models in narrative (CCIN).

There is no significant correlation found between stress and yearly income or stress and CCIN. Likewise, there is no significant correlation between Sense of Coherence and yearly income.

5.4.3. Partial Correlation Analysis

Partial Correlations allow for the examination of the strength and direction between two variables while controlling for the influence of a third variable. Controlling for income, the correlation between stress and CCIN is -.110 with a significance of .665 therefore, there is no statistical significance between stress and cultural consonance.

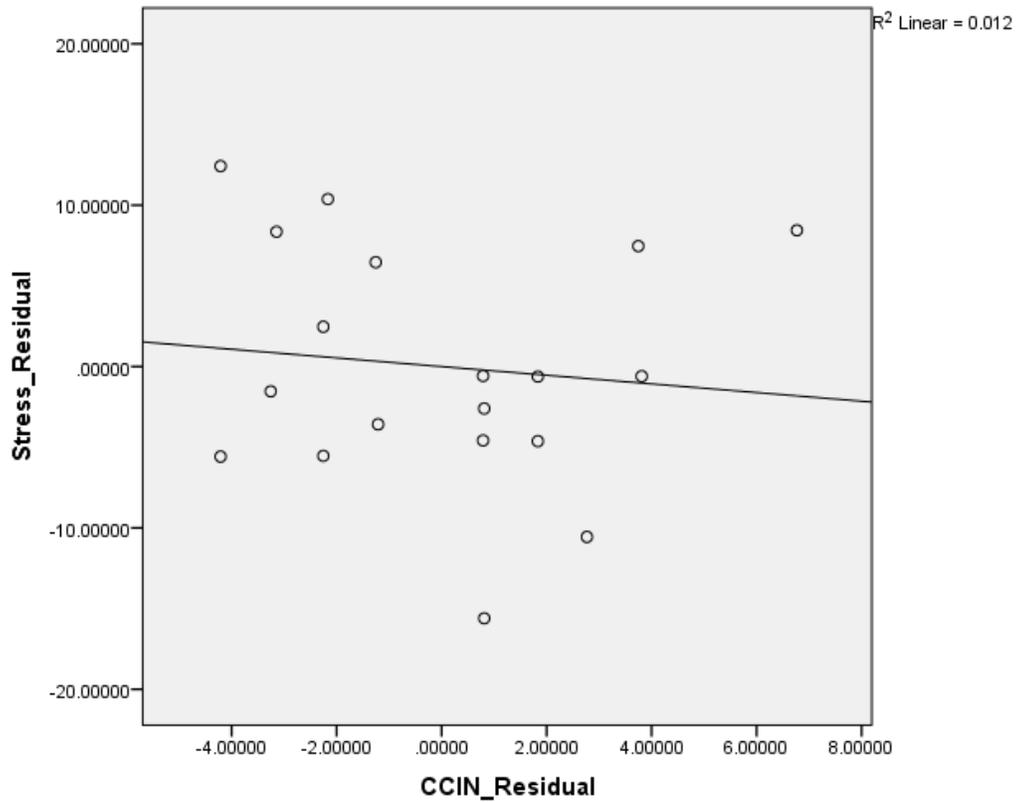


Figure 2. Correlation of CCIN and Stress

Looking at the correlation of CCIN and Sense of Coherence while controlling for income shows a correlation of .477 with a significance of .046, which is statistically significant at the .05 level. This indicates that there is correlation between CCIN and a Sense of Coherence when controlling for income.

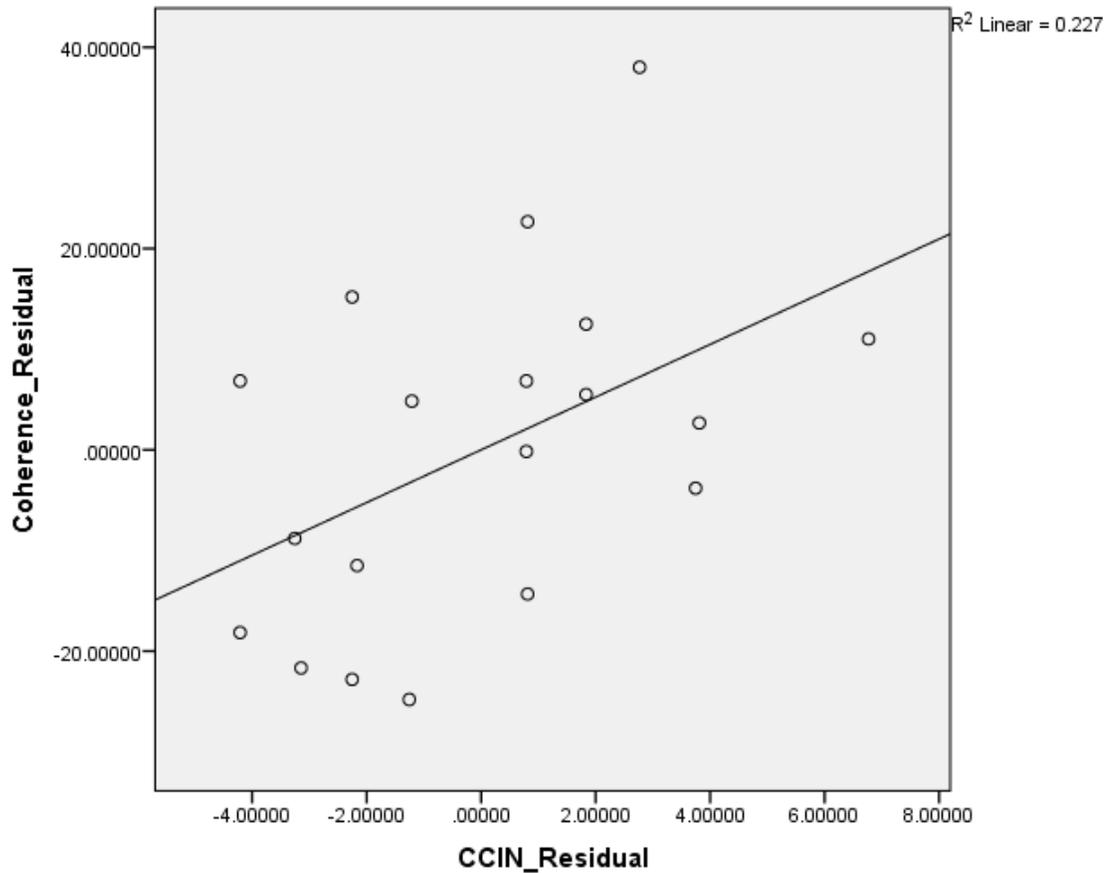


Figure 3. Correlation between CCIN and Sense of Coherence

5.5. Conclusion

Multidimensional scaling shows that participant responses fall into two clusters. The clusters to the right of the multidimensional scaling plot (fig 1) invoked concepts relating to “positive thinking,” “spirituality,” “goals,” “volunteering,” and “travel.” The left side cluster of the multidimensional scaling plot includes “learning,” “family life,” “hobbies,” “retirement planning,” and “exercise” as salient for a successful retirement. The cluster to the left of the plot may be construed as a basic understanding of the cultural model, as these individuals invoke

concepts that one might typically imagine to be salient aspects of the model. The right side of the plot clusters around “goals,” “volunteering,” “travel,” “positive thinking,” and “spirituality,” which indicates an engagement with life beyond what one would typically associate with retirement. So, while the overall trend for all participants is to not talk about the cultural model, some participants appear to engage the model differently than others in the group.

A correlation matrix found that the higher an individual’s sense of coherence, the lower the individual’s self-reported stress score. It also was determined that the higher an individual’s CCIN score, the higher the participants yearly income is likely to be. Participants who possess a high sense of coherence invoke the cultural model in narrative more often.

CHAPTER 6: CASE STUDIES

6.1. Introduction

In Phase II, participant self-narratives were collected, and from these a CCIN score was derived. The collection of self-narratives provides contextual information regarding how the individual participant understands and invokes the cultural model in everyday conversation.

Although all participant self-narratives were recorded and transcribed, for brevity only three participants were chosen in order to illustrate how the cultural model is used in memory construction and self-narrative. The choice of participants for inclusion was based on the intersection of their CCIN score and Sense of Coherence score (figure 4). Participant 7, participant 17, and participant 14 were chosen, as they represent the median and furthest outliers in relation to the cultural model. From these examples, one may gain a sense the overall range of participants in the study.

Participant 7 was statistically furthest from the model, with the lowest CCIN and Sense of Coherence score. Participant 7 referred to only one propositional statement from phase I of the study. Participant 17 was in the median intersection of CCIN and Sense of Coherence and referred to nine propositional statements from phase I. Participant 14 scored the highest CCIN and Sense of Coherence score, and referenced 15 propositional statements from phase I of the study.

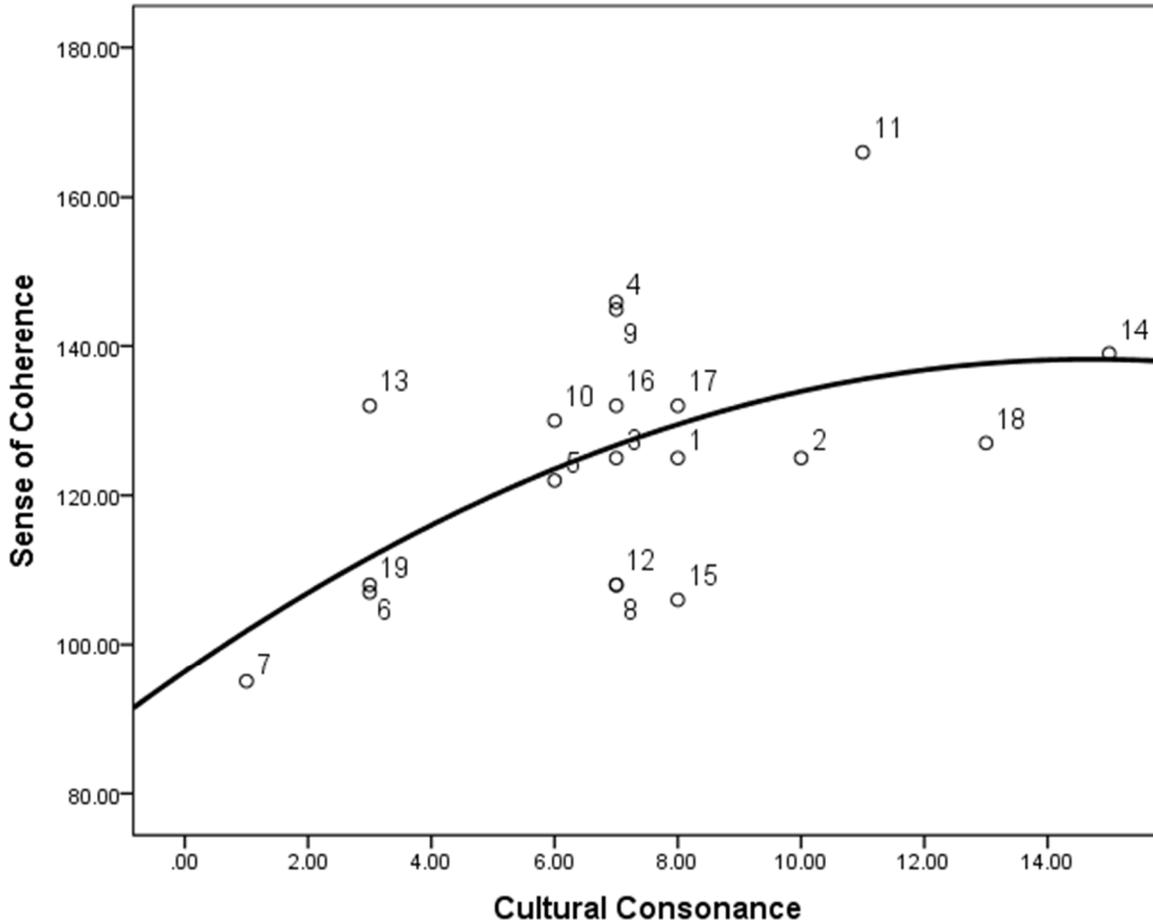


Figure 4. Choice of case study participants based on low, medium, and high Sense of Coherence and CCIN scores. Participant 7, participant 17, and participant 14 were chosen.

6.2. Participant 7

Participant 7 is a 65-year-old European-American male from Tuscaloosa, Alabama. At the time of the interview he was still working and had no plans to retire. The participant

attempted college at the University of Alabama, but ultimately completed technical training for employment in the security industry. He reports yearly earnings of \$7,200.00, is single, and lives with his mother. Participant 7 scored the lowest CCIN, and invoked only one propositional statement, “no purpose.” He suffers from anxiety and depression, which he claims affected his academic performance in early life. He states that if the teachers “were wanting me to do something that required me getting up in front of the class. . . I just told them to give me an F.”

