



eCOMMONS

Loyola University Chicago
Loyola eCommons

Master's Theses

Theses and Dissertations

1998

The Forgotten Grievers- Loss and Grief as Experienced by Young Adults in the Higher Educational Setting

Leona A. Garchow

Follow this and additional works at: https://ecommons.luc.edu/luc_theses

This Thesis is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Master's Theses by an authorized administrator of Loyola eCommons. For more information, please contact ecommons@luc.edu.



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License](https://creativecommons.org/licenses/by-nc-nd/3.0/).
Copyright © 1998 Leona A. Garchow

LOYOLA UNIVERSITY CHICAGO

-THE FORGOTTEN GRIEVERS-
LOSS AND GRIEF AS EXPERIENCED BY YOUNG ADULTS
IN THE HIGHER EDUCATIONAL SETTING

A THESIS SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL
IN CANDIDACY FOR THE DEGREE OF
MASTER OF ARTS IN PASTORAL COUNSELING
INSTITUTE OF PASTORAL STUDIES

BY

LEONA A. GARCHOW

CHICAGO, ILLINOIS

JANUARY 1998

Copyright by Leona A. Garchow, 1998
All rights reserved.

ACKNOWLEDGEMENTS

The idea of writing my thesis on some aspect of loss and grief first came to me from the work in our class on Healing in the Family. The realisation of the many losses I have experienced in life had a profound affect on me. I reflected again on the deaths in my family and especially the death of my mother which was the most recent. I saw too, how these experiences touched my life in so many ways and influenced the attitudes and beliefs I have about life and death. Each death experience changes me in some way forever.

In addition to my own experiences of loss I have in recent years experienced a number of sudden deaths on campus of young adults and I was very conscious of the affect of these sudden deaths on the friends and peers of these students. Hence the subject evolved.

I want to acknowledge my special thanks to my classmates in the Pastoral Counselling Programme. I feel very fortunate to have been a part of this particular group of people who have been constantly loving, caring, encouraging and supporting. I extend my grateful thanks to Bill Schmidt Ph.D. and Jim Zullo Ph.D. who have been my readers and I feel privileged that they took on this task for me. Their encouragement and helpful suggestions enabled this project to come to completion. I appreciate too,

their encouragement for me to look for ways to disseminate this information and learning.

A thesis does not come to it's final printing until it is proofread and for this I thank Siobhan O'Donoghue and Don Teixeira for their help.

Finally I want to thank my Congregation, the Sisters of Mercy of Dunedin, New Zealand who have supported me and gave me this opportunity to come to Loyola University, Chicago to study.

to my mother

Sheila

who

by her example

taught me the meaning

of life and death

CONTENTS

ACKNOWLEDGEMENTS	iii
ABSTRACT.....	ix
INTRODUCTION.....	1
Chapter	
1. THE RHYTHM OF ATTACHMENT, SEPARATION AND GROWTH IN THE LIFE CYCLE	
Introduction.....	4
Background to Bowlby's Theory of Loss.....	5
Bowlby's Theory of Attachment and Separation.....	7
Some Other Contributions.....	10
Loss and Grief in Children and in Adults	12
Evolving Towards Wholeness with Kegan.....	15
Exploring the Developmental Stage with Erikson	18
Concluding Comments.....	20
2. THE STACCATO EVENT OF LOSS IN YOUNG ADULTHOOD	
Introduction.....	23
Developmental Losses	24
Transition	27
Identity and Intimacy.....	28

Gender Differences.....	29
Grief in Losses other than Death	31
Experiences of Death.....	34
Situational Losses.....	35
Support Systems	38
Denial and Avoidance	42
Belief System	45
Parental Death	46
Search for Meaning.....	48
Disenfranchised Grief.....	49

3. THE SYMPHONY EMERGING IN THE PROCESS OF GRIEVING

Loss and Young Adults.....	53
Attachment and Grief.....	55
Mourning.....	56
Some Theories of Grieving	58
Freud	
Bowlby	
Kubler-Ross	
Towards a Holistic Model.....	61
Westberg	
Schneider	
Grief Reactions from Studies.....	66

