



Association for Anthropology & Gerontology

Quarterly Newsletter

August 2005 Volume 26, Number 3

President's Message

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Hello to All,

By the time this newsletter reaches you, summer will be a pleasant memory—an especially fond memory for those of us who were fortunate to attend the Congress of the International Association of Gerontology last July in Rio de Janeiro. AAGE was well-represented, if not in numbers, at least in the quality of our research efforts. One of the more exciting developments of this IAG Congress was the initiation of the African Research in Aging Network (AFRAN). See Sharon King's article in this issue for more details. Given the theme of our upcoming annual conference (again, see Sharon King's article for more details), AAGE once again proves to be in step with the intellectual zeitgeist.

Another gerontological milestone occurred this summer—the Association of Gerontology in Higher Education (AGHE) made the decision to partner with Haworth Press to make Gerontology and Geriatrics Education its official journal. As one who is involved in the implementation of this decision (wearing my AGHE hat as chair of their publications committee), I'm grappling with a number of questions and issues regarding the relationship between a professional organization and its official publication that seem very relevant to

AAGE and the Journal of Cross-Cultural Gerontology (JCCG). Although we don't have legal contract with Springer, I suspect many of us consider JCCG to be our "unofficial" journal, given its history and the tradition of strong AAGE representation both on its editorial board and among its editors. So what should the relationship between a professional organization and its journal look like? How can the two contribute to each other in a way that would advance the field? Certainly JCCG provides a potential forum for AAGE researchers and one means

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of keeping members up-to-date on current work and theory. There are, perhaps, less obvious mutual responsibilities. A colleague who served as the editor-in-chief of another professional journal suggested to me that there is a teaching component to the position of editor. I'd like to suggest that there is a teaching component to the roles of reviewer and editorial board member, as well. Those who are called upon to serve in those roles (a disproportionate number of whom are AAGE members) make major contributions by helping to maintain high methodological and conceptual standards. Just as importantly, your comments and feedback guide and reinforce the direction in which the journal (and the field) will go. Although, for the most part, those contributions are anonymous, your efforts do have a significant impact and are greatly appreciated.

I encourage you to actively participate in the AAGE newsletter. There are many ways to do so. You could volunteer to author a book review or even to serve as a subeditor and organize the book reviews column. You can submit essays, research reports, jokes, or reviews of aging-related social policy. Of course, you should submit your accepted GSA and AAA abstracts, too. I hope to gather enough of these to print an AAGE members' guide to these upcoming meetings.

I hope that this issue measures up to the high standard set before me. I have made a few minor formatting changes, such as larger typeface and a table of contents. How do they look? I welcome your suggestions and critiques regarding both content and format, and I look forward to working with you on the next issue.



From the Editor

*Samantha Solimeo, PHD, MPH
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This issue of the AAGE newsletter has a bit of something for everyone. While it may look slightly different, we are continuing to include such valuable pieces as the president's message, Maria Cattell's "New Publications," and member-authored articles and reviews. New to this issue is the "Student Column," authored by Tam Perry. She discusses the quandary that many "geroanthropologists" mull over as we decide at which conferences we should present our work and network. I would like to remind you to vote in the AAGE officers election, if you haven't done so already. A ballot is included again in this issue. Also included is a membership form for you to pass along to your colleagues and students.

Mark your Calendar!

2006 AAGE Meeting
"Aging and Social Change in Africa"
June 15-17, 2006
Georgia State University
Atlanta, GA

Visit the AAGE website

<http://www.geron.org/AnnualMeeting/annual.htm>

Features

An Enduring Question: Whatever Happened to Culture?

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Last February at the AGHE Meeting in Oklahoma City, a discussion session on Timely Reflections on Age-Old Questions: Synergistic Perspectives in Gerontology, was organized by Debra Sheets, Dana Bradley and Jon Hendricks. This session actually celebrated the completion of an edited volume by these three researchers entitled *Enduring Questions and Changing Perspectives in Gerontology* which will be published by Springer Publishing Company later this year. As the title indicates the focus of the volume is to identify ongoing questions, crosscutting influences and potential new developments in Gerontology. The volume is organized into eight chapters. In addition there is a foreword by George Maddox, an introduction by Hendricks, Bradley and Sheets, and a reflective closing on the future directions of gerontology by Jim Birren. The chapters represent the various disciplines involved in the multidisciplinary endeavor of Gerontology. These are

Biology (Steven Austad); Medicine (Ken Brummel-Smith); Psychology (Manfred Diehl & Alissa Dark-Freudman); Sociology (Chris Phillipson); Anthropology (Christine Fry); History (W. Andrew Achenbaum); Philosophy and Ethics (Martha Holstein and Mark Waymack) and Policy Sciences (Phoebe Liebig). In Oklahoma City, the discussion session did not have the full complement of authors. Thus I will report from the perspective of anthropology and leave the remainder of the volume for perusal later in the fall.

Culture is certainly the most enduring foci and question that anthropology brings to gerontology. The title of my chapter is "Whatever Happened to Culture?" As the title suggests the thesis of the paper is that we are running the risk of losing contact with the phenomena we study. Simply we have turned our attention to the familiar cultural words of home for two reasons. First, it is increasingly difficult to study alien worlds and secondly, these worlds have become increasingly familiar with globalization. Our ethnographic accounts of an alien world involve a degree of social distance and objectification as we interweave the "emic"

and "etic" perspectives in representing those worlds. Age presents us with a double challenge in the familiar worlds of home since everyone has experience with it either in self or others. To the contrary, the whole idea of culture was born in a political context that brought peoples of vastly different cultures into long term interaction and interdependency. Culture is an idea that flourishes on differences.

To illustrate the advantages of social distance and alien otherness, a short ethnography of age is presented. The specific people are the little studied, but highly significant tribe in North America, the Nacirema. This tribe was made famous by Horace Miner, then president of the American Anthropological, who wrote a short article in the *American Anthropologist* back in 1956 entitled "Body Ritual Among the Nacirema." In this ethnography of age we report on the birthday complex; the age class system; the body ritual specialists and the aged; the major disease of old age known as Animism Disorder; and the high priests of age. Of course, the Nacirema are Americans. By presenting the familiar through anthropological constructs

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we see the ordinary in a very different light. That is the drawing power of Miner's article that makes it a classic in the introductory classroom.

Have we lost culture in our explorations of age? The focus on the familiar in and of itself does not lead us to the point of losing culture. The real danger is that for any scientific account our data must be objectified. This is much easier to do when the culture we are writing about is alien. For instance, the alien category of "widow inheritance" is more objectified simply because it has to be defined. The familiar category of "remarriage" is less objectified merely because of shared assumptions with the consuming audience. Indeed, when we look at how the inventors of culture such as Edward B. Tylor used culture, they actually increased the social distance and objectification by adding a temporal dimension. Other cultures and other peoples were remnants from another time. They represented another time analogous to fossilized remains. Over the past century Anthropology and our understanding of culture has changed.

When Gerontology was invented in the mid 20th century, Anthropology joined

the enterprise by contributing a cross-cultural perspective to the major questions of the day – roles, status, prestige and well being of older people. The comparative method has remained and will continue to be a major contribution of anthropology in spite of increased difficulties in foreign research. However, by the late 1960's anthropological studies of aging took a major turn as research shifted to American and European populations and perspectives began to change. Notably Margaret Clark brought medical anthropology to studies of aging. Once introduced to aging, anthropologists seemed to thrive. New questions evolved on mental health, menopause, gender, retirement and residence. Once attention shifted from tribal peoples to urban America, prime targets for aging research turned to areas where older people lived that were seen as somewhat problematic such as retirement communities, blighted inner city districts, nursing homes and rural communities where older people have been left behind.

Interestingly when anthropology embraced gerontology, many of us saw it as an opportunity for true reciprocal interdisciplinary

exchange. In spite of efforts to promote age in the field of anthropology, the exchange has been primarily one way with anthropologists contributing to and being welcomed into gerontology. What is our contribution that makes anthropology appreciated in gerontology? It has to be the enduring question of anthropology. It has to be culture in all its complexity and diversity.