After high school, participant 7 “lived with a bunch of hippies over by the edge of campus.” He was drafted into the Army “a week before the draft ended,” and spent most of his service time at Fort Hood, Texas. The participant was enlisted for a year and a half and was discharged early for psychological reasons. He states that he was depressed when he got out of the service and felt as though he no longer fit in with his old friends. He had a difficult time finding a job, which he attributes to his discharge from service. He also states that he had a difficult time talking to others, which also hampered his job search.

He enrolled at the University of Alabama as a declared psychology major, but had the same problems with anxiety that he had in high school. Participant 7 began drinking more, and eventually “flunked out” of the University because he “just couldn’t maneuver dealing with other people.” He “started hanging out with crazy artist types where that wasn’t really a problem because they were all like that.”

He began working a series of “bad jobs,” eventually finding part time employment with a business owned by a friend. With the skills he learned, he found a full-time position working for

a competitor. He was eventually fired from that job, although he did not elaborate on the circumstances.

Participant 7 began frequenting a local bar and drinking heavily. Although he was officially unemployed, he worked at the bar taking out trash, cleaning, and other odd jobs in exchange for alcohol. At this point he was homeless and sleeping in an abandoned building at night. After four years of homelessness he decided to quit drinking. As he recalls, “I couldn’t get a job and I was homeless and not drinking. All of a sudden you quit your job, you quit everything, and you quit drinking, and you don’t have anything at all to do except sit around.”

The participant began to address his issues with depression by contacting the Veteran’s Administration for help, and he was prescribed medication. He notes that he “became fairly happy with. . .life and everything got much easier until I got old and everything [fell] apart.”

He attended a for-profit school in order to train to become a security guard. The participant moved in with his mother, completed the program, and has worked consistently as a security guard either full or part time since.

Participant 7 did not match any of the positive propositional statements from Phase I. Much of the interview he accentuated deficiencies in his personality. It is unclear whether this was done deliberately or unconsciously. Much of the interview he appeared to be in a state of confusion, and several times lost his place in the narrative. He has a self-deprecating sense of humor, and some, but not all, of the instances of self-depreciation could be understood as humor. The participant’s responses were unstructured and lacked a fixed focus. His narrative appeared disjointed when compared to other participant interviews, and he often jumped back and forth

between periods of time. Elements of confusion are listed below in order to exhibit the degree to which the participant does not match the cultural model.

Interviewer: "Where were you born?"

Participant: "Tuscaloosa. My birth certificate said Northington hospital. That's the naval hospital. I was told later that I was born in Druid City Hospital."

Interviewer: "Really? How did that happen?"

Participant: "I don't know. I never did get that straightened up. I don't know. There's no telling. I worried for years about why there was a Naval Base in Tuscaloosa. That didn't make any sense."

Interviewer: "Can you tell me some things that were important to you growing up?"

Participant: "Oh, I was pretty spaced out for most of my life. I think there was something, you know, there's still something wrong with me. I'm just very, uh, I don't focus well. I used to think of myself as the absent-minded professor because I like thinking about stuff - thinking about philosophy - but whenever I try to talk to other people they always thought that I was dumb

(laughs), you know? And I was very forgetful. Still am. More so since I'm getting old. Where was I going with that? (laughs) I may need some guidance (laughs)."

Interviewer: "What was High School like?"

Participant: "I never really liked school of any kind. I was very. . . I had anxiety problems, you know? I was very anxious in pretty much every situation in school."

Participant: "How I stopped being homeless, I moved in with my mom because, even when I got a job, I couldn't earn enough money. I was just going to stay with my mom until I could find a place I can afford but I just never did. Still there. Boy this is really depressing."

Several times throughout the interview he notes that situations arose in which he didn't understand what was expected of him, or what was happening around him. The exchange below is a typical example supporting the lack of coherence:

Participant: "No one really told me how I was supposed to do my job. I was supposed to answer the phone, but I didn't have a list of employees. When someone called, I had no idea how to get in touch with them. It was, it was just kind of like I was thrown to the dogs. Well, all [the] guards there, they just tell you that you have to figure it out on your own, how to do the job. And the

people that worked over there were real assholes. They just expect you to sit there not doing anything, just watch everybody drive by and somehow manage to not get fired, you know?”

When the interview delved into topics around the cultural model of retirement in Tuscaloosa, the conversation was interesting in that it did not match the answers of the other participants:

Interviewer: “What advice would you give yourself about retirement or aging? Is there anything that you would do differently?”

Participant: “Oh, rob a bank, move to Mexico. I don't know. Well, I couldn't really have saved for retirement much better because, you know, when I did have jobs, when I was younger, I barely made enough money to get by.”

Interviewer: “I would like for you to think of someone who had a career and made a good transition to retirement, what are some things that would be important for them to do?”

Participant: “Well, if you make enough money to save, then save some, I guess.”

Interviewer: “Can you think of anything that you think would be important for retirement?”

Participant: “I don’t know. I’m gonna have to keep on working as long as I can, and when I can’t handle when I can’t anymore, you know, I don’t know what I’m going to do.”

6.3. Participant 17

Participant 17 is a recently retired 66-year-old European-American female. She claimed an annual income of \$70,000, is widowed, and earned a Master’s of Science degree from the University of Alabama. The participant’s memory was very organized and her self-narrative was linear and clear.

Participant 17 was born in Memphis, Tennessee, but raised in Tunica, Mississippi. She grew up during the Civil Rights era, and she notes that “everybody was pretty tense about all the things that were beginning to happen,” and that she spent her “formative years trying to figure out how [she] felt about these things.”

After High School, participant 17 attended Mississippi State University, where she earned her bachelor’s degree in nutrition. After finishing college, she moved to Jackson, Mississippi in order to finish her Registered Dietitian requirements. She was employed by a hospital for five years before applying to graduate school at the University of Alabama. After completing her master’s degree, she spent the next two years teaching in the Department of Nutrition at the University of Alabama.

The participant left the University of Alabama and was employed by the State of Alabama Health Department. Her role with the Health Department was to inspect nursing homes and hospitals. She enjoyed her job, although the pay wasn’t what she expected. After three years at the Health Department, she began a federally funded job with the Community Health Agency

in what are commonly referred to as “free clinics.” She enjoyed the work and was able to travel across the Black Belt of Alabama. She notes that she “met a lot of interesting people,” and made a lot of friends. She worked for the State Health Department for eight years.

She met her husband during her time at the Community Health Agency, and soon after adopted a son. Having a child to raise dampened her desire to travel, so she applied for a job at Partlow Developmental Center, an institution for the intellectually disabled. She worked there for 14 years. The State of Alabama closed Partlow in 2011, and she was able to find a job in the mental health profession at Taylor-Hardin Secure Medical Facility, a facility for the criminally committed, where she worked from 2012 until she retired.

6.3.1. Examples of the Cultural Model in Language

Participant 17 drew on a majority of propositional statements discovered in Phase I. The examples below illustrate how she employed the cultural model in her self-narrative.

Activity/hobby/Volunteer

Participant 17 intertwined personal interests and volunteering, both of which weighed heavily in the interview. Participant 17 understands that retirement is not an end, but rather the beginning of another phase of life. She illustrates this, saying, “I am beginning to volunteer a little bit more and, [I] read a little bit more and at some point, I may take part-time work.”

When considering part time employment, she specifically states that she is not interested in doing the work that she’s done in the past. “I’m much more interested in other aspects of nutrition [such as] chronic disease control and things like that, and I may do something in that area. I’m volunteering [now] in that area at the Good Samaritan Clinic. But I’m also interested in

the environment and things like that. I may try working in [that field], even if it's just an administrative assistant type thing. It would be fun. I don't have to worry about the pressure of time right now. Life is good, and it can be good in other fields beside nutrition. I think it would be fun to work for the River Keepers and that sort of thing. Go out and check water and stomp around on creek banks and do things like that while my legs still work.”

Plan for Retirement/Organize Finances

Participant 17 did little specific planning of finances before retirement. Instead, she indicates that finances and planning were incorporated into the natural flow of her life and career. She did not plan to retire at a certain age or point in time, but rather retired because things were happening at her work that made it feel imperative to leave. As she states, she felt that “the time to go was then.” This is similar to a majority of interviewees in this study. Several participants noted that a change in the work environment coincided with the option of retirement, therefore the participant chooses to retire rather than continue working.

Although Participant 17 focused on retirement planning less than others in the study, she did plan along the way, and states that talking to a financial planner is the key to a successful transition from career to retirement. Participant 17 was fortunate in that her two brothers are financial planners, with whom she discussed her financial future. She also utilized the retirement planning provided to her as an employee of the state of Alabama.

In regard to financial planning, Participant 17 says, “You know, [it] really eases your mind. . . . I never felt like I would be under stress because I didn't have enough to do or anything like that. In the state of Alabama, you go through retirement planning. You spend the whole day

and you talk to financial people, you talk to Social Security, you talk to people about what you're going to do, and all this kind of stuff.

Positive Attitude

The participant understands retirement as a new beginning rather than an end. This trait is observed in several of the participants in this study (see Participant 14 for another example of viewing retirement as a new beginning as well). Participant 17 is hopeful for the future and the rewards that new opportunities will bring. She states that the future is “a big unknown out there for me right now, and I am excited to see how it unfolds. I think it may be the larger life, and I've already lived the smaller life. It may be something really stupendous.” She welcomes the change that retirement may bring and understands retirement as an opportunity to explore new avenues. She notes that most people avoid changes in their life, but if one is open to change, then it can be a positive experience. “Change is really a good thing. Everybody hates it, everybody dreads it, nobody wants to do it, but once you welcome the changes and get into them, then it opens all sorts of new doors.”

Family and Friends/Spirituality

Friends, family, and spirituality are important to participant 17. “I have a lot of friends at church and my spiritual life is very important to me. One of the nicest things about retirement is I have more time to invest in that. And it's very calming. It's very important to me. I have many friends at church, but I have cousins and family, old friends, and people here in town, and people not here in town.

Exercise/Medical Problems

Participant 17 only invokes one negative aspect of the cultural model. She states that medical problems prevent an individual from having a successful retirement. This is interesting in that medical problems are the only negative aspect of the model that is purely physical and not mental, and this may be a result of her positive outlook. When asked about individuals who have an unsuccessful retirement, she replied, “They got sick. If you are not well enough to enjoy the years after your retirement, then you’ve got problems. It’s a good thing to exercise and eat right and stave off the aging process [and] keep yourself healthy for as long as you can. And then you can do what you want to do.”

Participant 17 concludes the interview by noting that, in order to have a successful retirement, “you need to have your financial ducks in a row. You need to have a general idea of things that you can do, that you would enjoy, that you may want to do when you retire. You need to have a roof over your head. You need to have friends, or spouse, or some sort of connectedness to people. Um, or at least I do.”

6.4. Participant 14

Participant 14 is a 63-year-old European-American female. At the time of the interview she was employed but very close to retirement. Participant 14 has an annual income of \$80,000. She is widowed, has earned more than one master's degree, and is currently pursuing a master's degree in Religious Studies.

She was born in a small Alabama town but moved to New Mexico soon after. In 1968 her father was shipped to Vietnam. She states: "It was probably the most pivotal year in my memory, because we came to Birmingham and I had never experienced racism. Of course, 1968, bombings were still going on in Birmingham. Bull Connor was still around. I discovered right away what racism was about. . . ."

The organization of memory is informed by consonance and one's sense of coherence. Human rights themes surface in her memory throughout her self-narrative, as they are important to how she organizes her past, present, and future self. Her father was stationed in Iran when the participant was a young girl. In the interview she discussed wearing a veil in daily life, and this gave her a perspective that few European-Americans possessed at that time. This suggests that she acted, unwittingly, as a participant observer, which may be considered a special form of liminality, in which one is outside, but also within the culture.

"We wore a veil over there. My sisters and I, by choice. It was not forced upon us. But it was easier to move around, because my sister was blond haired blue-eyed, and she did not look Iranian in any way, shape, or fashion. And so, we . . . wore the veil. And coming back and having to take it off and feeling very exposed was really difficult. So, coming back to the United States

was different. I think my sisters, they were much younger, so they were still in junior high when they came back, so they got to experience American High Schools and stuff. . . .”

Memories concerning early life are tightly organized and have a direction that reflects interests later in life. While one may see the foundation of wider interests, it is important to understand that this is not a foundation on which the self is built, but rather how memory is organized and transmitted. The narratives are not the participant’s narratives alone, but are created and co-created, and are based on experiences and conversations later in life. The participant chooses to organize her past in such a way that it is a meaningful foundation for her self-narrative. Themes of inclusion, the other, and empathy are salient in that narrative. While portions of her interview do not focus on the cultural model of retirement, she is organizing memory around elements of that model, such as positive attitude, the organization of finances, and purpose. We also see, by way of the opposites, the negative statements from phase I (see Table 3).

Participant 14 attended college at Central Missouri State University, where she met her husband. The couple lived in Sedalia, Missouri, where her husband practiced law. They adopted two children, which the participant raised in a log cabin, surrounded by cattle that she raised by herself. She worked in her husband’s law office, and it was at this time that she learned to quilt. Her husband died and left her with two children to support on her own. Participant 14 decided to leave Missouri and move to Alabama in order to further her education and search for her “roots.”