4. THE MUSIC OF HEALING - WORKSHOP/SUPPORT GROUP	
Introduction.....	70
Factors that Affect the Grieving Experience	72
Parental Death	73
Peer Death	75
Intervention on Campus.....	76
Support Groups.....	78
Closed Group	
Social Support Group	
Support Group Outline.....	86
Examples of Other Activities	92
Grief Groups	93
Death Response Team.....	95
Memorial Service	98
 BIBLIOGRAPHY	 102
VITA	110

ABSTRACT

Young adults may experience loss and grief when they leave family and friends to go to a Higher Educational Institute to study. Attachment and separation are issues that are experienced from early in life and Bowlby, Erikson and Kegan look at the developmental processes that lead to adulthood. Some studies have drawn our attention to the affect that loss through death has on this age group. Grieving is a process and there are different elements and stages in the process that are helpful to be aware of. For young adults in a Higher Education Institution a workshop/support group appears to assist the young in the process of grieving. It appears helpful also for Institutions to have a Death Response Team in place to deal with sudden deaths when they occur on campus.

INTRODUCTION

Loss and grief are part of life. From the time of birth and throughout life losses are faced. For some, losses may be traumatic and the reality of the loss may be denied. However once faced and embraced new life emerges. This thesis emerged from the new awareness and the experience of loss and grief in my own life and how this affects the many different aspects of my life. It influences my view of the world and how I see the future as well as the relationships I have with my friends and family. Loss does not happen in a vacuum and even the smallest loss affects how we may respond to future losses, and one builds upon the other.

Being aware of loss and the pain of grief in my own life has helped me to be aware of the losses that others suffer. After sharing some of the shock, pain, disbelief and grief that is experienced by young adults in a higher educational setting when the death occurs of a peer or someone close, led me to write the following pages.

This age group have been called the forgotten grievers by LaGrand (1973). This seems true because research and literature on the subject is scarce and I was surprised, in my search for information, at the paucity of material on the topic. It is a fact that the death rate for young adults is reasonably high from accidents and suicide. The writing here is from reading and research as well as from my own experience in working in a higher educational setting where I have

experienced and seen the reactions of peers to the death of their friends and classmates. Research on grieving the loss of peers in higher educational institutions seems almost non-existent.

Throughout this thesis the words grief, bereavement and mourning appear. Grief may be described as the emotional response to loss and is the process by which one works through or experiences emotion after a significant loss has taken place. Bereavement is the reaction to the loss or the state of loss. Mourning often refers to the cultural patterns of response to a bereavement and is an expression of grief and sorrow. However these words are often interchangeable and each person's experience of grief is individual and unique. Young adult students are victims of a culture which is slow to recognise the magnitude of their losses and the emotional pain of their tragic experiences. They are hidden mourners.

Chapter One looks at theories of attachment and separation because loss does not just happen when we reach adulthood. Loss needs to be understood and considered in light of the developmental events that have occurred up until this time and in particular the transition time of moving from adolescence to adulthood. The underlying way we face and deal with death in adulthood may have its roots much earlier in life.

Chapter Two draws on studies that seem to have some relevance for young adults and draws our attention to some of the particular factors facing this age group when loss is experienced. The focus moves from developmental losses to situational losses and included in both these areas are losses in relationship.

A study on loss and grief is not complete without some reflections on the process of grieving which is Chapter Three. Finally in Chapter Four an outline of

a Workshop/Support Group for bereaved young adult students has been designed which would be suitable for a Higher Educational Setting. Institutions also need to be prepared for a tragedy on campus and suggestions for setting up a Death Response Team have been made.

Accepting the death of someone significant is a growth experience different from any other. The grief experience, is in part conditioned by society and in part by one's own belief system.