Culture, on the other hand, can be a little difficult because it can mean many things and can be somewhat difficult to operationalize. A couple of papers back I argued that we in aging research are a little disadvantaged in that we do not have a word which indicates the phenomena we study (age) and at the same time communicates something about cultural dimensions.

Gender researchers use "gender" to communicate about cultural dimensions while sex refers to the phenotypic differences between men and women. A check of the dictionary indicates the meaning of age bifurcates into 1) senescence and decrepitude, and 2) geology. With recent emphasis on successful aging and attempts to overcome negative images of aging, we know that there is more to age than illness. We turn to

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Graduate Programs in Gerontology

Margaret (Peggy) Perkinson, PhD

Department of Psychology, Washington University

The field of gerontological education is rapidly expanding, and it is an especially exciting time to witness and participate in its development. Because so many AAGE members are actively engaged in this process, either as faculty members or students, we are initiating a regular column to highlight educational programs of special interest to readers of the newsletter. The column will offer a forum to promote undergraduate and graduate academic and training programs of special merit that focus on anthropological approaches to the study of aging. It also will inform students of educational opportunities in the field. In this inaugural column, we are especially pleased to highlight two exceptional graduate programs in gerontology that benefit from the direction of prominent AAGE members.

Miami of Ohio Miami University

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Graduate Studies in Gerontology at Miami of Ohio Miami University, the Department of Sociology and Gerontology, and Scripps Gerontology Center is starting new doctoral program in social gerontology beginning in the fall of 2005. Our program - the first in the state of Ohio, and among the first in the nation - seeks to build the cadre of scholars and educators necessary to meet the challenges, demands, and opportunities presented by global aging.

The Ph.D. program in social gerontology encourages students to transcend discipline-specific research and to integrate knowledge and research methods from the behavioral and social sciences. This program captures the multiple aspects of aging processes and pays particular attention to the social construction and interpretation of the phenomena of aging. Graduates of the doctoral program will be prepared to both teach and conduct research in institutions of higher education. They also will be well prepared for research positions in national policy or service organizations.

Applicants to the doctoral program include those who have earned a B.A. and

those who have already earned a master's degree. Those entering with a bachelor's degree are required to begin their studies by fulfilling the core requirements for the Master of Gerontological Studies (MGS) program (34 semester hours). Prior to completion of the MGS degree, students may apply for competitive admission to the doctoral program. For students entering with a master's degree in gerontology or another discipline, the faculty will determine which MGS core courses must be taken in preparation for the doctoral program.

The Master of Gerontological Studies (MGS) degree prepares individuals from diverse backgrounds for work in a wide variety of aging-related fields. Our graduates find employment in research organizations, insurance companies, marketing firms, human resources departments of public and private organizations, and the public and private providers of wellness services and long-term care for elders. New job opportunities for well-trained gerontologists are constantly emerging in our aging society. The MGS program has a track record of training individuals who provide leadership and services to the aging population of the state, the region, and the nation.

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A graduate field practicum is required for the MGS degree. The practicum provides students with supervised work experience in a professional organization involved in research, training, or direct service in the aging field. Each student works with a faculty practicum advisor to select an approved placement site or program. The practicum usually occurs during the summer between the two academic years of enrollment in the program.

This program expands and enriches the educational experience by linking students' academic work to the world of practicing professionals. Students are guided in developing a mentoring relationship individually tailored to their academic and professional goals. The program includes two related components: exposure to a network of organizations involved in work with older people, and individual linkages to professional mentors in the field of aging.

The graduate portfolio is the central mechanism for organizing and demonstrating students' MGS educational process and achievement. The graduate portfolio is a cumulative, developmental project that provides evidence of a student's mastery of MGS program objectives.

The critical inquiry paper is guided independent research required as a culminating, integrative experience for all MGS students. Students design and execute a project that involves original data collection, secondary data analysis, or critical analysis of policies and programs in the field.

For more information visit our website

<http://www.miami.muohio.edu/sociology>

*(see links to Gerontology and
Scripps Gerontology Center)*

The University of Maryland Baltimore & The University of Maryland, Baltimore County

Leslie Morgan

The Doctoral Program in Gerontology is an intercampus, interdisciplinary research degree program at the University of Maryland Baltimore (UMB) and University of Maryland, Baltimore County (UMBC). The program accepted its first students in Fall, 2001 and its first graduates should complete dissertations in the 2005-2006 academic year. The goal of the program is to train a new generation of gerontology scholars conversant with interdisciplinary and integrative paradigms and research designs to examine the unique, reciprocal, and dynamic nature of aging in context.

The gerontology doctoral program at the University of Maryland Graduate School, Baltimore provides an interdisciplinary and integrative perspective on the process of human aging and the experiences of growing old. The approach acknowledges the complex, dynamic, and bi-directional relationship between individuals and the historical, political, economic, environmental, psychological, social, cultural and biological contexts in which aging occurs. As an example of this orientation, the program is now collaborating in the NIA-funded Healthy Aging in Neighborhoods of Diversity Longitudinal Study (HANDLS) examining long-term effects of community on the aging process and well-being of adults.

Drawing upon the expertise of about 70 faculty affiliates trained in a wide range of disciplines/specializations, the program offers a core interdisciplinary educational experience for all students and then enables specialization in content area and research skills. Affiliates and courses are drawn from UMB's six professional schools (dental, law, medicine, nursing and

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Features

CONFERENCE ON AGING AND SOCIAL CHANGE IN AFRICA

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The aging of the world population has resulted in culturally diverse constituencies of older people for which new and expanded gerontological research will be necessary. Specifically, aging research among older people of African descent can expand and deepen American gerontologists' knowledge of African American aging and allow comparison of the aging experiences of older Africans in the United States and in Africa. Networking between American gerontologists who have conducted aging research in Africa and leading African aging scholars can create opportunities for an exchange of knowledge on ethnicity and aging research. For these reasons, the Gerontology Institute at Georgia State University (GSU), Atlanta, Georgia, which is in its 3rd year of a gerontology education and research partnership with Kenyatta University in Nairobi, Kenya, and the Association for Anthropology and Gerontology (AAGE) will collaborate to sponsor a national conference on "Aging and Social Change in Africa." The conference will be held June 15-17, 2006, in Atlanta at GSU. Two of the leading gerontologists in Africa—Dr. Monica Ferreira of the University of Cape Town, South Africa, and Dr. Nana Araba Apt of Ashesi University in Ghana—have been invited as speakers.

The main goals of the conference are to: 1) create opportunities for national and international networking among researchers of African and African American aging, 2) provide a forum for dissemination of findings of African aging research, 3) expose American gerontology researchers and students to aging issues in the developing countries of Africa, and 4) encourage more interdisciplinary, collaborative research efforts between U.S. and African scholars on topics of aging. Planned topics for the conference include: 1) the effects of aging on African family structure and living arrangements, 2) health care delivery for elders, 3) ageism and elder abuse, 4) poverty and aging, 5) mental health and aging, 6) successful aging models in Africa, 7) the impact of HIV/AIDS on older populations, and 8) cultural competence in African aging research. The conference will include traditional features of the AAGE Annual Meeting, including the popular Student Mentoring Session. Look for more information about the conference this fall on the AAGE website or contact Sharon King at Georgia State University (gervsk@langate.gsu.edu) or Margaret Perkinson at Washington University at St. Louis (maperkin@artsci.wustl.edu).

The GSU-AAGE conference is timely, as an increasing amount of attention is being directed toward African aging. At the recent IGA World Congress of Gerontology in Rio de Janeiro, a special seminar was held, devoted to the launching of AFRAN, the new African Research on Aging Network. AFRAN will be a coordinating body for African research, collaboration, and capacity building and a platform for forging partnerships and exchange between institutions in Africa and the rest of the world. The network will be coordinated jointly by the Oxford Institute of Ageing and the Council for the Development of Economic and Social research in Africa (CODESRIA). The Council, an independent pan-African research organization, is recognized as the pioneer African social research organization. AFRAN has been established following discussion between African, UK, and international researchers

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Book Reviews

Margaret Morganroth Gullette, *Aged by Culture* (2004) University of Chicago Press.