She applied and was accepted into the Women’s Studies program at the University of Alabama in Tuscaloosa. When she finished the program, she applied for a teaching position at

the University of Alabama in the English department. After graduation she accepted a job with the University of Alabama working in an adviser capacity, and this is where she made her career. She continues to teach a class once a semester at the University of Alabama through the Women's Studies department, as well. "For years I did it for free, just because I wanted to keep teaching. Because I think that's where my soul is, teaching. Not being a manager. I mean, I don't mind this job, I like this job, and I love the people I work with, but what I really like doing is teaching. Getting in there and rolling around with ideas and, you know, that keeps me tickin'."

6.4.1 Examples of the Cultural Model in Language

Participant 14 drew on a majority of propositional statements discovered in Phase I. Her case is interesting in that she articulated the elements of the model eloquently and at length. She demonstrated that she both understood the model and used it prolifically.

Travel

In the early part of the interview she indicated that her travels as a young girl meant that she was outside the model of the European-American in the Southeastern portion of the United States of the 1950's and 1960's. Because culture is shared, individuals within the culture are somewhat unaware of the model (D'Andrade, 2005), and growing up outside of the culture allowed the participant to see and experience the cultural model from an etic perspective.

The participant also discussed the importance of travel in a way that suggests that she plans on enacting the model upon retirement. The people that she admires in their retirement travel often.

“I want to travel, to see a lot of the United States. I've not seen a lot of the states. I've seen the world, you know. Moscow was great. Leningrad was great, London. . . . But I haven't seen Chicago. I have never seen Yellowstone. I got me that lifetime park pass for old people. Cost me 20 bucks. I got that. I'm gonna do that. I'm going to get me an RV and I'm going, you know? Those are the kinds of things I'm looking forward to doing.”

Activities and Hobbies / Volunteer

Participant 14 is a quilter, she sews, and ministers in the Unitarian Universalist Church. She discussed the desire to volunteer when she retires as well. Activities, hobbies, and volunteering are intertwined in the participant's organization of the model. Her mother serves as an inspiration for retirement, and participant 14 draws deeply from that model.

She recently enrolled in music lessons from the Community Music School at the University of Alabama. She states that learning music is “something I always wanted to do, and why not? If not now, when? I mean, I don't know how many years I have left.”

Participant 14 spoke of volunteering often within the interview. She discussed her mother as a role model for retirement and mentions specifically her willingness to volunteer.

“I look at my mother who gets up every damn morning, I mean, that woman goes and goes and goes. She volunteers at two hospitals and a church. Four days a week she's doing this. So, I'm gonna be her. I could have that woman as a role model. She never had a job, so she has developed this in her 70s and 80s, this volunteering and this constant going. This woman has a goal in life, you know. Every day. So I want to be her. And nobody told my mother to do that, my mother just did it.”

The participant discussed the desire to teach a class at the University of Alabama after retirement, and her willingness to volunteer with the Women and Gender Resource Center, or the local hospital. She notes that after retirement she wants to do something that “makes her feel alive.”

Organize Finances/Plan for Retirement

Organizing finances and planning for retirement is important. She mentions this often throughout the interview. It is important for her to have a goal and a financial plan for both herself and her special needs son. She states that she has several goals that she wishes to reach before she retires, “budget, dealing with my son, and kind of getting [a] list together of the things that I really want to get rid of in my life.” It is important that she have enough savings in retirement to cover expenses.

“Finances are such an issue and I was poor a lot of my kid's life. I mean, I was never poor growing up. I had a wonderful life. Anything I wanted, lived in beautiful homes and had lots of help. And when I married and after my husband died, we became very poor, my kids had to suffer a lot. Well, I don't think they suffered but, they didn't get a lot of the stuff they wanted, and I didn't get a lot of stuff I wanted either. I had to really work to get out of that hole. And so, looking ahead and thinking about the way that our country treats elderly people, you know? And so, you have a fear. ‘Oh gosh, have I saved enough money? Do I have enough retirement? Is social security going to be enough? Is social security gonna even be around? How am I gonna deal with, you know, medical. That's so expensive.’ So, part of what's on my checklist is making

sure that I figured out a budget so that I know how I can live and what I'm going to need and what I'm not going to need.”

Positive Attitude/Life Goals/Purpose/Spirituality

Participant 14 exhibits a positive attitude throughout the interview. She is satisfied with life, and states that “at this moment in my life, at the age of 63. . .I’m completely happy. There’s many things I could think of that would make it better, and a few things I’m glad aren’t happening, but I’m satisfied. . . and I still have a zest for getting out and doing things.” The way in which her self-narrative is organized is evident and is contingent on her level of cultural consonance. She effectively expresses this during the interview when she states, “the richness of my life involves what I pause to pay attention to.”

She discusses differences in the conceptualization of the career path in today’s world relative to when she was embarking on a career path. The way in which she understands the changes in career paths indicates her resiliency and acceptance of change.

“We don't have one life now like they used to. You grow up, you get married. It's just almost like a checklist, you know? Grow up, go to college, maybe, get married, have a job, retire, die. That was pretty much it. Now you look around and you think, ‘people are having multiple lives.’ And I don't think we get that yet. I don't think we see that now. The younger generation is probably seeing it much better than we are, because they're not looking ahead and going, ‘I'm going to be doing this job for the rest of my life,’ you know? Because your life is a long time and that may be fucking boring. So, I think what we need to do as a culture, is think about your lives in chapters, you know? ‘Okay, I'm gonna do this for a while, and then I'm gonna do that for a

while, and I'm going to do that.' Nobody is ever going to have that job anymore where you just work until you're done. I don't see that, and I think that's a lot of the problem.”

6.5. Conclusion

The three participant examples illustrate how individuals express engagement with the cultural model of retirement in everyday self-narratives. The three participants, chosen based on their intersection of CCIN and sense of coherence score (figure 4), each engaged the model differently.

Participant 7 had the lowest sense of coherence score as well as the lowest CCIN score, and invoked the model fewer times than any other participant. At the time of the interview Participant 7 was still working and stated that financially he is unable to retire anytime in the foreseeable future.

Participant 17 fell within the median range of coherence and CCIN and invoked the model nine times within the interview. Participant 17 enjoys retirement and looking forward to volunteering and pursuing interests outside of her previous career field.

Participant 14 had the highest consensus score and invoked the model of retirement fifteen times within the interview. At the time of the interview she was planning for retirement and looked forward to teaching a class at the University of Alabama, traveling, and volunteering.

Together these interviews illustrate the way in which participants did or did not invoke the model, and the relationship between engagement with the model and the participant's level of coherence. Participants with low CCIN scores had difficulty discussing any elements of the model, while participants with high CCIN engaged with the model regularly, and often at length.

These three examples illustrate how deeply participants of varying CCIN scores engage the model and is useful for understanding the cultural dimension of retirement.

CHAPTER 7: DISCUSSION

7.1. Introduction

Liminal passages are often imagined as having shape. Individuals sense how far they are “moving” over specific periods of time, and whether control of the passage comes from outside, or within, the individual (Glaser & Strauss, 2010). This means that liminal passages are contained within mental boundaries, and this enables the individual and others to recognize when a passage is out of shape, and the reasons for it being misshapen (Glaser and Strauss, 2010). An example may be an employee who retires after working toward the goal of retirement. In this instance, retirement is considered properly shaped. An individual who is forced to retire, or unable to retire, on the other hand, may consider his or her passage out of shape.

How well one understands the cultural model has a great effect on how a passage is undertaken. The way in which the participants in this study utilize the model through self-narrative and memory is the primary means for determining the way in which the model is utilized in day to day life. Through linguistic and data analysis, one may view the “shape” of an individual participant’s retirement model. The self-narrative and autobiographical memory analyzed in this study resulted in a re-evaluation of the Self Memory System (SMS). Incorporating anthropological theory into the SMS allows for a more salient explanation of the formation of self, or selves, and the ability to – or not to – successfully shape a liminal passage.

7.2. Self-Memory System

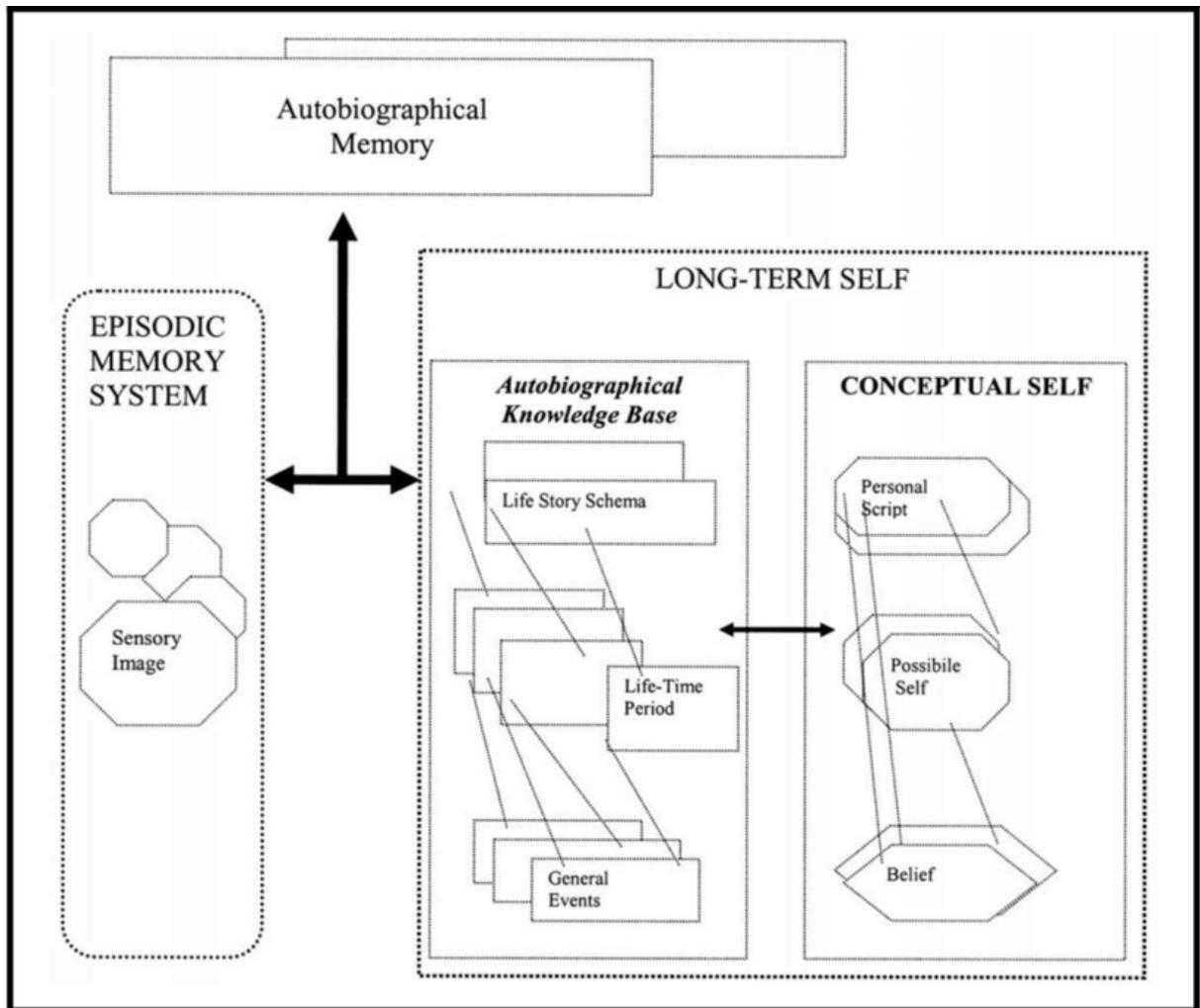


figure 5. Self-Memory System (Conway, et al.)

For the purpose of introducing anthropological theory into cognitive psychology, I will use the Conway, et. al. Self-Memory System model (Conway, et. al., 2004). Below is a brief explanation of the SMS.

Within the Self Memory System (Conway, et. al., 2004), autobiographical memories are understood as mental constructions of a complex goal-driven set of control processes.

Autobiographical memory is initially assembled through the intersection of cognition, emotion, and goals, which are later constructed in acts of remembering. The primary operation of goal-driven processes are the generation of mental models that support the realization of goals (Conway & Pleydell-Pearce, 2000). Goals, in this case, are understood as mental processes that contain standard or ideal prototypes. These prototypes are used to assess the discrepancy between the standard and current state of the world.

An important function of autobiographical memory is to track the progress of standard model attainment. The integration of episodic memory and autobiographical memory is not fully realized until the goals related to that memory have been achieved or abandoned (Linton, 1986; Conway, et. al., 2004). An individual's current life stage is not fully integrated with autobiographical knowledge until a transition is complete, thus liminal stages are events in memory formation that contain marked boundaries (Conway, et. al., 2004). Liminal stages are experienced as challenges to self-coherence. This promotes either the examination or search for a long-term self, and this process is performed through the act of remembering within the present moment (Conway, et. al., 2004).