CHAPTER 1
THE RHYTHM OF ATTACHMENT, SEPARATION AND GROWTH
IN THE LIFE CYCLE

The rhythm of attachment and separation is a life long process. With each separation a loss is experienced which has an effect on many aspects of life, in fact the loss can have a shattering effect. In order to appreciate and understand something more about loss as it is experienced throughout life some of the theories of development will be explored. It is not possible to explore every avenue here so the theories that will be considered are selective. The Freudian psychoanalytic dimension begins the discussion and then John Bowlby in his book *Loss* (1980) looks at grief in infancy and early childhood as well as outlining his Attachment Theory. From Robert Kegan in *The Evolving Self* the stage of young adulthood will be considered. Erik Erikson will be outlined briefly with the early adult stages, and Carol Gilligan adds a cautionary balance to this work.

There is a diversity among theorists in their views of the extent to which human personality is influenced by experiences of attachment, separation and loss and to what extent early childhood shaping of personality endures. Separation causes distress and so the question is, how much is healthy for a child and for how long. There are questions regarding how separation experiences shape reactions to subsequent life events, such as leaving a job or coping with death.

BACKGROUND TO BOWLBY'S THEORY OF LOSS

Mention is made of Freud and psychodynamic theory as this was the base from which some other theories such as John Bowlby's grew. Supporters of Freud and critics of Bowlby insist that mourning must only be applied to psychological processes that have the single outcome of detaching the survivor's memories and hopes from the dead. They see that mourning performs a precise psychical task. Bowlby finds difficulty in restricting the definition because it sets precise limits. In his research therefore, processes that lead to any variation of outcome would be excluded and be described in other terms. Bowlby (1980) states that mourning "is used to denote a fairly wide array of psychological processes set in train by the loss of a loved person irrespective of their outcome" (p.17). There is good reason to retain the term mourning and use it to refer to all the psychological processes, conscious and unconscious, that are set in train by loss. There are many books written about the mourning and grieving process and what is regarded as healthy grieving. There are also ideas about why some individuals and not others encounter problems in the process of responding to loss. The events and responses of childhood have been studied and some schools make a connection between childhood attachment and separation processes and the mourning process in adulthood. The study has usually been approached by way of depressive illness of adults.

So in developmental terms we look to the theorists for some explanations and descriptions. Bowlby (1980) states that the "loss of a loved person is one of the most intensely painful experiences any human being can suffer" (p.7). Loss is intensely distressing and disabling and there is a tendency to believe that a normal healthy person can and should be able to get over a bereavement not only relatively quickly but also completely. This is unrealistic as a bereavement

affects us and changes us in some way forever. Bowlby emphasizes the long duration of grief and that there are difficulties in recovering from its effects. He also notes that loss often brings adverse consequences for personality functioning.

The psychological processes engaged in mourning are many and are interrelated. Healthy mourning and grieving includes a process of the withdrawal of emotional investment in the lost person. How this is achieved depends on how the affectional bonds are conceptualized. Traditionally psychoanalytic writing emphasized an identification with the lost object as the main process in mourning and did not take into account the person's own sense of self. This was regarded as compensatory for the loss that was sustained. However this explanation seems to fall short and does not account for the painfulness of mourning. Pain is inevitable as one yearns for the lost figure and the pain following loss may also come from a sense of guilt.

Freud's classic paper "Mourning and Melancholia" (1917) drew attention to the painful psychological processes involved in relinquishing a love object and he suggests that the loss can be dealt with through identification with the lost object. He notes that a love object is not easily relinquished. Pain may be avoided initially by denying the reality of the loss and then accepting it gradually. For Freud it involves the ego and the libido. When the work of mourning is completed the ego becomes free and the libido may be invested in new object relationships. He acknowledges the ambivalence of all human relationships and the influence on mourning, and suggests that identification is the sole condition under which the ego gives up its objects.