*Review by Sarah D'Ambruoso
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As gerontologists and others who study aging, we will probably all agree that the face of aging (or “anti-aging”) portrayed by the mainstream American media is outdated, stereotyped, ill-conceived. Margaret Morganroth Gullette, on the other hand, claims that the current representations of aging found in our culture are not only misinformed—they are dangerous, insidious, and culturally destructive. Though at first her assertions seem dramatic and exaggerated, Gullette’s skillful illustrations drawn from a variety of cultural sources, including her own life, lend significant credibility to her claims.

The idea that age is a relative concept that is invested with meaning by those in a position of power is nothing new—the categories of gender, race, and class have all been given the same treatment at the hands of cultural critics. But age truly does seem to be the last frontier—a final territory that has yet to be deconstructed fully and offered to the critic as a new lens through which to better comprehend a cultural environment.

Aging, for the most part, is seen in American culture as a slow process of decay. Anti-aging treatments and technologies abound, targeted to “aging” Baby Boomers and raking in billions every year in sales. For several years now, a largely academic movement positioned against aging-as-decline, which Gullette refers to as “positive aging,” has attempted to counter the declension claim with the assertion that “human potential continues after young adulthood across many domains” (p. 24).

However, Gullette takes issue with the aging-as-decline versus positive

aging dichotomy, offering a critique of the movement that was “invented to counter gerontophobia” by pointing out that its underlying assumptions do not vary from those harbored by the aging-as-decline camp. The positive aging movement continues to use age as a divisive rhetorical device without challenging the idea that age should function as a social construct.

Gullette also takes issue with gerontology’s privileging of the lives of those deemed “elderly” or “aging.” At what point, she asks, does a person begin to be seen as “aging?” Gullette lays out an age studies (note the use of the word “age,” not “aging”) paradigm, which takes as its main object for study “any subject old enough to have seen a prior self fade and a new one emerge and to know why” (p. 149). With one sweeping brushstroke, Gullette draws a new picture of what it means to age for gerontologists, anthropologists, and other cultural critics. For her, age consciousness and self-reflection are activities in which almost everyone can partake, not just those people old enough chronologically to be considered “aging.”

Instead, Gullette asks, why not think of aging as life course progression? When children are young, they are taught that getting older is a progression that translates to adolescent, then young adult, and finally adult privileges. After World War II, argues Gullette, the American Dream was an adult dream of moving up the socioeconomic ladder and moving out to the suburbs. Today, we have no such dream—the New Economy inhibits, to a great degree, the traditional career ladder structure by rewarding youth instead of seniority.

Most valuable is Gullette’s assertion that age is increasingly being used to divide the public, in the face of a New Economy that knows no regulation and an increasingly

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Student Column

AAA or GSA:

Navigating the conference spectrum

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One of the first challenges I encountered when embarking on research in gerontology and anthropology is that the primary scholarly meetings in these two fields occur roughly the same time of the year. This year, the American Anthropological Association's meetings will be held November 30-December 4, 2005 and the Gerontological Society of America's conference is November 18-22, 2005. Those scholars on the academic calendar may have to choose which conference to attend given teaching and other responsibilities. This scheduling concern left me uncertain about which conference to attend or to submit papers. While it may be beneficial to attend either conference, I wondered about the benefits of each conference and if there is a chronological order that might be recommended for young scholars.

Surely, this is not a new concern to anthro-gerontologists, but it is a dilemma for each scholar to navigate. It also raises the concerns about visibility in two ways. First of all, there is the visibility of researchers. Where do established anthro-gerontologists go to present their own work? How can students meet these scholars and hear about their research? Secondly there is the visibility of the research itself. What are useful ways that research integrating anthropology and gerontology can be transmitted to other anthropologists as well as gerontologists from other disciplines?

There are differences between a disciplinary based conference (AAA) and a topical based conference (GSA)? These differences may affect the way the papers are presented (read vs. powerpoint) due to the composition of the audience

(anthropologists vs. people from varied disciplines). An advantage of attending AAA is the opportunity to promote gerontologically based anthropology as well as be updated on the current theoretical explorations in the discipline. By attending GSA, one has the opportunity to show how anthropological methods and theory are useful to the field of aging. However, one must consider how one explains this research to an audience from many disciplines. Another challenge may be combining anthropological work with other disciplines, say for a panel or symposium.

Furthermore, I wondered if there something symbolic about the meetings occurring so close

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Note: This section of the newsletter is new. As newcomers to the association and to the workings of academia in general, special attention to the particular needs of students may be useful. In the future, we would like to discuss topics of interest. A few ideas include dissertation writing strategies, grantwriting, networking and searching for jobs. Another idea is to interview students working on their research so that we can learn about the research ideas being formulated and research that is being conducted by students. Perhaps other members of the association would respond with feedback and suggestions either to the individual student or in the next newsletter if the information would be useful to more scholars.

Anyone, students and otherwise, are welcome to contribute to this column. We want to promote a supportive environment for upcoming scholars.

As for me, the student with all the questions, my name is Tam Perry. I'm a student at the University of Michigan, Ann Arbor in the joint social work/anthropology program. I'm also a predoctoral NIA fellow.

2005 AAGE Conference Abstracts

Editor's Note: If you were not fortunate enough to be able to attend last spring's annual AAGE conference in Austin, TX, here is an opportunity to learn more about the current work of your AAGE colleagues. We hope that you find these abstracts interesting and we encourage you to use them as a networking tool for your current projects.

Testing Assumptions about Filial Support in Pakistan

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Policy makers often base policies for older people in developing countries on the assumption that there is no need for public policies or pensions for older persons because older people are cared for by their adult children, especially their adult sons and their families. The Pakistan National Aging Study tests to what extent those assumptions are true in Pakistan, for what groups of people, and under what circumstances. The study examines both fiscal and psychosocial supports as well as collecting some baseline data not already included in the census.

The data for this presentation is based on some early work done in 12 sites in Punjab and NWFP. In each site, strong attempts were made to interview all older persons (60+) in the election district, the smallest geopolitical entity in Pakistan. Altogether, about 1600 people were interviewed, both men and women. Older persons were interviewed in the language native to that site by persons with a university degree in sociology or social work after a day of intensive training on interviewing. Interviewers were the same sex as the person interviewed.

The study found that the majority

of older persons supported themselves, even into quite advanced age. Less than half received any support from their adult sons, and, of those who did, only about a third were totally supported. Older persons supported themselves through agricultural work, general labor, professions or crafts, pensions, and land assets. More older men than women supported themselves, but the majority of both were not supported by their sons. Reasons for their sons' non support included that the son did not have enough money, that the son lived too far away, and, in a surprising one-fourth of cases, that the son had enough money but did not want to support them. Pensions were a strong source of support for those surviving into old age, disproportionate to what one would expect for the number of people who are actually eligible to receive a pension. There is strong evidence that pensions are a strong factor in survival after 60.

In terms of psychosocial areas, the study found that the majority of older persons felt respected, felt cared for by their children when they were sick, and did not feel lonely or depressed often. About one-fourth, however, reported that they rarely or never felt respected or were cared for when they were sick and felt that they were often depressed and lonely. The study also found that both men and women reported physical violence against them by a family member, often a son or grandson.

The study found that about one-third of the respondents said they would be willing to work as volunteers to help their less fortunate older neighbors if they received some trained and occasional professional support. The Government of Pakistan has begun reformulating its policies based on the findings of the study. Continuing work with the study is planned. *abstracts cont. on p.11*

2005 AAGE Conference Abstracts

Strategic choices in naming: honoring the elders among Ju/'hoansi of Botswana

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The Ju/'hoan custom of naming children for senior kin has persisted over time and is well described for different Ju/'hoan groups. Children were always named for elder kin and the namesake relationship dyad created strong ritual and symbolic links between elder "old name" and younger "small name", in addition to the preexisting ties of kinship. According to early ethnographic description of the Ju/'hoansi (!Kung), the rule dictated that fathers had the right to choose names for children: first girl and boy should be named for the paternal grandparents. Later born children could be named for maternal grandparents or other senior kin, though the rule for these namings was less rigid. This principle of always naming children for senior kin naturally resulted in the fact of a small set of personal names being in circulation at any one time, a fact of importance for another elaboration of the naming custom, the naming relationship. In this component of the naming custom, an older Ju/'hoan, not closely related but senior in age to another person, could terminologically reassign that child or adult into his or her own kinship usage. In this way the name acted as social passport, smoothing entrance into a new community where previous ties did not exist.