7.3. Autobiographical Knowledge Base

Autobiographical memory is dependent on the “Long-term self,” which is comprised of the “autobiographical knowledge base,” and the “conceptual self” (figure 5) (Conway, et. al., 2004). The autobiographical knowledge base is the interaction of three components: 1. Life Story Schema, 2. Life Time Period, and 3. General Events. Life Story Schema is an individual’s understanding of how the life story is constructed within the culture and draws on social cognitive conventions such as temporal order, dominant themes, and causal attributions. Life Story Schema creates general structures from memory, and reflects overarching goals and activities, such as the early years of marriage, or periods of financial difficulties. General events are linked across brief periods of time or organized by shared theme, such as a first-time experience, and are related to organizing conceptual knowledge in response to changes in goal processing. An example may be when an individual changes jobs, purchases a house, or begins a relationship. In such events, an individual’s stable present gradually transforms into lifetime period knowledge (Conway, 2004). The emotional nature of transitional periods reflects the formation of lifetime period structure in long term memory Schuman, Howard, & Pillemer, 1999).

7.4. Conceptual Self

The second component of the Long-term self is the conceptual self. Consisting of abstracted knowledge regarding the self, the long-term self is generated through the “autobiographical knowledge base.” Self consists of personal scripts (Demorest, 1995; Conway, et. al., 2004), possible selves (Markus and Nurius, 1986; Conway, et. al., 2004), relational

schema (Baldwin, 1992), attitudes, values, and beliefs (Conway, 2004). These are knowledge structures that exist separately from temporally defined incidents, but serve to contextualize and ground underlying themes or concepts (Conway, 2004).

The conceptual self consists of schemas and prototypes that help define the self and others. This determines how individuals interact with the world. Schemas are drawn “from influences of familial and peer socialization, schooling, and religion, as well as the stories, fairy-tails, myths, and media influences that are constitutive of an individual’s particular culture” (Bruner, 1992; Conway, et. al., 2004).

7.5. Possible Selves

Possible selves are a conceptual link between cognition and motivation and provide incentives for future behavior. Possible selves are context for the current self (Markus & Nurius, 1986), and derive from an individual’s sociocultural contexts, historical contexts, and salient cultural models. Past selves are carried within the self-concept and may be potentially activated. An individual’s development may be understood as the process of acquiring and achieving, or resisting, certain possible selves (Markus & Nurius, 1986).

7.6. Modifications to the Self-Memory System Model

While the Self-Memory System (SMS) is a salient model of cognitive processing, it fails to adequately appreciate the role of culture in defining the self. The data and linguistic analysis of this study suggests that the SMS model fails to take into account the symbiosis or antibiosis of culture and the individual. In this section I will offer ways in which to improve the SMS model by including anthropological theory.

Life-story schema is limited in the SMS model, as it does not adequately encompass the cultural aspects of self-formation. In anthropological theory, schema is understood as an interrelated pattern of interpretive elements that can be activated with minimal input from the individual, and is achieved with minimal cues (D'Andrade & Strauss, 1992; Dressler, 2018). Cultural models are related to schema in that they are schematic interpretations shared by the society (Dressler, 2018). Because cultural models are shared systems of thinking about the world, a majority of individuals in a society aspire to the same socially valued goals (Dressler, et al., 2016). Therefore, it is the cultural model that sets a standard by which autobiographical memory tracks goal attainment. In other words, for most individuals the cultural model is the goal. But how well an individual knows the model, or how well the individual has the ability to interact with the model, greatly influences goal attainment. Cultural consonance theory is a more salient component in the formation of autobiographical memory than life-story schema, in that consonance theory relates to three aspects of goal attainment that life story schema fails to answer: the ability of an individual to attain the cultural model, the reason cultural model attainment exists for some individuals but not others, and the health outcomes associated with the ability, or the inability, to attain cultural goals.

By replacing life story schema with consonance theory, one may begin to understand the connection between consonance and liminal periods. The data and linguistic analysis of this study suggest that a connection exists between cultural consonance and liminality. The correlation appears so strong that one might understand liminality as consonance in practice. The interviews in this study suggest that it is the cultural consonance of an individual that determines

the “shape” of the liminal passage. It also suggests that the success or failure of the liminal passage reinforces the consonance of the individual, thus creating a feedback loop.

7.7. Liminal Phase

The basic liminal passage diagram taken from psychologist Robert Moore’s work with liminality as depicted the hero cycle in mythological narratives (Moore, 2001) is useful for mapping the intersection of liminal stages and autobiographical memory. The purpose of using this diagram is to map patterns that appear more or less universal. Universal patterning may simply be the result of how humans understand time, i.e. beginning, middle, and end, or a reflection of cognitive workings, i.e., mental operations that obey certain rules and laws as Levi-Strauss suggested (Levi-Strauss, 1973).

The nature of the hero cycle diagram is to map narratives, including self-narrative. If mythologies reflect models of selfhood (Doty, 2004), then self-narratives are mythostory – an automythological story told to indicate how someone has become a unique individual. (Doty, 2004). “Each of us develops a personal set of *mythostories*, a means of relating our own existence to the larger cultural and universal meanings that have been treasured in the past” (Doty, p. 44, 2000). Therefore, using basic patterning of mythic narrative structure may provide insight into how the mind organizes itself through its own mythic structure, i.e., autobiographical memory.

Another consideration for using this diagram is that it refers directly to liminal space. Since the nature of liminality is cyclical, a circle is most appropriate, with a line indicating the

liminal threshold that divides ordinary and extraordinary space. This system works well for the liminality of retirement as well as how liminal space informs autobiographical memory. In other words, the diagram is a useful construct in which to structure patterns found in the participant interviews, and it is useful to organize similarities in the participant narratives.

Comparisons of liminal theories (figure 7) may be consolidated into three phases: Phase one (x) “ordinary consciousness challenged, life-world restless and morbid.” Phase two (y) “ordinary consciousness transcended, life-world dismantled and deconstructed.” Phase three (z) “ordinary consciousness reconstructed, life-world reintegrated and renewed” (Moore, p. 184 – 186, 2001).

General events, defined in the SMS model as the period in which the stable present transforms into lifetime period knowledge, may be removed as a separate entity, as it is simply the “new ordinary” within the liminal model. Once the liminal period has passed, either with or without goal attainment, new ordinary will dominate until engagement with a new liminal event occurs.

Participants in this study with higher CCIN scores relayed a self-narrative that was organized, compact, well-reasoned, and contained a strong cause and effect order, which followed the liminal diagram above. This was not true for participants with low CCIN scores, however.

Long-term Self

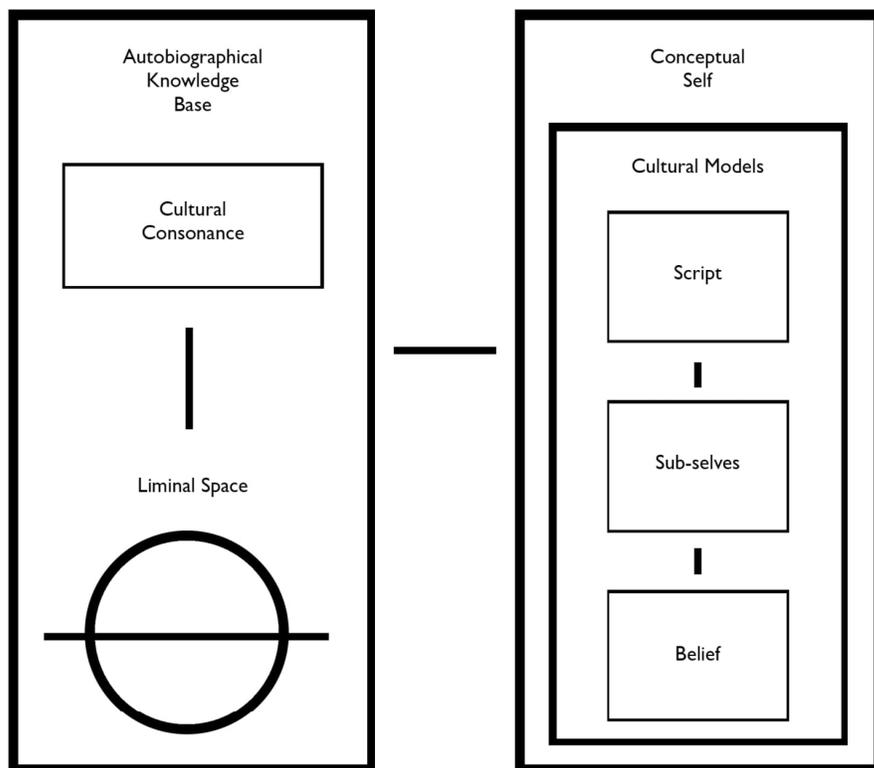


Figure 6. Modifications to the Self-Memory System

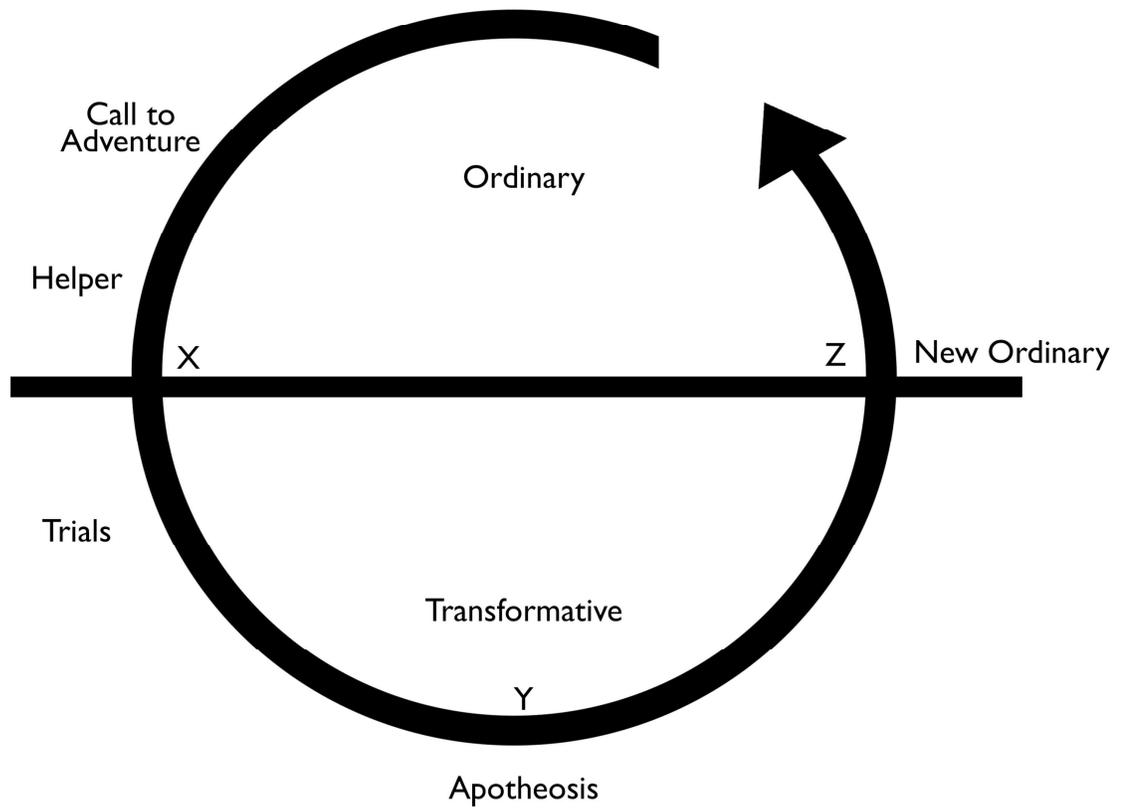


Figure 7. Diagram of the Liminal Phase, inspired by Dr. Robert Moore (Moore, p. 187, 2001)

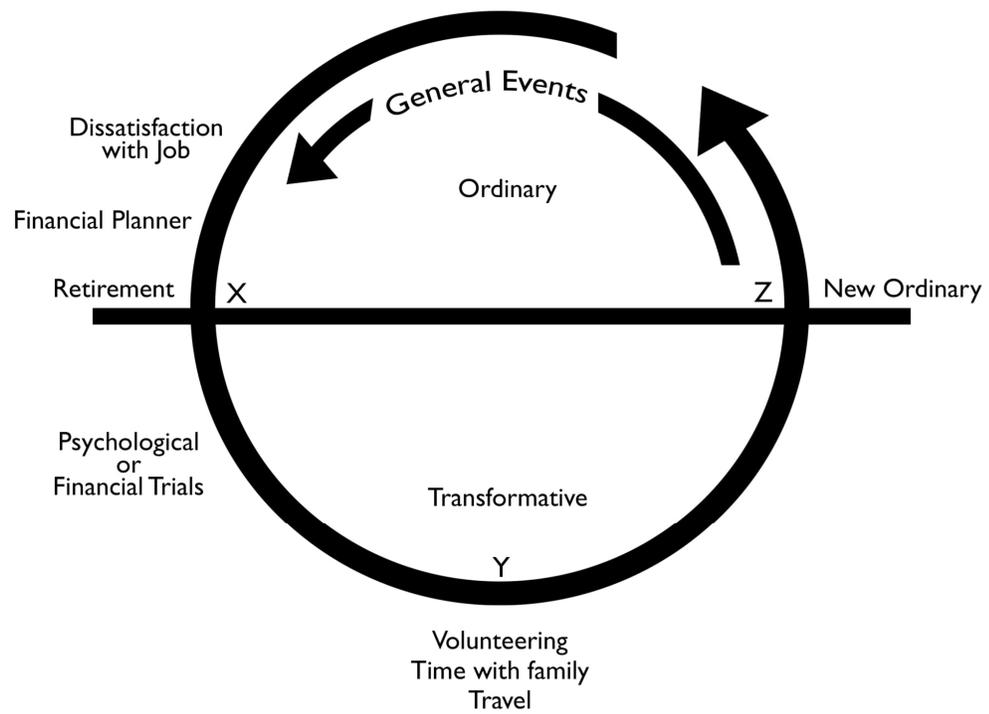


Figure 8. Diagram of the Liminal Phase of Retirement in Tuscaloosa, Alabama.

7.8. Hypocognition and consonance

Individuals have varying degrees of understanding of the cultural model, and most participants in this study understood at least some of the cultural model of retirement, as outlined in phase I of the study. This was exhibited both through the CCIN score, and how the individual engaged with the model while presenting his or her self-narrative. Individuals who exhibited high CCIN scores followed the liminal diagram in fig. 8. Framework distortion occurred in individuals with low CCIN (Wu & Dunning, 2018). This may be due to either cognitive or socioeconomic reasons. The individual with the lowest CCIN score in the study, lacked a basic understanding of the cultural model, Individuals who scored low in CCIN utilized the cultural model less, and interacted with the model in a different way than individuals with higher CCIN scores. This suggests that individuals' base interpretations of events on the cognitive frameworks available. Participants who score lower CCIN may fail to recognize that the cultural model exists and incorrectly assume that they are experiencing the world in full. To acquire the acquisition of domain-related information, an individual must map input onto an existing knowledge structure (Chiesi, Spilich, & Voss, 1979). Hypocognition is the failure to map input because the existing knowledge structure is absent. Hypocognition is invisible, therefore an individual can not sense the failure to recognize a concept that is lacking (Daidi Wu & Dunning, 2018).

Without meaningful schema, the individual is unable to recognize instances of category in order to connect to an experience. Missing schematic associations have an effect on memory, since schema aids in memory formation (Chiesi, Spiric, and Voss, 1979).

This is especially apparent in the interview of participant 7. His memories revolve around a past negative self-schema. While in the interview, the participant notes two liminal passages, one successful (stopped drinking), and one not (drafted into the army), participant 7 choose to focus on the negative past liminal passage, and stresses continuity of the shy, nervous, self. Participant 7 could have just as easily shaped his personal narrative around overcoming immense struggles, such as alcoholism and homelessness. Unlike the other two narrative examples provided in this thesis, participant 7 has no plans or prospects for the future, and had no knowledge of the cultural model of retirement outlined in phase I.

7.9. Conceptual Self

Each individual has a unique ideal that he or she projects on the collective culture (Goodenough, 1981). While personal scripts, possible selves, and beliefs are projected toward the autobiographical knowledge base and collective culture, the boundaries of the conceptual self are defined by cultural models. The result is that the conceptual self changes as culture is distributed.

In the SMS model, possible self may become activated in time. By replacing possible self with a system of “subselves” (de Munck, 2000), self may be explored as a constellation of inputs rather than a tangible “thing.” Subselves, consisting of self-symbols (Dennett & Hofstadter, 1982), may be activated based on the intersection of cultural consonance, personal script, belief, and salient cultural models. Subselves suggest that the self exists as a mental representation which contains a constellation of narratives, therefore self does not exist as a “thing” (de Munk, 2000), but a construct with representations that may be activated through changes in the

autobiographical memory system. Subselves suggest something more fluid than future selves, and interact, both by projecting toward, and being defined by, salient cultural models.

7.10. Conclusion

Based on the observations in this study, liminality presents itself as consonance in practice. The consonance of an individual determines the success or failure of the liminal passage. The narrative analysis in this study suggests that, given the cyclical nature of liminal passages, consonance and liminality work in a feedback loop. especially since passages are cyclical by nature. Successful or unsuccessful passages inform consonance levels, just as consonance informs the success, or not, of a liminal passage.

The revised SMS model of this thesis improves upon the earlier SMS model in that it equally includes the individual and the aggregate and suggests that the individual and the aggregate cannot be separated.

Autobiographical memories support social interactions, are related to the process of identity formation (Wolf & Demiray, 2019), and serve to regulate a person's mood (Wolf and Demiray, 2019; Josephson, Braden, & Singer, 1996). The interviews and data results suggest that cultural consonance, liminality, and self-narrative interact and inform self-formation. The cultural consonance of the individual determines the success or failure of the liminal passage and produces a self-schema that influences the activation of sub-selves.

7.11. Value and Limitations of Study

By ranking single observations among a set of variate values, it is possible to understand the relationship of the individual to the cultural construct. This study ranked participant data,

presented in the form of self-narrative, with the cultural model. The participants in phase II of this study rarely discussed the cultural model, which was expected. When the cultural model was invoked by the participant, it suggested that the model was active within the memory system. From this, one may gain an understanding of, not only the proximity of the individual to the cultural model, but how that model is used by the participant. This method of data extraction may be useful both alone, or in conjunction with other cognitive and linguistic tools, in order to enhance understanding of an individual's relationship to cultural models and how this relationship affects health and well-being.

Participants for phase I of the study were recruited through the Osher Lifelong Learning Institute (OLLI), as these individuals meet the age requirement for this study. Participation in the OLLI program suggests that the individual is active, intellectually curious, and social – all traits that I anticipated would be beneficial in discovering if a cultural model of retirement exists and, if so, the boundaries of that model. Choosing participants who were active in the OLLI program quickly produced a defined model that was distinctly middle-class, European-American. Contrasting individuals whose cultural data reflects real life differences, as shown in phase II of this study, serves to demonstrate variation in the way individuals construct meaning and conduct their lives. (Handwerker and Wozniak, 1997). This serves to open further discussion regarding race, wealth, and power within a cultural framework. This also suggests the need for further expansion of this study.

REFERENCES

- Antonovsky, Aaron. (1988). *Unraveling the Mystery of Health: How People Manage Stress and Stay Well*. San Francisco: Jossey-Bass.
- Antonovsky, Aaron. (1996). The Salutogenic Model as a Theory to Guide Health Promotion. *Health Promotion International* 11, no. 1 (1996): 11-18.
- Bakhtin, M. M., and Holquist, M. (2000). *The Dialogic Imagination: Four Essays*. Austin, TX: University of Texas Press.
- Baldwin, Mark W. (1992). Relational Schemas and the Processing of Social Information. *Psychological Bulletin* 112, no. 3: 461–84.
- Barney, G. Glaser, and Anselm, L. S. (2010) *Status Passage*. New Jersey: AldineTransaction.
- Bogaard, Levi Van Den and Henkens, K. (2018) When Is Quitting an Escape? How Different Job Demands Affect Physical and Mental Health Outcomes of Retirement. *European Journal of Public Health* 28, no. 5. 815-19.
- Bogan, Vicki L. and Fertig, A. R. (2017) Mental Health and Retirement Savings: Confounding Issues with Compounding Interest. *Health Economics* 27, no. 2. 404-25.
- Bonsang, Eric, Adam, S. and Perelman, S. (2012). Does Retirement Affect Cognitive Functioning? *Journal of Health Economics* 31, no. 3. 490-501.
- Borgatti, Stephen P. (1999). Elicitation Techniques for Cultural Domain Analysis. In Jean Schensul (Ed.) *Enhanced Ethnographic Methods: Audiovisual Techniques, Focused Group Interviews, and elicitation Techniques* (115 – 151). Thousand Oaks, CA: Altamira Press.
- Bruner, Jerome. (1992) Acts of Meaning. *Psychological Medicine* 22, no. 2. 531–31.
- Bucci, Wilma. (2007) The Power of Narrative: A Multiple Code Account in Pennebaker, James W. (Ed.). *Emotion, Disclosure, and Health*. Washington, D.C.: American Psychological Association.
- Burton, Chad M. and King, L. A. (2009). The health benefits of writing about positive experiences: The role of broadened cognition. *Psychology and Health*. 21. no. 8. 867-879.

- Capps, Lisa, and Ochs, E. (1995). *Constructing Panic: The Discourse of Agoraphobia*. Cambridge, MA. Harvard University Press.
- Casson, R. W. (1983). Schemata in Cognitive Anthropology. *Annual Review of Anthropology* 12, no. 1. 429-62.
- Chiesi, Harry L., Spilich, G. J. and Voss, J. F. (1979) Acquisition of Domain-Related Information in Relation to High and Low Domain Knowledge. *Journal of Verbal Learning and Verbal Behavior* 18, no. 3. 257–73.
- Conway, Martin A., and Pleydell-Pearce, C. W. (2000). The Construction of Autobiographical Memories in the Self-Memory System. *Psychological Review* 107, no. 2.261–88.
- Conway, Martin A., Singer, J. A. and Tagini, A. (2004) The Self and Autobiographical Memory: Correspondence and Coherence. *Social Cognition* 22, no. 5. 491–529.
- Crawford, Marion P. (1973). Retirement: A Rite De Passage. *The Sociological Review* 21, no. 3. 447-61.
- D’Andrade, Roy G. (1981). The Cultural Part of Cognition. *Cognitive Science* 5, no. 3. 179-95.
- D’Andrade, Roy G. (1986) Cultural Meaning Systems. in LeVine, Robert A., and Shweder, R.A. (eds.). *Culture Theory: Essays on Mind, Self, and Emotion*. Cambridge: Cambridge University Press.
- D’Andrade, Roy G. (1991). A Folk Model of the Mind in Holland, D. and Quinn, N. (eds.). *Cultural Models in Language and Thought*. Cambridge: Cambridge Univ. Press.
- D’Andrade, Roy G. (1992). Schemas and Motivation. in D’Andrade, R.G. and Strauss, Claudia (eds.). *Human Motives and Cultural Models*: 23-44.
- D’Andrade, Roy G., (2005). Some Methods for Studying Cultural Cognitive Structures. in Quinn, N. (ed.). *Finding Culture in Talk: a Collection of Methods*. New York: Palgrave Macmillan.
- D’Andrade, Roy G. (2005). *The Development of Cognitive Anthropology*. Cambridge: University Press.
- D’Andrade, Roy G., and Strauss, C. (1992). *Human Motives and Cultural Models*. Cambridge: Cambridge University Press.

- Demorest, Amy P. (1995). The Personal Script as a Unit of Analysis for the Study of Personality. *Journal of Personality* 63, no. 3. 569–92.
- DeMunck, Victor. (2000). *Culture, Self, and Meaning*. Prospect Heights: Waveland Press.
- Dengah, H. J. François. (2013). The Contract with God. *Journal of Anthropological Research* 69, no. 3. 347-72.
- Dennett, Daniel C., and Hofstadter, D. R. (1982). *The Minds I*. London: Penguin books.
- Dhaval, Dave, Rashad, I, and Spasojevic, J. (2008). The Effects of Retirement on Physical and Mental Health Outcomes. *Southern Economic Journal*. 75 no. 2. 497 – 523.
- Doty, William G. (2000) *Mythography: The Study of Myths and Rituals*. Tuscaloosa, University of Alabama Press.
- Doty, William G. (2004). *Myth: A Handbook*. Tuscaloosa: University of Alabama Press.
- Drentea, Patricia. (2002) Retirement and Mental Health. *Journal of Aging and Health* 14, no. 2. 167-94.
- Dressler, William W. (2007). Meaning and Structure in Research in Medical Anthropology. *Anthropology in Action* 14, no. 3.
- Dressler, William W. (2012). Cultural Consonance: Linking Culture, the Individual and Health. *Preventive Medicine* 55, no. 5. 390-93.
- Dressler, William W. (2013). Cultural Consonance. *Encyclopedia of Behavioral Medicine*, 529.
- Dressler, William W. (2015). Culture. . .Again. *Anthropology News*. 56, no. 6.
- Dressler, William W. (2015). The 5 Things you Need to Know about Statistics: Quantification n Ethnographic Research. Walnut Creek: Left Coast Press, Inc.
- Dressler, William W. (2018) *Culture and the Individual: Theory and Method of Cultural Consonance*. New York, NY: Routledge, Taylor & Francis Group.
- Dressler, William W., Balieiro, M. C., De Araujo, L. F., Silva, Wilson. A., and Dos Santos, J. E. (2016). Culture as a Mediator of Gene-environment Interaction: Cultural Consonance, Childhood Adversity, a 2A Serotonin Receptor Polymorphism, and Depression in Urban Brazil. *Social Science & Medicine* 161: 109-17.