These intriguing naming customs have been described normatively. However, there has been no attempt to approach the topic empirically to determine a) whether the

Ju/'hoansi in fact follow their own explicit rules to name for grandparents or b) whether fathers sometimes name on the basis of some personal strategy rather than on the basis of conformity to a social rule. For example, since naming a child for a parent creates an important social and symbolic tie between the two, it is reasonable to ask whether a father preferentially names a child for a living grandparent rather than a deceased grandparent. In this paper the author analyses the names of several hundred grandchild – grandparent dyads and shows the extent to which the rule to name first for paternal and second for maternal grandparents is followed and what other factors may influence the father in choosing a name for a child.

Ju/'hoansi extended fictive kin ties to an outsider on the basis of the outsider's personal name. A stranger, "John" could be adopted into the fictive kin network of another person, "Susan" on the basis that Susan's own nephew was also called "John", therefore she, because she was older could designate John as nephew and he reciprocated by calling her aunt. In sum, naming was highly rule governed and redundant. Children were designated as namesakes of elders who were already close kin or affines of the father.

From welfare to entitlement: social and cultural meanings of long-term care in Japan

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Japanese society has undergone a momentous transition in parent care practices. After a decade of expansion in social welfare resources for seniors and

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the introduction of national long-term care insurance, the responsibility for the care of aged parents is no longer that of the family alone, but is now shared with the community. In the first half of my paper I discuss the multiple subjectivities of family caregivers and elderly care recipients as they transitioned from family care to community care. This qualitative research is based on life-history interviews with 32 family caregivers in Tokyo, and extended participant observation at senior care facilities and caregiver support groups in 1997.

Family caregivers have indeed accepted new public messages promoting the merits of professional care for the physical support of frail elderly. Yet, recognition of both caregivers and care recipients as social actors reveals the underlying tensions within the transition from informal to formal care, as values for proper filial care not only differ between generations of Japanese, but are also structurally excluded from the institutional care environment. Voices of individuals caught in this transition illustrate that the cultural norms of the prior family-based system—reciprocity, deserved dependence, indulgence—remain salient. For this reason, despite a marked change in caregiving practices during the late 1990s, support of the oldest cohort remained morally centered within the family unit.

In the second half of my paper, I question if this finding is still the case under the long-term care insurance plan. Namely, has the move of senior care services from local social “welfare” programs to a national entitlement program influenced the intergenerational care contract in Japan? Judging by the heavy demand for elder care services, it seems that the move to an entitlement program has indeed hastened the transition to community care. But has

this paradigm shift also influenced Japanese caregivers’ and care recipients’ expectations for care in old age? What tensions still exist between informal and formal care systems regarding the meaning of “care” itself? Is long-term care of frail elderly parents still morally centered within the family unit?

Aging and Ethnicity of Japanese Immigrants in Brazil

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Aging – the process of growing old – is inevitable. Everyone, regardless of whether or not he/she is aware of it, experiences a series of losses; diminishment of what he/she has acquired in his/her life. For example: physical strength, beauty, social roles and family relationships, and even lifelong personal memories fade with age. Thus, the elderly accumulate experiences of losing what they had once acquired and thereafter easily remembered.

Aging is also a group experience that varies from culture to culture. In multicultural society like Brazil, aging differs from one ethnic group to another. Elderly Japanese (Issei) and their descendants (Nisei), who are perceived as a “model minority”, are no exception to this differentiation. Their aging experience is essentially dissimilar to that of “Brazilian” elderly. Most of the Issei and Nisei are now old men and women who relish Japanese ethnic food and croon Japanese songs in Japanese. It is apparent that the elderly are forced to re-synthesize themselves and transform their social and cultural involvement based on their ethnicity.

Questions to be addressed in this study are: How have Japanese immigrants and their descendants aged in Brazil? To

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what extent have they experienced social and cultural losses in their later years? How is their ethnicity related to the aging process? How does their ethnic community provide a significant resource in accommodating the differential problems of the ethnic elderly? This ethnographic research explores the dimensions of aging among elderly Japanese and their descendents in the multi-cultural societies, and illustrates the associated acculturative and deculturative processes. This research is based on the fieldwork the author conducted in Brazil from 1998 to 2004, and is received support from the Ministry of Education, Science, Sport and Culture, Japan (Grant-in-Aid for Exploratory Research, 2001-2003) and Japan Society for the Promotion of Science (Grant-in-Aid for Scientific Research (c), 2004-2007).

Cultural Images of Old Age

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Old Age is often accompanied by physical changes. Our immune system is less able to fight off disease and our capacity to mobilize physical energy declines. Our hearing and vision become less acute. Changes in appearance such as grey hair and wrinkled skin becomes more prevalent. In the absence of disease, these changes seldom interfere with the ability to pursue desired activity or fulfill social obligations. Age related physical changes; however occur within a cultural context that assigns meanings to physical characteristics and often the symbolic rather than the functional consequences of age related changes have the most negative impact on older people.

Old Age in India has a broad base taking into consideration the ancient culture, and the respect and dignity given to the old people. In India; the old people were considered a social treasure as graying of hair was a sign of experience and knowledge. Until the present century, aging was considered as an added qualification and one can see people searching for the aged for various types of consultations. Even when the developed countries neglected the aged, India looked upon them as a source of knowledge and guidance. But today the society is changing and the influence of westernization and materialism changed the attitude of society towards the older people today. The aged are now an added responsibility to the society because their contribution to the society is less when compared to the needs they require from the society. Individualism has grown to such an extent that everybody is keen on his development rather than taking care of others. The influence of new values like freedom, rationality, leisure, luxury etc competed with traditional values like respect for elders, sacrifice, humility etc, affecting the marginal people like the old and the other vulnerable sections of the society. The prevalence of such cultural conditions pose threats to the increased longevity of the aged.

The traditional norms like respect for parents and son's responsibility for taking care of parents do no longer exist. The absence of these norms and the break-up of joint family system and modernization added to the burden of the old especially the women folk. Old age is different also for the urban and rural society, which is basically agriculture oriented. However it should be noted that India has a plurality of cultures and each cultural group treats its old people in different ways. *continued on page 14*

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The present paper tries to explore the changing images of old age reflected in our culture and the ways in which these images vary along gender, religion and class. It also analyses the consequences of these images for older people and the strategies older people use to maintain positive self concepts in the face of negative images or of positive images they cannot attain. The findings of this paper will provide us some insights which will help us to ensure a better quality of life for the elderly and also provide a model for the rest of the world. The images of a generation towards elderly who themselves are in the process of entering middle age and in the early decades of the next century will enter old age will help them shift the balance of power a little towards elderly people. It may be on the basis of realistic foreknowledge based on the strong possibility that they two will have to cope with the vicissitude of old age one day and therefore have an interest in furthering the reconstruction of the images and realities of old age.

‘Living independently is good’: residence patterns in rural north China reconsidered

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Based on fieldwork in Zouping County, Shandong, this paper reconsiders the residential patterns of the aged in rural China and the interrelationship of factors that contribute to specific residential choices. In order to understand the residential choices of the families of the aged in a Chinese village, it is necessary to consider multiple layers of factors that influence negotiated family choices. First, it is necessary to recognize that living independently is a viable and

sometimes preferred choice for the aged in rural China. Despite a strong tradition in favor of the aged living with their sons in old age, this study, in agreement with recently published studies by Hong Zhang, finds strong evidence that this is not always the preferred option rural China. In place of a monolithic view of a preference of the aged to live with children, this paper identifies the forces that influence residential choices.

Second, it is necessary to describe and define the dimensions of co-residence. In China, residence within a single courtyard, or even room, is relatively independent of other variables, such as sharing meals, shared household economy, and other ties. In the research village, even most elders who lived in a building with a son's family maintained an economically and functionally separate household. The most proximate factors determining residence choices are power and face. These factors determine the relative influence of family members in the decision-making process, and further influence the perceptions of the possible options. In turn, concepts of reciprocity play a very significant role in determining the power and face of individual family members. More ultimate factors that contribute to the power and face of family members and the decisions families make include income of various kinds, land policy, housing policies, health, number of children, and the quality of family relationships.