- Dressler, William W., Balieiro, M. C., Ribeiro, R. P. and Dos Santos, J. E. (2016) Culture and the Immune System: Cultural Consonance in Social Support and C-Reactive Protein in Urban Brazil. *Medical Anthropology Quarterly* 30, no. 2: 259–77.
- Dressler, William W., Balierio, M. C., Dos Santos, J. E., (1997) The Cultural Construction of Social Support in Brazil: Associations with Health Outcomes. *Culture, Medicine and Psychiatry*. 21, no. 3: 303-335.
- Dressler, William W., Balieiro, M. C., and Dos Santos, J. E. (2014). Finding Culture Change in the Second Factor. *Field Methods* 27, no. 1: 22-38.
- Dressler, William W., Balieiro, M. C. and Dos Santos, J. E., (2017). Cultural Consonance in Life Goals and Depressive Symptoms in Urban Brazil. *Journal of Anthropological Research* 73, no. 1: 43- 65.
- Dressler, William W., Borges, C. D., Balieiro, M. C. and Dos Santos, J. E. (2005). Measuring Cultural Consonance: Examples with Special Reference to Measurement Theory in Anthropology. *Field Methods* 17, no. 4: 331-55.
- Dunn, Cynthia Dickel. (2014). Then I Learned about Positive Thinking: The Genre Structuring of Narratives of Self-Transformation. *Journal of Linguistic Anthropology* 24, no. 2: 133-50.
- Eibich, Peter. (2015). Understanding the Effect of Retirement on Health: Mechanisms and Heterogeneity. *Journal of Health Economics* 43: 1-12.
- Fioretti, Chiara, and Smorti, A. (2015). Improving Doctor–patient Communication through Autobiographical Narrative Theory. *Communication & Medicine* 11, no. 3: 275-84.
- Fivush, Robyn. (2010). The Development of Autobiographical Memory. *The Annual Review of Psychology*. 62: 559–82
- Fivush, Robyn. (2013). *Autobiographical Memory and the Construction of a Narrative Self: Developmental and Cultural Perspectives*. New York: Psychology Press, 2013.
- Gatewood, John B. (2012). Cultural Models, Consensus Analysis, and the Social Organization of Knowledge. *Topics in Cognitive Science* 4, no. 3: 362-71.
- Gill, Sarah C., Butterworth, Peter, Rogers, Bryan, Anstey, Kaarin J., Villamil, Elena, Melzer, David. “Mental health and the Timing of Men’s Retirement.” *Social Psychiatric Epidemiology*. (2006) 41:515-522.

- Gill, Sarah C.; Butterworth, Peter; Rodgers, Bryan; Anstey, Kaarin J.; Villamil, Elena; Melzer, David. (2006) Mental Health and the Timing of Men's Retirement. *Social Psychiatry & Psychiatric Epidemiology*, Vol. 41, no. 7: p515-522.
- Glaser, Barney G., and Anselm L. Strauss. *Status Passage*. New Brunswick: AldineTransaction, 2010.
- Goodenough, Ward H. (1958). Report of the Seventh Annual Round Table Meeting on Linguistics and Language Study. *American Anthropologist* 60, no. 5: 983.
- Goodenough, Ward H. (1981). *Culture, Language, and Society*. Menlo Park: Benjamin/Cummings.
- Guo, Li-Na, Yan-Jin Liu, Jacqueline Mccallum, Ulrika Söderhamn, Xian-Fei Ding, Su-Yuan Yv, Yi-Ru Zhu, and Yv-Ru Guo (2018). Perceived Stress and Depression amongst Older Stroke Patients: Sense of Coherence as a Mediator? *Archives of Gerontology and Geriatrics* 79: 164-70.
- Handwerker, P. W., and Wozniak, D. F., (1997). Sampling Strategies for the Collection of Cultural Data: An Extension of Boas's Answer to Galton's Problem 1. *Current Anthropology*. 38 no. 5: 869 – 874.
- Hardt, Oliver, Nader, K., and Lynn Nadel. (2013) Decay Happens: The Role of Active Forgetting in Memory. *Trends in Cognitive Sciences* 17, no. 3: 111-20.
- Holland, Dorothy, and Quinn, N. (1991). *Cultural Models in Language and Thought*. Cambridge: Cambridge Univ. Press.
- Ibarra, Herminia, and Obodaru, O. (2016). Betwixt and between Identities: Liminal Experience in Contemporary Careers. *Research in Organizational Behavior* 36 (2016): 47-64.
- Koelen, Maria, Eriksson, M. and Cattan, M. (2016). Older People, Sense of Coherence and Community. *The Handbook of Salutogenesis*. 137-49.
- Levi-Strauss, Claude. (1973). Structuralism and Ecology. *Social Science Information* 12, no. 1: 7–23.
- Linton, M. (1986). Ways of searching and the contents of memory. In D. C. Rubin (Ed.), *Autobiographical memory*: 50-58. Cambridge University Press.
- Markus, Hazel, and Nurius, P. (1986). Possible Selves. *American Psychologist* 41, no. 9: 954–69.

- Kirmayer, Lauren (2001). Broken Narratives: Clinical Encounters and the Poetics of Illness Experience. In Mattingly, Cheryl, and Garro, L. C. (eds.). *Narrative and the Cultural Construction of Illness and Healing*. Berkeley: University of California Press.
- Moore, Robert L., and Havlick, M.J. (2001) *The Archetype of Initiation: Sacred Space, Ritual Process, and Personal Transformation: Lectures and Essays*. Philadelphia: Xlibris Corp.
- Ochs, Elinor. (2006). Narrative Lessons. in Duranti, Alessandro. *A Companion to Linguistic Anthropology*. Oxford: Blackwell.
- Pennebaker, James W., and Seagal, J. D. (1999). Forming a Story: The Health Benefits of Narrative. *Journal of Clinical Psychology* 55, no. 10: 1243-254.
- Quinn, Naomi. (2011). Event Sequencing as an Organizing Cultural Principle. *Ethos*, no. 39: 249-78.
- Roberts, John M. (1964). The Self-Management of Cultures. In Goodenough, Ward H. (ed.). *Explorations in Cultural Anthropology*. McGraw-Hill.
- Romney, A. Kimball, Weller, S. C. and H. Batchelder, W.H. (1986). Culture as Consensus: A Theory of Culture and Informant Accuracy. *American Anthropologist* 88, no. 2: 313-38.
- Ryan, Lindsay H., Newton, N.J., Chauhan, P. K. and Chopik, W. J. (2017) Effects of Pre-retirement Personality, Health and Job Lock on Post-retirement Subjective Well-being. *Translational Issues in Psychological Science* 3, no. 4: 378-87.
- Schuman, Howard, and David B. Pillemer. (1999). Momentous Events, Vivid Memories: How Unforgettable Moments Help Us Understand the Meaning of Our Lives. *Contemporary Sociology* 28, no. 6.
- Segel-Karpas, Dikla, Ayalon, L., and Lachman, M. E. (2016). Loneliness and Depressive Symptoms: The Moderating Role of the Transition into Retirement. *Aging & Mental Health* 22, no. 1: 135-40.
- Seligman, Rebecca. (2014). Sometimes Affliction Is the Door: Healing and Transformation in Narratives of Mediumship. *Possessing Spirits and Healing Selves*, 2014, 67-109.
- Seligman, Rebecca. (2005). From Affliction to Affirmation: Narrative Transformation and the Therapeutics of Candomblé Mediumship.” *Transcultural Psychiatry* 42, no. 2: 272–94.

- Shore, Bradd. (1996). *Culture in Mind Cognition, Culture, and the Problem of Meaning*. New York: Oxford University Press, 1996.
- Spiro, Melford E., Benjamin Kilborne, and L. L. Langness. (1994). *Culture and Human Nature*. New Brunswick, NJ: Transaction.
- Spradley, James. (1980). Ethnography and Culture in Spradley, James (ed.) *Participant Observation* Holt, Rinehart, and Winston, Inc. 3-13.
- Squire, Larry R. (2004). Memory Systems of the Brain: A Brief History and Current Perspective. *Neurobiology of Learning and Memory* 82, no. 3: 171-77.
- Stiles, William B. (2006). Disclosure as a Speech Act: Is it Psychotherapeutic to Disclose? In Pennebaker, James W. *Emotion, Disclosure, and Health*. Washington, D.C.: American Psychological Association, 71 – 92.
- Strauss, Claudia, and Quinn, N. (2001). *A Cognitive Theory of Cultural Meaning*. Cambridge: Cambridge University Press.
- Turner, Victor. (1979). Frame, Flow and Reflection: Ritual and Drama as Public Liminality. *Japanese Journal of Religious Studies* 6, no. 4 (1979).
- Tulving, Endel. (2002) Episodic Memory: From Mind to Brain. *Annual Review of Psychology*, 53, 1- 25.
- Vo, Kha; Forder, P. M., Tavener, M., Rodgers, B., Banks, E., Bauman, A., and Byles, J. E. (2014). Retirement, Age, Gender and Mental Health: Findings from the 45 and Up Study. *Aging & Mental Health* 19, no. 7. 647-57.
- Wolf, Tabea, and Demiray, B. (2019). The Mood-Enhancement Function of Autobiographical Memories: Comparisons with Other Functions in Terms of Emotional Valence. *Consciousness and Cognition* 70. 88–100.
- Wu, Kaidi, and Dunning, D. (2018). Hypocognition: Making Sense of the Landscape beyond Ones Conceptual Reach. *Review of General Psychology* 22, no. 1. 25–35.

APPENDIX

9.1. Appendix A: Consent Form, Phase I

TITLE OF RESEARCH: Cultural Models of Aging Study: Phase I

IRB PROTOCOL:

INVESTIGATOR: William Dressler, PhD; Randy Arnold

SPONSOR: UA Department of Anthropology

Purpose of the Research

I would like to request your participation in a research study conducted by me, Randy Arnold, a graduate student in the Anthropology department at the University of Alabama, and Dr. William Dressler, professor of Anthropology. The main purpose of this study is to explore cultural models of aging in Tuscaloosa County.

Explanation of Procedures:

This study will consist of a questionnaire and open-ended interview. We will then write important terms from the interview on to cards, which will then be sorted into piles that you feel belong together. This exercise should take around an hour in total. The questionnaire will consist of 27 questions regarding demographics and stress and should take less than 20 minutes.

Risks:

There are no risks beyond the normal activities of daily living.

Benefits:

The potential benefits of this study include the understanding of the cultural model of aging and the role of successful aging in regard to health and wellbeing. This work will provide a test case to further study the relation of health, life orientation, and cultural models. Snacks will be provided as a token of appreciation.

Confidentiality:

Interview and survey responses will be assigned a unique number to maintain confidentiality. No data will be personally identified with you. Your name will not appear in any materials associated with this study. Data will be stored in a secure cabinet and will be destroyed after six

years. Digital data will be stored on Box, a password secured storage provided by the University of Alabama

Voluntary Participation and Withdrawal:

Your participation in this survey is voluntary. If you decide that you do not wish to participate at any point of the survey, you may withdraw without consequence.

Questions:

Please feel free to communicate any questions, concerns, or complaints regarding the study at any time. If you have questions about the study please ask now. If you have any questions later on, please contact Randy Arnold at 205-861-4020 by phone or arnol001@crimson.ua.edu by email, or William Dressler at 205-348-5947 by phone or wdressler@ua.edu by email.

If you have questions about your rights as a person in a research study, call Ms. Tanta Myles, the Research Compliance Officer of the University of Alabama, at (205) 348-8461 or toll-free at 1-877-3066.

You may ask questions, share concerns, make suggestions, or file complaints through the IRB Outreach website at http://osp.ua.edu/site/PRCO_Welcome.html or email the Research Compliance office at participantoutreach@bama.ua.edu.

You are encouraged to complete the survey for research participants which may be found online at the outreach website, or you may ask the investigator for a copy and mail the survey to the University Office for Research Compliance, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 3587-0127.

You may keep this consent form for your needs.

Participant Signature _____ **Date** _____

Principal Investigator _____ **Date** _____

9.2. Appendix B: Consent Form, Phase II

TITLE OF RESEARCH: Cultural Models of Aging Study: Phase II

IRB PROTOCOL:

INVESTIGATOR: William Dressler, PhD; Randy Arnold

SPONSOR: UA Department of Anthropology

Purpose of the Research

I would like to request your participation in a research study conducted by me, Randy Arnold, a graduate student in the Anthropology department at the University of Alabama, and Dr. William Dressler, professor of Anthropology. The main purpose of this study is to explore cultural models of aging in Tuscaloosa County.

Explanation of Procedures:

This study will consist of a questionnaire and an open-ended interview. The open ended interview will be audio recorded and will take around an hour to complete.

The questionnaire will consist of 27 questions regarding demographics and stress and should take less than 20 minutes.

Risks:

There are no risks beyond the normal activities of daily living.

Benefits:

The potential benefits of this study include the understanding of the cultural model of aging and the role of successful aging in regard to health and wellbeing. This work will provide a test case to further study the relation of health, life orientation, and cultural models.

Confidentiality:

Interview and survey responses will be assigned a unique number to maintain confidentiality. No data will be personally identified with you. Your name will not appear in any materials associated with this study. Data will be stored in a secure cabinet and will be destroyed after two years.

Voluntary Participation and Withdrawal:

Your participation in this survey is voluntary. If you decide that you do not wish to participate at any point of the survey, you may withdraw without consequence.

Questions:

Please feel free to communicate any questions, concerns, or complaints regarding the study at any time. If you have questions about the study please ask now. If you have any questions later on, please contact Randy Arnold at 205-861-4020 by phone or arnol001@crimson.ua.edu by email, or William Dressler at 205-348-5947 by phone or wdressler@ua.edu by email.

If you have questions about your rights as a person in a research study, call Ms. Tanta Myles, the Research Compliance Officer of the University of Alabama, at (205) 348-8461 or toll-free at 1-877-3066.

You may ask questions, share concerns, make suggestions, or file complaints through the IRB Outreach website at http://osp.ua.edu/site/PRCO_Welcome.html or email the Research Compliance office at participantoutreach@bama.ua.edu.

You are encouraged to complete the survey for research participants which may be found online at the outreach website, or you may ask the investigator for a copy and mail the survey to the University Office for Research Compliance, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 3587-0127.

You may keep this consent form for your needs.

Participant Signature _____ **Date** _____

Principal Investigator _____ **Date** _____

Taping Consent

I understand that the investigators would like to tape my participation in this research project and they are requesting my permission to do so.

_____ **Yes**, my interview may be taped.

_____ **NO**, I do not want my interview to be taped.

Signature: _____

9.3. Appendix C: Scale, Phase I and II

Participant # _____

Cultural Models of Aging Study

Thank you for your participation in this study. I am collecting information about cultural models of aging in as part of my graduate work in Anthropology at the University of Alabama. Please respond to the questions as accurately as possible.

Demographics:

Age _____

Sex _____

Ethnicity _____

Yearly Household Income _____

Education _____

1. In the last month, you were upset because of something that happened unexpectedly.
1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

2. In the last month, you felt that you were unable to control the important things in your life.
1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

3. In the last month, you felt nervous and “stressed”?
1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

4. In the last month, you felt confident about your ability to handle your personal problems.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

5. In the last month, you felt that things were going your way?

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

6. In the last month, you felt that you were on top of things?

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

7. In the last month, you have been angered because of things that were outside of your control?

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

8. In the last month, you felt difficulties were piling up so high that you could not overcome them?

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

9. When you have to do something which depends on cooperation with others you have the feeling that it will get done?

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

10. You care about what goes on around you.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

11. Life is full of interest.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

12. Until now your life has had very clear goals and purpose.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

13. You feel that you are treated fairly.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

14. In the past ten years your life has been consistent and clear.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

15. The future will hold a sense of fascination.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

16. Your life in the future will probably be consistent and clear.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

17. You anticipate your personal life in the future will be full of meaning and purpose.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

18. When you think of difficulties you are likely to face in important aspects of your life, you have the feeling that you will always succeed in overcoming the difficulties.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

19. In the next ten years you expect that your life will be completely under your own control.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

20. You feel like you are living the kind of life you want to have.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

21. When you want to learn something that is new and very difficult to learn, you keep on trying, no matter how much time and effort it takes to learn it.

1. Agree, a lot 2. Agree, a little 3. Disagree, a little 4. Disagree, a lot

9.4. Appendix D: Stress Scale

The questions in this scale ask you about your feelings and thoughts during the last month. In each case, you will be asked to indicate by circling how often you felt or thought a certain way.

_____ Date _____

Age _____ Gender (Circle): M F Other _____

0 = Never 1 = Almost Never 2 = Sometimes 3 = Fairly Often 4 = Very Often

1. In the last month, how often have you been upset because of something that happened unexpectedly?

0 1 2 3 4

2. In the last month, how often have you felt that you were unable to control the important things in your life?

0 1 2 3 4

3. In the last month, how often have you felt nervous and “stressed”?

0 1 2 3 4

4. In the last month, how often have you felt confident about your ability to handle your personal problems?

0 1 2 3 4

5. In the last month, how often have you felt that things were going your way?

0 1 2 3 4

6. In the last month, how often have you found that you could not cope with all the things that you had to do?

0 1 2 3 4

7. In the last month, how often have you been able to control irritations in your life?

0 1 2 3 4

8. In the last month, how often have you felt that you were on top of things?

0 1 2 3 4

9. In the last month, how often have you been angered because of things that were outside of your control?

0 1 2 3 4

10. In the last month, how often have you felt difficulties were piling up so high that you could not overcome them?

0 1 2 3 4

9.5. Appendix E: Sense of Coherence

SOC

Please CIRCLE the number which best expresses your answer. Each question has 7 possible answers, with number 1 and 7 as extreme answers. Please answer every question and give only one answer per question. Some of the questions are very similar but you should still answer all of them.

1. When you talk to people do you have the feeling that they don't understand you?

Never have this feeling. 1 2 3 4 5 6 7 Always have this feeling.

2. When you have to do something which depends on co-operation with others, do you have the feeling that it:

Surely won't get done. 1 2 3 4 5 6 7 Surely will get done.

3. Think of the people with whom you come into contact daily, aside from the ones to whom you feel closest. How well do you know most of them?

You feel that they're strangers. 1 2 3 4 5 6 7 You know them very well.

4. Do you have the feeling that you don't really care about what goes on around you?

Very seldom or never. 1 2 3 4 5 6 7 Very often.

5. Are you surprised by the behavior of people whom you thought you knew well?

Never. 1 2 3 4 5 6 7 Always.

6. Has it happened that people whom you counted on have disappointed you?

Never happened. 1 2 3 4 5 6 7 Always happens.

7. Life is:

Full of interest. 1 2 3 4 5 6 7 Completely routine.

8. Until now your life has had:

No clear goals or purpose at all. 1 2 3 4 5 6 7 Very clear goals and purpose.

9. Do you have the feeling that you are being treated unfairly?

Very often. 1 2 3 4 5 6 7 Very seldom or never.

10. In the past ten years your life has been:

Full of changes without your knowing what will happen next. 1 2 3
4 5 6 7 Completely consistent and clear.

11. Most of the things that you do in future will probably be:

Completely fascinating. 1 2 3 4 5 6 7 Deadly boring.

12. Do you have the feeling that you are in an unfamiliar situation and don't know what to do?

Very often. 1 2 3 4 5 6 7 Very seldom or never.

13. What best describes how you see life:

One can always find a solution to painful things in life. 1 2 3 4 5 6 7
There is no solution to painful things in life.

14. When you think about life, you very often:

Feel how good it is to be alive. 1 2 3 4 5 6 7 Ask yourself why you exist at all.

15. When you face a difficult problem the choice of a solution is:

Always confusing and hard to find. 1 2 3 4 5 6 7 Always completely clear.

16. Doing things you do every day is:

A source of deep pleasure and satisfaction. 1 2 3 4 5 6 7 A source of pain and boredom.

17. Your life in the future will probably be:

Full of changes without your knowing what will happen next. 1 2 3 4 5 6
7 Completely consistent and clear.

18. When something unpleasant happens your tendency is:

“To beat yourself up” about it. 1 2 3 4 5 6 7 To say “ok, that’s that. I have to live with it” and go on.

19. Do you have very mixed up feelings and ideas?

Very often. 1 2 3 4 5 6 7 Very seldom or never.

20. When you do something that gives you a good feeling:

It's certain that you'll go on feeling good. 1 2 3 4 5 6 7 It's certain that something will happen to spoil the feeling.

21. Does it happen that you have feelings inside which you would rather not feel?

Very often. 1 2 3 4 5 6 7 Very seldom or never.

22. You anticipate that your personal life in future will be:

Totally without meaning or purpose. 1 2 3 4 5 6 7 Full of meaning and purpose.

23. Do you think that there will always be people whom you'll be able to count on in the future?

You're certain there will be. 1 2 3 4 5 6 7 You doubt there will be.

24. Does it happen that you have the feeling that you don't know exactly what's about to happen?

Very often. 1 2 3 4 5 6 7 Very seldom or never.

25. Many people – even those with a strong character – sometimes feel like losers in certain situations. How often do you feel this way?

Never. 1 2 3 4 5 6 7 Very often.

26. When something happened, have you generally found that:

You overestimated or underestimated its importance. 1 2 3 4 5 6 7 You saw things in the correct proportion.

27. When you think of difficulties you are likely to face in important aspects of your life, do you have the feeling that:

You will always succeed in overcoming the difficulties. 1 2 3 4 5 6 7
You won't succeed in overcoming the difficulties.

28. How often do you have the feeling that there's little meaning in the things you do in your daily life?

Very often. 1 2 3 4 5 6 7 Very seldom or never.

29. How often do you have feelings that you're not sure you can keep under control?

Very often. 1 2 3 4 5 6 7 Very seldom or never.

9.6. Appendix F: IRB Letters of Approval

Re: IRB # 17-OR-249 "Cultural Model of Aging"

Dear Ms. Arnold:

The University of Alabama Institutional Review Board has granted approval for your proposed research. Your application has been given expedited approval according to 45 CFR part 46. Approval has been given under expedited review category 7 as outlined below:

(7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your application will expire on August 2, 2018. If your research will continue beyond this date, complete the relevant portions of the IRB Renewal Application. If you wish to modify the application, complete the Modification of an Approved Protocol Form. Changes in this study cannot be initiated without IRB approval, except when necessary to eliminate apparent immediate hazards to participants. When the study closes, complete the appropriate portions of the IRB Study Closure Form.

Please use reproductions of the IRB approved stamped informed consent form to obtain consent from your participants.

Should you need to submit any further correspondence regarding this proposal, please include the above application number.

Good luck with your research.

Sincerely,



Carpanato T. Myles, MSM, CIM, CHP
Director & Research Compliance Officer
Office for Research Compliance

UNIVERSITY OF ALABAMA
 INSTITUTIONAL REVIEW BOARD FOR THE PROTECTION OF HUMAN
 SUBJECTS
 REQUEST FOR APPROVAL OF RESEARCH INVOLVING HUMAN
 SUBJECTS

1. Identifying information

	Principal Investigator	Second Investigator	Third Investigator
Names:	Randy Arnold	William Dressler, PhD	
Department:	Anthropology	Anthropology	
College:	Arts & Sciences	Arts & Sciences	
University:	University of Alabama	University of Alabama	
Address:	23 15 7 th Street	Box 870210	
Telephone:	205-861-4020	205-348-5947	
FAX:		205-348-7937	
E-mail:	arn01001@crimson.ua.edu	wdressler@ua.edu	
Title of Research Project: Cultural Model of Aging			

Date Submitted:
 Funding Source: Self funded

Type of Proposal	New Exempt	Revision	Renewal Please attach a renewal application	Completed
			Please attach a continuing review of studies form	
Please enter the original IRB # at the top of the page				

UA faculty or staff member signature:

11. NOTIFICATION OF IRB ACTION be completed by IRB):

Type of Review: Full board Expedited

Approved Pending Revisions

Date: _____

subjects.

Items approved:

Approval signature

IRB Action:

- ~~Rejected~~ Date: _____
- Tabled Pending Revisions Date: _____
- Approved Pending Revisions Date: _____

Approved-this proposal complies with University and federal regulations for the protection of human subjects.

Approval is effective until the following date: 8-2-18

- Items approved: Research protocol (dated _____)
- Informed consent (dated _____)
- Recruitment materials (dated _____)
- Other (dated _____)

Approval signature  Date 8/3/2017

Consent Form
Phase 1

TITLE OF RESEARCH: Cultural Models of Aging study: Phase 1

IRB PROTOCOL:

INVESTIGATOR: William Dressier, PhD; Randy Arnold

SPONSOR: UA Department of Anthropology

Purpose of the Research

I would like to request your participation in a research study conducted by me, Randy Arnold, a graduate student in the Anthropology department at the University of Alabama, and Dr. William Dressler, professor of Anthropology. The main purpose of this study is to explore cultural models of aging in Tuscaloosa County.

Explanation of Procedures:

This study will consist of a questionnaire and open ended interview. we will then write important terms from the interview on to cards, which will then be sorted into piles that you feel belong together. This exercise should take around an hour in total

The questionnaire will consist of 27 questions regarding demographics and stress and should take less than 20 minutes.

Risks:

There are no risks beyond the normal activities of daily living.