Although power and face are not easily quantifiable, they do encompass the issues most directly at play in residential decisions and predict outcomes better than either a general cultural pattern in favor of co-residence or the more ultimate causes such as income or family size. The goal of this model is to provide a language to meaningfully discuss a complex problem that takes into

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account individual choices and circumstances while maintaining an awareness of general trends within one village, across China, and even cross-culturally.

The Cognitive Effects of Acculturation: A Comparison of Older Immigrants and Older First Generation Americans

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How does long-term exposure to Anglo culture and the English language affect the way older ethnic Americans think? On the one hand, one would expect that acculturation and second-language learning would introduce new ways of thinking. On the other hand, whether there would be effects on thinking in the first language would seem to be an open question. Perhaps there is little effect, or perhaps there is an inevitable loss of first culture/first language ways of viewing the world. By examining immigrants vs. first-generation older Mexican-Americans, this presentation will demonstrate that discernible shifts occur in ethnic cognition in the first language in several common cultural domains.

Cultural domain analysis has become a common method for exploring the structure of semantic structures in the mind. Data collection usually proceeds in two steps including free-listing to obtain the items belonging to particular domains and engaging participants in a similarity judgment task (paired comparisons, triadic comparisons, pile-sorts) to probe the 'native' classification system. The data are then analyzed via some

form of metric scaling (principal components, multidimensional scaling, correspondence analysis). While popular in anthropology, these methods have not been systematically extended to studies of cognitive gerontology. Applications to this area raise some intriguing methodological and substantive issues. Do ethnic elders structure the semantic spaces of common cultural domains differently than ethnic young people? Or, if the basic structures are similar, do older individuals weight the dimensions of contrast differently than you young people? Are there differences in this regard between older immigrants (born there, aging here) and old first generation ethnics (born here, aging here)? Do first and second languages play a role, and if so, how?

Data that will serve in addressing these issues has been collected among groups of older (65+) and younger (20-25) immigrant and first generation Mexican-American immigrants. Participants completed triadic comparisons in Spanish and English in six domains, representing everyday knowledge of animals, emotions, illnesses, men's work, women's work, and money. Initial analyses of the emotions data show that semantic spaces are similarly structured across groups, but that the weightings of dimensions of contrast differ from immigrant to first generation in Spanish, while the weightings for dimensions of contrast in English were similar across groups. This suggests that exposure to Anglo culture and English language exercises a structural change on the semantic structures of the mother tongue (Spanish).

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Volunteers in caring for the elderly in the process of shaping the long-term care policy of Taiwan

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In the AAGE Mentor-Mentee workshop in March 2005, I presented two research questions that I plan to study for my dissertation. The larger question is to study to what extent taking care of the elderly in Taiwan has been reshaped or re-created from a family duty and a moral expectation into a community responsibility or even a paid job along with the establishment of Taiwan's long-term care policy since the late 1990s. I will try to answer this by examining the differences in ideology and policy-making process between two kinds of forces: agencies of unionized home care workers on the one hand, and community groups that volunteer to take care of the elderly on the other. Both kinds of agencies are mainly composed of women, both have a stable or growing membership, and both have been able to secure strong and consistent support from the current Taiwanese government in the process of shaping a national long-term care policy. However the revealed and reinforced ideologies of elderly care in the two camps are so different that they raise the question of whether the need for nurturing is still viewed and practiced as a family's and in fact, women's, responsibility. Can we say that care-taking activities have been transferred and transformed into the community's or the state's responsibility, albeit it appears that they are still predominantly carried out by women?

The smaller question is to study how and why people develop social/moral

responsibility for non-kin or build a sense of community through providing care to the elderly in a specific place. This project aims to explore the newly developed social relationships between community volunteer caretakers and frail older people in Taiwan. Specifically, this project will study the establishment and dynamics of the voluntary care-taking relationship, the health or other kinds of impact on both sides, the conflicts between volunteers and their organizations over regulations concerning and expectations of this relationship, and how the experience of building this relationship informs both sides' ideas about desirable aging process and welfare policies.

Growing Older in the Information Age: A Symbolic Interactionist Study of Identity and Internet Community in Shanghai, China

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This paper reports novel findings of part of a larger, comparative study that examines older Chinese Internet users' and older American Internet users' social interactions in senior-oriented Internet communities. The focus of this paper is on the OldKids Internet community, which is based in Shanghai, China. The symbolic interactionist perspective provides theoretical and methodological guidance for this study. The research methodology includes interviewing, participant observation, and content analysis. Data collection of this part of the study was conducted in Shanghai in 2004.

My analysis suggests that older Chinese
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New Publications

NEW PUBLICATIONS: SOCIOCULTURAL

Maria G. Cattell, PhD

The theme for this year's UN International Day of Older Persons (October 1) is "Ageing in the new millennium" with a focus on poverty, older women and development.

Remember to look for the AAGE booth if you'll be in DC for the AAA meetings—look for it and join in the fun there.

This column has fallen a bit behind (for various reasons) so some of these "new" pubs are a bit "old." After this catch-up, we'll be back to more current items.

Please do tell me about your latest (or even not so latest, if I've missed them) publications: mgcattell@aol.com.

ABBREVIATIONS: *Geront.* = *The Gerontologist*; *JAS* = *J. of Aging Studies*; *JCCG* = *J. of Cross-Cultural Gerontology*; *J.Gero.* = *J. of Gerontology*; *JIR* = *J. of Intergenerational Relationships*; *JWA* = *J. of Women and Aging*.

*indicates AAGE member

Congratulations

Our members have been at it again—congratulations for their new books to:

*Steve Albert, *Public health and aging*

*Doug Crews, *Human senescence*

*Doris Francis, *The secret cemetery*

*John Traphagan, *The practice of concern*
(Details under aging, health, and cross-cultural categories)

Book Reviews:

By Members/Of Members' Books

Kane, R.A., review of *Steven M. Albert, *Public health and aging* (Springer 2004), in *Geront.* 45(2), 2005:274-279.

Balzer, J.A., review of *Susan A. Eisenhandler, *Keeping the faith in late life* (Springer 2003), in *JCCG* 19(2), 2004:161-163.

Moberg, D.O., review of *Susan A. Eisenhandler, *Keeping the faith in late life* (Springer 2003), in *Geront.* 44(1):136-139.

Stuckey, J.C., review of *Susan A. Eisenhandler, *Keeping the faith in late life* (Springer 2003), in *Contemporary Gerontology* 10(4), 2004:169-170.

Cohen, E.S., review of *Bethel Ann Powers, *Nursing home ethics* (Springer 2003), in *Contemporary Gerontology* 10(4), 2004:171-173.

Aging

*Ball, M.M. et al. 2004 Managing decline in assisted living: The key to aging in place. *J.Gero.* 59B(4):S202-212.

Bergling, T. 2004 *Reeling in the years: Gay men's perspectives on age and ageism*. Binghamton NY: Harrington Park Press.

Berkman, B. & L. Harootyan, eds. 2003 *Social work and health care in an aging society: Educational, policy, practice, and research*. NY: Springer.

Black, H.K. 2005 *Soul pain: The meaning of suffering in later life*. Amityville NY: Baywood.

Bonnesen, J.L. & E.O. Burgess 2004 Senior moments: The acceptability of an ageist phrase. *JAS* 18(2):123-142.

Corner, L. & J. Bond 2004 Being at risk of dementia: Fears and anxieties of older adults. *JAS* 18(2):143-155.

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New Publications

Cattell, cont. from page 17

Ekerdt, D.J. 2004 Born to retire: The foreshortened life course. *Geront.* 44(1):3-9.

Ekerdt, D.J., J.F. Sergeant, M. Dingel & M.E. Bowen 2004 Household disbandment in later life. *J.Gero.* 59B(5):S265-273.

Erber, J.T. 2005 *Aging and older adulthood*. Belmont CA: Thomson Wadsworth.

Faircloth, C.A., ed. 2003 *Aging bodies: Images and everyday experiences*. Walnut Creek CA: AltaMira.

Federal Interagency Forum on Aging-related Statistics 2004 *Older Americans 2004: Key indicators of well-being*. Washington DC: U.S. GPO.

Gustavson, K. & C.D. Lee 2004 Alone and content: Frail seniors living in their own homes compared to those who live with others. *JWA* 16(3):3-18.

Heinz, W.R. & V.W. Marshall, eds. 2003 *Social dynamics of the life course: Transitions, institutions, and interrelationships*. Hawthorne NY: Aldine de Gruyter.

Herd, G. & B. de Vries, eds. 2004 *Gay and lesbian aging: Research and future directions*. NY: Springer.

Howell, L.C. & A. Beth 2004 Pioneers in our own lives: Grounded theory of lesbians' midlife development. *JWA* 16(3/4):133-147.

Lopata, H.Z. & J.A. Levy, eds. 2003 *Social problems across the life course*. Lanham MD: Rowman & Littlefield.

Marx, J.I., J.C. Solomon & L.Q. Miller 2004 Gift wrapping ourselves: The final gift exchange. *J.Gero.* 59B(5):S274-280.

Mehlman, M.J. et al. 2004 Anti-aging medicine: Can consumers be better protected? *Geront.* 44(3):304-310.

Moody, H.R. 2004 Intimations of prolongevity. *Geront.* 44(3):432-434.

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Schaie, K.W., H.W. Wah, H. Mollenkopf & F. Oswald, eds. 2003 *Aging independently: Living arrangements and mobility*. NY: Springer.

Tepper, L.M. & T.M. Cassidy, eds. 2005 *Multidisciplinary perspectives on aging*. NY: Springer.

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New Publications

Aspects of Caregiving

*Albert, Steven M., A.B. Brassard & B. Simone, Y. Stern 2004 Older adults' reports of formal care hours and administrative records. *Geront.* 44(2):186-192.

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Cleary, B.L. 2004 *Conducting research in long-term care settings*. NY: Springer.

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Kropf, N.P. & M.M. Robinson 2004 Pathways into caregiving for rural custodial grandparents. *JIR* 2(1):63-77.

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Biological Aging

*Crews, Douglas E. 2004 Human senescence: Evolutionary and biocultural perspectives. NY: Cambridge UP.

*Harper, Gillian J. [G. Ice] & *Douglas E. Crews 2000 Aging, senescence, and human variation. In *Human biology: An evolutionary and biocultural perspective*. S. Stinson, B. Bogan, R. Huss-Ashmore & D. O'Rourke, eds. Pp. 465-505. Wiley-Liss.

*Ice, Gillian H. 2003 Biological anthropology

of aging—past, present and future. *Coll. Antropol.* 27(1):1-6.

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Adjaye, J. & O-M. Aborampah 2004 Intergenerational cultural transmission among the Akan of Ghana. *JIR* 2(3/4):23-28.

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Bengtson, V.L. & A. Lowenstein, eds. 2003 *Global aging and challenges to families*. Hawthorne NY: Aldine de Gruyter.

Chadha, N.K. 2004 Understanding intergenerational relationships in India. *JIR* 2(3/4):63-73.

Chakraborti, R.D. 2004 *The greying of India: Population ageing in the context of Asia*. Thousand Oaks CA: Sage.

Chou, K-L., N.W.S. Chow & I. Chi 2004 Preventing economic hardship among Chinese elderly in Hong Kong. *J.Aging & Social Policy* 16(4):79-97. *cont. on page 20*

New Publications

cont. from page 19

Cornman, J.C. et al. 2004 Stability and change in the perceived social support of older Taiwanese adults. *JG* 59B(6):350-357.

Cox, F. with N. Mberia 2004 Aging and elderhood. In *Ngecha: A Kenyan village in a time of rapid social change*. C.P. Edwards & B.B. Whiting, eds. Pp.179-214. Lincoln & London: U of Nebraska Press.

Eke, B. 2003 The impact of AIDS on intergenerational relationships in Africa. *JIR* 1(3):9-24.

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*Francis, Doris, L. Kellaher & G. Neophytou 2005 *The secret cemetery*. Oxford & NY: Berg. With foreword by Sir Raymond Firth.

Giles, H. & T. Dorjee 2004 Communicative climates and prospects in cross-cultural gerontology. *JCCG* 19(4):261-274.

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Larsson, K. & M. Silverstein 2004 The effects of marital and parental status on informal support and service utilization: A study of older Swedes living alone. *JAS* 18(2):231-244.

Lee, W.K. 2004 Living arrangements and informal support for the elderly: Alteration to intergenerational relationships in Hong Kong. *JIR* 2(2):27-49.

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Cattell, cont. from page 20

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Sparks, L. & K. Mittapalli 2004 To know or not to know: The case of communication with older adult Russians diagnosed with cancer. *JCCG* 19(4):383-403.

Sung, K.T. 2004 Elder respect among young adults: A cross-cultural study of Americans and Koreans. *JAS* 18(2):215-230.

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11(1):10-15.

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Daniels, J.E. 2004 Biographical sketches of elderly African-American women in later life. *JWA* 16(3/4):169-178.

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Gelfand, D.E. 2003 *Aging and ethnicity*, 2nd ed. NY: Springer.

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Morioka, D.N., T. Sacks & G. Yeo 2004 Issues in caring for Afghan American elders: Insights from literature and a focus group. *JCCG* 19(1):27-40.

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Roff, L.L. et al. 2004 Positive aspects of Alzheimer's caregiving: The role of race. *J.Gero.* 59B(4):P185-190.

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New Publications

Cattell, cont. from page 22

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Silverstein, M., ed. 2005 *Focus on intergenerational relations across time and place. (Annual Review of Gerontology and Geriatrics, vol. 24)*. NY: Springer.

Smith, C. & A. Beltran 2003 The role of federal policies in supporting grandparents raising grandchildren families: The case of the U.S. *JIR* 1(2):5-20.

Financial Gerontology

Vitt, L.A., ed. 2003 *Encyclopedia of retirement and finance*. Westport CT: Greenwood.

Gender Issues

Arber, S. 2004 Gender, marital status, and ageing: Linking material, health, and social resources. [UK] *JAS* 18(1):91-108.

cont. on p. 24

New Publications

Cattell, cont. from p. 23

Biggs, S. 2004 Age, gender, narratives and masquerades. *JAS* 18(1):45-58.

Calasanti, T. 2004 Feminist gerontology and old men. *JG* 59B(6):S305-314.

Calasanti, T. 2004 New directions in feminist gerontology: An introduction. *JAS* 18(1):1-8.

Estes, C.L. 2004 Social Security privatization and older women: A feminist political economic perspective. *JAS* 18(1):9-26.

JAS 18(1) 2004 Special issue: "New directions in feminist gerontology," ed. T. Calasanti.

Keller, H.K., S. Wong, P.D. Vanderkooy & M. Hedley 2004 Men can cook! Development, implementation, and evaluation of a senior men's cooking group. *J.Nutrition & Elderly* 24(1):71-87.

McDaniel, S.A. 2004 Generationing gender: Justice and the division of welfare. *JAS* 18(1):27-44.

McMullin, J.A. & J. Cairney 2004 Self-esteem and the intersection of age, class, and gender. *JAS* 18(1):75-90.

Ray, R.E. 2004 Toward the croning of feminist gerontology. *JAS* 18(1):109-121.

*Shenk, Dena, K. Kuwahara & D. Zablotsky 2004 Older women's attachments to their home and possessions. *JAS* 18(2):157-169.

Twigg, J. 2004 The body, gender, and age: Feminist insights in social gerontology. *JAS* 18(1):59-73.

Health & Health Behavior

*Albert, Steven M. 2004 *Public health and*

aging: An introduction to maximizing function and well-being. NY: Springer.

Silverman, M. et al. 2004 Tailoring interventions: Understanding medical practice culture. *JCCG* 19(2):47-76.

Wykle, M.L., P.J. Whitehouse & D.L. Morris, eds. 2005 *Successful aging through the life span: Intergenerational issues in health.* NY: Springer.

History of Gerontology

Binstock, R.H. 2004 Broken down by age and sex: A political scientist's journey in gerontology. *Contemporary Gerontology* 10(3):99.