Benefits:

The potential benefits of this study include the understanding of the cultural model of aging and the role of successful aging in regard to health and wellbeing. This work will provide a test case to further study the relation of health, life orientation, and cultural models. Snacks will be provided as a token of appreciation.

Confidentiality:

Interview and survey responses will be assigned a unique number to maintain confidentiality. No data will be personally identified with you. Your name will not appear in any materials associated with this study. Data will be stored in a secure cabinet and will be destroyed after six years. Digital data will be stored on Box, a password secured storage provided by the University of Alabama

Voluntary Participation and Withdrawal:

Your participation in this survey is voluntary. If you decide that you do not wish to participate at any point of the survey, you may withdraw without consequence.

UNIVERSITY
11
ALABAMA IRB
APPROVED: 8-3-17
8-2-18

Questions:

Please feel free to communicate any questions, concerns, or complaints regarding the study at any time. If you have questions about the study please ask now. If you have any questions later on, please contact Randy Arnold at 205-861-4020 by phone or arn01001@crimson.ua.edu by email, or William Dressler at 205-348-5947 by phone or wdressler@ua.edu by email.

If you have questions about your rights as a person in a research study, call Ms. Tanta Myles, the Research Compliance Officer of the University of Alabama, at (205) 348-8461 or toll-free at 1-8773066.

You may ask questions, share concerns, make suggestions, or file complaints through the IRB Outreach website at [http://osp.ua.edu/site/PRCO Welcome.html](http://osp.ua.edu/site/PRCO_Welcome.html) or email the Research Compliance office at participantoutreach@bama.ua.edu.

You are encouraged to complete the survey for research participants which may be found online at the outreach website, or you may ask the investigator for a copy and mail the survey to the University Office for Research Compliance, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 3587-0127.

You may keep this consent form for your needs.

Participant Signature Date

Principal Investigator Date

ALABAMA IRB
APPROVED: 8-3-17
8-2-18

12

Consent Form
Phase 11

TITLE OF RESEARCH: Cultural Models of Aging study: Phase 11

IRB PROTOCOL:

INVESTIGATOR: William Dressier, PhD; Randy Arnold

SPONSOR: UA Department of Anthropology

Purpose of the Research

I would like to request your participation in a research study conducted by me, Randy Arnold, a graduate student in the Anthropology department at the University of Alabama, and Dr. William Dressler, professor of Anthropology. The main purpose of this study is to explore cultural models of aging in Tuscaloosa County.

Explanation of Procedures:

This study will consist of a questionnaire and an open ended interview. The open ended interview will be audio recorded and will take around an hour to complete.

The questionnaire will consist of 27 questions regarding demographics and stress and should take less than 20 minutes.

Risks:

There are no risks beyond the normal activities of daily living.

Benefits:

The potential benefits of this study include the understanding of the cultural model of aging and the role of successful aging in regard to health and wellbeing. This work will provide a test case to further study the relation of health, life orientation, and cultural models.

Confidentiality:

Interview and survey responses will be assigned a unique number to maintain confidentiality. No data will be personally identified with you. Your name will not appear in any materials associated with this study. Data will be stored in a secure cabinet and will be destroyed after two years.

Voluntary Participation and Withdrawal:

Your participation in this survey is voluntary. If you decide that you do not wish to participate at any point of the survey, you may withdraw without consequence.

Questions:

Please feel free to communicate any questions, concerns, or complaints regarding the study at any time. If you have questions about the study please ask now. If you have any questions later on, please contact Randy Arnold at 205-861-4020 by phone or arn01001@crimson.ua.edu by email, or William Dressler at 205-348-5947 by phone or wdressler@ua.edu by email.

ABAMA IRB APPROVED: 8-3-17
8-2-18
13

If you have questions about your rights as a person in a research study, call Ms. Tanta Myles, the Research Compliance Officer of the University of Alabama, at (205) 348-8461 or toll-free at 1-8773066.

You may ask questions, share concerns, make suggestions, or file complaints through the IRB Outreach website at [http://osp.ua.edu/site/PRCO Welcome.html](http://osp.ua.edu/site/PRCO_Welcome.html) or email the Research Compliance office at participantoutreach@bama.ua.edu.

You are encouraged to complete the survey for research participants which may be found online at the outreach website, or you may ask the investigator for a copy and mail the survey to the University Office for Research Compliance, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 3587-0127.

You may keep this consent form for your needs.

Participant Signature _____

Date_____

Principal Investigator _____

Date_____

Audio Taping Consent

I understand that the investigators would like to audiotape my participation in this research project and they are requesting my permission to do so.

_____ Yes, my interview may be audiotaped.

NO, I do not want my interview to be audiotaped.

Signature: _____

ADAMA IRB
APPROVED: 8-3-17
8-2-18

14

THE UNIVERSITY OF ALABAMA

August 28, 2018

Randy Arnold
Department of Anthropology
College of Arts & Sciences
The University of Alabama
Box 870210
Office of the Vice President for
Research & Economic Development
Office for Research Compliance

Re: IRB # 17-OR-249-R1 "Cultural Model of Aging"

Dear Ms. Arnold:

The University of Alabama Institutional Review Board has granted approval for your renewal application. Your renewal application has been given expedited approval according to 45 CFR part 46. Approval has been given under expedited review category 7 as outlined below:

(7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus _group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your application will expire on August 27, 2019. If your research will continue beyond this date, complete the relevant portions of the IRB Renewal Application. If you wish to modify the application, complete the Modification of an Approved Protocol Form. Changes in this study cannot be initiated without IRB approval, except when necessary to eliminate apparent immediate hazards to participants. When the study closes, complete the appropriate portions of the IRB Study Closure Form.

Please use reproductions of the IRB approved stamped informed consent form to obtain consent from your participants.

Should you need to submit any further correspondence regarding this proposal, please include the above application number.

Good luck with your research.

Sincerely,



Carpantato T. Myles, MSM, CIM, CIP
Director & Research Compliance Officer
Office for Research Compliance

358 Rose Administration Building | Box 870127 | Tuscaloosa, AL 35487-0127
205-348-8461 | Fax 205-348-7189 | Toll Free 1-877-820-3066
AAHRPP DOCUMENT # 78

IRB Project 11-OR-249

UNIVERSITY OF ALABAMA
INSTITUTIONAL REVIEW BOARD FOR THE PROTECTION OF HUMAN
SUBJECTS
REQUEST FOR APPROVAL OF RESEARCH INVOLVING HUMAN
SUBJECTS

1. Identifying information

	Principal Investigator	Second Investigator	Third Investigator
Names:	Randy Arnold	William Dressler, PhD	
Department:	Anthropology	Anthropology	
College:	Arts & Science	Arts & Science	
University:	University of Alabama	University of Alabama	
Address:	23 15 7 th Street Northport, Alabama 35476	Box 870210	
Telephone:	205-861-4020	205-348-5947	
FAX:		205-348-7937	
E-mail:	arn01001@crimson.ua.edu	wdressler@ua.edu	
Title of Research Project:	Cultural Model of Aging		

Date Submitted: June 15, 2017 renewal date: July 23, 2018

Funding Source: Self funded

Type of Proposal	NewExempt	Revision	Renewal Please attach a renewal a lication	Completed
			Please attach a continuing review of studies form	
		Please enter the original IRB # at the top of the page		

UA faculty or staff member signature:

11. NOTIFICATION OF IRB ACTION (to be completed by IRB): Type of Review: Full board Expedited

IRB Action:

Rejected

Date: _____

Tabled Pending Revisions

Date: _____

proved Pending Revisions

Date: _____

Approved-this proposal complies with regulations for the protection of human subjects.

University and federal

Items approved:

Approval signature: _____
 Items approved until the following date: 8-27-17-26
 Research protocol (dated _____)
 Informed consent (dated _____)
 Recruitment materials (dated _____)
 Other (dated _____)
 Date: 8/28/2018

Approval signature

Consent Form
Phase 1

TITLE OF RESEARCH: Cultural Models of Aging study: Phase 1

IRB PROTOCOL:

INVESTIGATOR: William Dressier, PhD; Randy Arnold

SPONSOR: UA Department of Anthropology

Purpose of the Research

I would like to request your participation in a research study conducted by me, Randy Arnold, a graduate student in the Anthropology department at the University of Alabama, and Dr. William Dressler, professor of Anthropology. The main purpose of this study is to explore cultural models of aging in Tuscaloosa County.

Explanation of Procedures:

This study will consist of a questionnaire and open ended interview. we will then write important terms from the interview on to cards, which will then be sorted into piles that you feel belong together. This exercise should take around an hour in total

The questionnaire will consist of 27 questions regarding demographics and stress and should take less than 20 minutes.

Risks:

There are no risks beyond the normal activities of daily living.

Benefits:

The potential benefits of this study include the understanding of the cultural model of aging and the role of successful aging in regard to health and wellbeing. This work will provide a test case to further study the relation of health, life orientation, and cultural models. Snacks will be provided as a token of appreciation.

Confidentiality:

Interview and survey responses will be assigned a unique number to maintain confidentiality. No data will be personally identified with you. Your name will not appear in any materials associated with this study. Data will be stored in a secure cabinet and will be destroyed after six years. Digital data will be stored on Box, a password secured storage provided by the University of Alabama

Voluntary Participation and Withdrawal:

Your participation in this survey is voluntary. If you decide that you do not wish to participate at any point of the survey, you may withdraw without consequence.

8-27-19

Questions:

Please feel free to communicate any questions, concerns, or complaints regarding the study at any time. If you have questions about the study please ask now. If you have any questions later on, please contact Randy Arnold at 205-861-4020 by phone or arn01001@crimson.ua.edu by email, or William Dressler at 205-348-5947 by phone or wdressler@ua.edu by email.

If you have questions about your rights as a person in a research study, call Ms. Tanta Myles, the Research Compliance Officer of the University of Alabama, at (205) 348-8461 or toll-free at 1-8773066.

You may ask questions, share concerns, make suggestions, or file complaints through the IRB Outreach website at <http://ovred.ua.edu/research-compliance/rco/> or email the Research Compliance office at rscompliance@research.ua.edu.

You are encouraged to complete the survey for research participants which may be found online at the outreach website, or you may ask the investigator for a copy and mail the survey to the University Office for Research Compliance, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 3587-0127.

You may keep this consent form for your needs.

Participant Signature

Date

Principal Investigator Date

Consent Form
Phase 11

TITLE OF RESEARCH: Cultural Models of Aging study: Phase 11

IRB PROTOCOL:

INVESTIGATOR: William Dressier, PhD; Randy Arnold

SPONSOR: UA Department of Anthropology

Purpose of the Research

I would like to request your participation in a research study conducted by me, Randy Arnold, a graduate student in the Anthropology department at the University of Alabama, and Dr. William Dressler, professor of Anthropology. The main purpose of this study is to explore cultural models of aging in Tuscaloosa County.

Explanation of Procedures:

This study will consist of a questionnaire and an open-ended interview. The open-ended interview will be audio recorded and will take around an hour to complete.

The questionnaire will consist of 27 questions regarding demographics and stress and should take less than 20 minutes.

Risks:

There are no risks beyond the normal activities of daily living.

Benefits:

The potential benefits of this study include the understanding of the cultural model of aging and the role of successful aging in regard to health and wellbeing. This work will provide a test case to further study the relation of health, life orientation, and cultural models.

Confidentiality:

Interview and survey responses will be assigned a unique number to maintain confidentiality. No data will be personally identified with you. Your name will not appear in any materials associated with this study. Data will be stored in a secure cabinet and will be destroyed after two years.

Voluntary Participation and Withdrawal:

Your participation in this survey is voluntary. If you decide that you do not wish to participate at any point of the survey, you may withdraw without consequence.

Questions:

Please feel free to communicate any questions, concerns, or complaints regarding the study at any time. If you have questions about the study please ask now. If you have any questions later on, please contact Randy Arnold at 205-861-4020 by phone or arn01001@crimson.ua.edu by email, or William Dressler at 205-348-5947 by phone or wdressler@ua.edu by email.

ALABAMA IRB APPROVED: °

If you have questions about your rights as a person in a research study, call Ms. Tanta Myles, the Research Compliance Officer of the University of Alabama, at (205) 348-8461 or toll-free at 1-8773066.

You may ask questions, share concerns, make suggestions, or file complaints through the IRB Outreach website at <http://ovred.ua.edu/research.compliance/Drco/> or email the Research Compliance office at rscompliance@research.ua.edu.

You are encouraged to complete the survey for research participants which may be found online at the outreach website, or you may ask the investigator for a copy and mail the survey to the University Office for Research Compliance, Box 870127, 358 Rose Administration Building, Tuscaloosa, AL 3587-0127.

You may keep this consent form for your needs.

Participant Signature Date

Principal Investigator Date

Audio Taping Consent

I understand that the investigators would like to audiotape my participation in this research project and they are requesting my permission to do so.

_____ Yes, my interview may be audiotaped.

_____ NO, I do not want my interview to be audiotaped.

Signature:

ALABAMA
APPROVED: fo°