New Periodical

Journal of Men's Health and Gender, vol. 1 published in 2004 by Elsevier (and they include women in the concept of "gender medicine").

Religion & Spirituality

Fletcher, S.K. 2004 Religion and life meaning: Differentiating between religious beliefs and religious community in constructing life meaning. *JAS* 18(2):171-185.

Hauerwas, S., C.B. Stoneking, K.G. Meador & D. Cloutier, eds. 2003 *Growing old in Christ.* Grand Rapids MI: William B. Eerdmans Publishing Co.

Kirby, S.E., P.G. Coleman & D. Daley 2004 Spirituality and well-being in frail and nonfrail older adults. [UK] *J.Gero.* 59B(3):P123-129.

Koenig, H.G. & D. Lawson with M. McConnell 2004 *Faith in the future: Religion, aging, and healthcare.* Philadelphia: Templeton Foundation Press.

cont. on page 25

New Publications

Cattell, cont. from p. 24

Nelson-Becker, H.B. 2005 Spiritual, religious, nonspiritual, and nonreligious narratives in marginalized older adults: A typology of coping styles. *J. Religion, Spirituality & Aging* 17 (1/2):21-38.

Schaie, K.W., N. Krause & A. Booth, eds. 2004 *Religious influences on health and well-being in the elderly*. NY: Springer.

Research Issues

Ingersoll-Dayton, B., C. Saengtienchai, J. Kespichayawattana & Y. Aungsuroch 2004 Measuring psychological well-being: Insights from Thai elders. *Geront.* 44(5):596-604.

Kaufman, S.R., J.K. Shim & A.J. Russ 2004 Revisiting the biomedicalization of aging: Clinical trends and ethical challenges. *Geront.* 44(6):731-738.

Morgan, L.A., *J. Kevin Eckert, A.L. Grober-Baldini & S. Zimmerman 2004 Policy and research for assisted living facilities. *J.Aging & Social Policy* 16(4):1-16.

Sage Crossroads 2004 *The fight over the future: A collection of Sage Crossroads debates that examine the implications of age-related research*. NY: Universe.

Skinner, J.H. et al. 2002 *Multicultural measurement in older populations*. NY: Springer.

Wong, E., J. Woo, E. Hui & S.C. Ho 2004 Examination of the Philadelphia Geriatric Morale Scale as a subjective quality-of-life measure in elderly Hong Kong Chinese. *Geront.* 44(3):408-417.

Retirement

Adams, G.A. & T.A. Beehr, eds. 2003 *Retirement: Reasons, processes, and results*. NY: Springer.

Rural Aging

Dorfman, L.T. et al. 2004 History and identity in the narratives of rural elders. *JAS* 18(2):187-203.

Folts, W.E. & B. Nash 2005 Housing and the older rural population. *J.Housing for Elderly* 19(1):41-52.

Vitolins, M.Z., *Sara A. Quandt, L.D. Case, R.A. Bell, *Thomas A. Arcury & *Juliana A. McDonald 2000 Ethnic and gender variation in the dietary intake of rural elders. *J.Nutrition for Elderly* 19(3):15-29.

Social Relations

Long, F.R. & K.L. Fingerman, eds. 2004 *Growing together: Personal relationships across the life span*. NY: Cambridge UP.

Theory

Brown, J.S. & S.M. Lynch 2004 Race, aging, continued on page 30

AAGE's Margaret Clark Award

The Margaret Clark Award (\$500 graduate, \$250 undergraduate), sponsored by the Association for Anthropology and Gerontology, honors Dr. Clark's pioneering work in gerontology and medical anthropology. Unpublished student papers in all fields are welcome. The relation to lifespan and aging issues must be discussed. This year's deadline to be announced.

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Fry, continued from p. 4

the geological aspect of age realizing that age is a temporal phenomenon. A lot happens in time and in gerontology it takes a large multidisciplinary team to understand it from biology, medicine to the social sciences and humanities. Time is the phenomena we study while age should communicate about cultural dimensions.

The analogy with geology is very useful in that geology attempts to understand the order and transformations of the earth in the past. In aging we too are concerned with order and transformations in time in bodies, in social worlds, and in lives. All the negative things associated with age such as illness, loss of functionality, bereavement etc. are threats to the order of everyday social life. Chaos is next to impossible to understand because it is random. Instead we study the processes that restore order or make the results of chaos tolerable. We must avoid the trap of common sense observations that with increasing age, we find increasing disorganization or decrepitude. If we fall into this trap, age will forever be associated with the negative consequences of chaos and things we cannot change. If we see age as culture and models of order, then age becomes more positive and interesting. Not only is it time that gerontology recaptures culture by recognizing that the entirety of our endeavor is culture, it is time for us to recapture the central phenomena of our discipline – age as a temporal aspect of culture.

Enduring Questions and Changing Perspectives in Gerontology should be released this fall. The full text of the chapter reported on in this article is available then along with the full set of chapters.



Morgan, continued from page 6

social work) and a number of UMBC departments (economics, emergency health services, geography and environmental systems, public policy, psychology, and sociology & anthropology) and the newly-created Erickson School of Aging Studies. This broad array of content may be combined by students to specialize in one of three areas of concentration: epidemiology of aging, public policy for the elderly, and sociocultural/behavioral gerontology. Students may simultaneously earn an MA in a related field while earning their PhD in Gerontology. Students are funded by faculty research projects, training grants, and fellowships.

This program also benefits from its close proximity to federal agencies located in the Baltimore/Washington metropolitan area such as the Social Security Administration, Administration on Aging, Department of Health and Human Services, National Institutes of Health, and the Center for Medicare & Medicaid Services (CMS), as well as numerous private and non-profit organizations dedicated to age-related programs and policy, research and service. For further information or details on the program requirements, application deadlines or faculty interests, please visit the website at: <http://www.gerontologyphd.>

[umaryland.edu/](http://www.gerontologyphd.).



Reviewers wanted:

AAGE is looking for members to contribute a review of a recent book, collection of scholarly articles, piece of public policy, and the like. For more information regarding the scope, length, and guidelines for reviewers, please contact the editor. If you are interested in being added to the list of potential book reviewers, please include in your message a brief description of your area of expertise.

**Gerontological Society of America Preconference Workshop
November 18, 2005**

**QUALITATIVE AND MIXED METHODS RESEARCH:
IMPROVING THE QUALITY OF SCIENCE**

**Organized by Terrie Wetle, PhD, Leslie Curry, PhD, MPH and Renee
Shield, PhD**

BACK BY POPULAR DEMAND!

While the benefits of qualitative and mixed methods are increasingly recognized in biomedical and behavioral research, the full potential of applying such methods in studying aging and health disparities have not been fully realized. Using these methods to better understand the perspectives of special populations, including ethnic and racial minorities and vulnerable elders, remains an urgent need. This conference addresses the necessity for training regarding the application of qualitative methods in aging research.

The full-day workshop will be held on November 18, 2005, immediately preceding the Gerontological Society of America 2005 annual meeting in New Orleans, LA. The session is intended for researchers interested in supplementing their knowledge of and experience with qualitative and mixed methods with current strategies and approaches. The workshop features a nationally recognized faculty of researchers and representatives of prominent funding agencies and journals who will explore the use of qualitative and mixed methods in aging research. The goal of the workshop is to elevate the quality of research proposals, enhance the standards of research methodology, and improve the caliber of resulting publications.

The organizers hope to attract researchers and graduate students in minority and special populations. A limited number of graduate student scholarships will be offered to help defray the costs of attending the conference. To apply for the scholarship, applicants should provide a letter describing their research and how their attendance at this workshop will benefit their work, along with a letter of support from a faculty member. In their letter, they should indicate whether they are involved in health disparities research and/or are from an under-represented racial/ethnic group.

Deadline for receipt of applications: September 30, 2005.

For more information, please contact Renee_Shield@Brown.edu.

To register, visit the GSA 2005 Conference Website at www.geron.org.

~~Internet users in this study~~
Internet users in this study tend to be well educated, in good health and

financial situations, and that Internet use has a positive impact on older Chinese's social networks and support, psychological well-being, and social status. These findings appear to echo those of older American Internet users as reported in the literature. Interestingly, this data also suggests that older Chinese's use and interpretation of the Internet have a number of "Chinese characteristics": first, older Chinese Internet users interact with other older users as much offline as online, if not more. Their offline interactions typically occur on a weekly basis, and primarily take place in various OldKids computer classes and self-organized OldKids computer salons/clubs that follow the classes. The geographic proximity of those older Chinese's homes ensures their frequent offline interactions, and, as a result of those offline interactions, online interactions also primarily take place among members of the same (offline) sub-groups. The frequency and importance of older Chinese Internet users' offline interactions differ from those of older American Internet users' as described in the literature.

Second, fictional identities that are commonly used in youth-

oriented American online communities are neither practiced nor accepted in older Chinese Internet users' interactions with their peers. In particular, members usually know each others' real names, email accounts, home telephone numbers, professions and work-units before retirement, marital status, family situation, and, not unusually, home addresses. The frequent offline interactions among OldKids members appear to be a major reason why they use real rather than fictional identities. However, other factors such as age (e.g., older people might be more likely than younger people to reveal real identities) and culture (e.g., Chinese people might have less concern about privacy than Americans) may also play important roles.

Third, a completely novel finding of this study is that some older Chinese Internet users view the OldKids community as a Utopia that is free of the "pollution" of market systems. This view reflects sharp conflicts between contemporary market-driven Chinese society, which encourages material enjoyment and personal interests, and the old economic and social systems that were in place when the informants' generation grew up, which emphasizes spiritual pursuits and public interests. The older

generation feels confused and frustrated in the reform era, when the values and beliefs they had held so dearly now appear to be outdated and scorned. The Internet becomes a beacon for the older generation because its spirit is largely coincident with that of the older generation's – e.g., equality, devotion, and sharing valuable things (like software and information) for free. In this sense, older Chinese Internet users are creatively using the Internet to resist market-oriented changes and to restore and maintain the values and identities acquired during their youth.

Family Care or Residential Care?--The Moral and Practical Dilemmas Facing the Chinese Elderly in Urban China

Hong Zhang PhD,
East Asian Studies,
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Family care-giving has always been the main and often only source of old age support for the Chinese elderly. This family-based support system was grounded by both compelling moral values of filial piety and a family structure that practiced co-residence across generations. However, rapid social changes resulting

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Zhang, cont. from 29
 from demographics, population mobility, family structure and relationships have now greatly affected if not seriously eroded the role of family in providing care-giving for the aged in contemporary Chinese society. There has been a growing public concern on whether Chinese families are capable of caring for their old in the face of new social realities and changes. In western countries, residential care has long been an important option in providing long-term care for the frail and elderly. But in China, residential care for the aged is a new social phenomenon. But will it become an alternative to family care in China? What are its implications for China's traditional family care system? What are the factors that determine the utilization of residential care? How do the elderly people contemplate about spending their later years in a residential home? Based on my ethnographic study of five residential homes in Wuhan in the summer of 2001, I intend to address some of the questions raised above and give a general description as well as a critical assessment of the development of residential care in contemporary urban China.



Cattell, cont. from p. 25
 and health: The history and future of the double jeopardy hypothesis. *Contemporary Gerontology* 10(3):105-109.

Vander Van, K. 2004 Intergenerational theory in society: Building on the past, questions for the future. *JIR* 2(3/4):75-94.

Widow(er)hood

Miller, N.B., V.L. Smerglia & N. Bouchet 2004 Women's adjustment to widowhood: Does social support matter? *JWA* 16(3/4):149-167.



Perry, cont. from p. 9

together. Does it reflect that there are only a few scholars who would be affected by the meeting times? On a grander level, what does this scheduling challenge recursively say about the prospects of a career uniting these two interests?

These are just ponderings raised by one student's perspective. An obvious answer is to attend the AAGE conference in the Spring (June 15-17, Atlanta)! If anyone has other feedback on how they have addressed these concerns, students would really benefit from this knowledge.



D'Ambruoso, cont. from p. 8
 commoditized labor market. Gullette's delineation of the systematic dismantling of the seniority system and concomitant decline of the great manufacturing unions brilliantly illuminates how the media, in complicity with Reaganomics and other right-wing political and economic forces, pitted the younger generation then coming of age (dubbed "Generation X") against the "aging" Baby Boomers.



2005 AAA Meeting

If you will be presenting a paper or poster, moderating a panel, or offering a workshop during the fast-approaching AAA meetings, we would like to know about it. Please send an email to the editor with your full name, affiliation, session or presentation title, and the time and day (if known) to the editor. Kindly use the subject line 2005AAA. This information will be organized and printed in the next issue of the newsletter, due out just prior to the fall meetings.

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AAGE Publications: *Teaching About Aging* (1999) member price: \$21.25

TOTAL AMOUNT ENCLOSED

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AAGE ELECTIONS: Term starts November 2005

This election year there is only one candidate for President-Elect, Robert Schrauf. In order to stagger elections of President-Elect and Secretary, we have postponed the elections for Secretary until 2006. Please return this ballot by **October 25, 2005**.

NOTE: Robert Schrauf currently serves as Secretary. Rebecca Berman has offered to serve as Acting Secretary for one year in to assist with the transition in leadership until elections can be held for Secretary. Dr. Berman, currently the Elections Committee Chair, has served as Corresponding Secretary in the past.

The elections committee certifies that the following candidate has agreed to stand for election. (Please place a check next to the candidates name to indicate your vote.)

President – Elect: Robert Schrauf _____
(unopposed)

Remove this page, fold in thirds, and mail to the following address.

AAGE election, C/O
Rebecca Berman
626 Florence Ave
Evanston IL 60202

On the Lighter Side: **Data Asphyxiation**

submitted by Maria Cattell

That's what William Van Winkle calls choking from ingestion of too much information (www.gdrc.org/icts/i-overload/infoload.html) – something that's all too easy to do in these days of Google and other search engines that make the “www” a portal to information overload. Like 5 exabytes of new information being produced each year.

Help! what's an exabyte? It's a billion gigabytes, a billion billion bytes. (Remember when 20 megabytes of memory was a lot? Remember when there were no computers?) Most of these exabytes are stored on hard disks. You might find the study on this topic of interest (report is downloadable: www.sims.berkeley.edu/research/projects/how-much-info-2003.erkeley). The study refers to “information flows,” but it seems to me more like information glut, swamp, morass. A place to get sucked up in the quicksands of disinformation, anti-information and other expressions of dubious information. Guess I'm showing my age (and yes, I remember when there were no computers! and no videotapes, cellphones and other such newfangled gadgets).

Good and Welfare

Congratulations to several AAGE members this issue. **Kevin Eckert** was recently appointed Dean of the Erickson School of Aging Studies. As one of his colleagues shared with me, “Eckert, a nationally renowned researcher on residential care, assisted living, and aging services, will lead the new school at the University of Maryland, Baltimore County (UMBC). A primary focus of the school will be improving the quality of education for professionals in the burgeoning aging services and care industry, which is essential to ensuring a decent quality of life for America's growing aging population. ... Since coming to UMBC in 1987, Eckert's research projects have brought over \$11 million in funding to the university. He is also Director of the Center for Aging Studies at UMBC and has been a faculty member in the University's Department of Sociology and Anthropology since 1987.”

My sources have also confirmed the grapevine news that congratulations are in order for **Andrea Sankar** and **Mark Luborsky**. They were wed earlier this summer.



2005 GSA Meeting

If you will be presenting a paper or poster, moderating a panel, or offering a workshop during the fast-approaching GSA meetings, we would like to know about it. Please send an email to the editor with your full name, affiliation, session or presentation title, and the time and day (if known) to the editor. Kindly use the subject line 2005GSA. This information will be organized and printed in the next issue of the newsletter, due out just prior to the fall meetings.

King, Continued from page 7

and practitioners in the field of aging, health, and poverty at the 2005 University of Oxford conference “*Research on Aging, Health, and Poverty in Africa: Forging Directions for the Future*.” Isabella Aboderin, Research Fellow at the Oxford Institute of Ageing, will coordinate AFRAN, with Dr Ebrima Sall from CODESRIA. For more information, AFRAN now has its own website: http://www.ageing.ox.ac.uk/afran/about_afran.htm.