Other psychoanalytic theorists describe similar processes. However Bowlby sees identificatory processes as having a subordinate role and occurring

sporadically. Bowlby's theoretical framework was psychoanalytical, but he was able to make links with cognitive psychology. The paradigm Bowlby adopted was able to facilitate a way to conceptualise the "propensity of human beings to make strong affectional bonds to particular others and of explaining the many forms of emotional distress and personality disturbance" (Bowlby, 1980, p. 39). Unwilling separation and loss gives rise to anger, anxiety, depression and emotional detachment. From this arose Bowlby's Attachment Theory and the recognition of the connection with loss.

BOWLBY'S THEORY OF ATTACHMENT AND SEPARATION

Attachment behaviour is when an individual desires to attain or retain proximity to some other preferred person. This is noticeable in a child when he/she begins to detach from the mother or caregiver. Checking to make sure that person is there is sufficient. However in certain circumstances there may be a clinging to the attached person and the crying by which the child gets the desired response. Attachment behaviour is distinct from feeding and sexual behaviour but is as significant for the human being. It leads to the development of affectional bonds, firstly between the child and parent or caregiver, and later between adult and adult. The bonds of attachment carry on throughout the life cycle. They are not confined to childhood according Bowlby.

Attachment behaviour is mediated by behaviour systems and behaviour becomes modified according to the responses over a period of time and also according to the current performance. "The goal of attachment behaviour is to maintain certain degrees of proximity to, or of communication with, the discriminated attachment figure" (Bowlby, 1980, p. 40). The bond of attachment continues and endures and so the various forms of attachment

behaviour are not constantly required. However certain conditions such as fatigue, a strange or frightening presence or object, or the unavailability or unresponsiveness of the attachment figure, will draw forth attachment behaviour. The opposite of this, and a familiar reassuring environment will terminate the immediate need for the attachment figure. Many intense emotions rise up during the formation, the maintenance, the disruption and the renewal of attachment relationships. Anxiety rises and when there is the threat of loss as well as when there is actual loss, there is sorrow. Associated with this is the likelihood of anger. In the maintenance of a bond there is security and in the renewal of the bond, joy is experienced. Attachment behaviour is in many ways the first step and the caregiving complements the attachment. Throughout life attachments are formed between and among people. Friendship and marriage are attachments.

A person's attachment behaviour develops through infancy, childhood and adolescence by the experiences the person has had with attachment figures. This attachment behaviour becomes organised within a person's personality and it is this that leads to the pattern of affectional bonds that the person has throughout life. When we consider all the elements in attachment behaviour and the necessity of it we can understand the effect that loss has on a person's life. So when conditions are right, attachments form but when things go wrong failure in attachment can occur and problems with loss will emerge. Attachment behaviour is normal but is pathological when a person's development psychologically has taken a deviant path. Events can occur in life that bring people to a fixation or regression to earlier stages of development. This may be a protection and a defense which is necessary for the person for a time.

The goal of attachment behaviour is to maintain a bond of affection and so any event or situation that occurs which has the possibility of endangering the bond elicits behaviour and action which tries to preserve it. The greater the danger of loss appears to be, then the stronger the actions are against the loss. So in a child clinging and crying occurs and sometimes this is the behaviour of adults as well. Angry outbursts may also occur. This protest phase is physiological and emotionally stressful. When the actions performed get the desired result and the bond is restored then the stress is alleviated and the distress disappears. Eventually behaviours become extinguished and new attachment bonds are formed, or it may be that the relationship persists in an altered form in fantasy. A person's attachment behaviour does not cease but is activated at different points.

Bowlby was influenced by Klein in developing his theory of attachment. He developed a paradigm that incorporated a great deal of psychoanalytic thinking but differed from the traditional perspective in adopting a number of principles from other disciplines. Bowlby studied the effects on young children of the loss of a mother. From twelve months to three years children protest when removed from the mother or mother figure and there is an urgency to recover the lost mother. Despair sets in and hope fades when mother does not appear and the child becomes apathetic and withdrawn. This is grief for the child. The child does not know death but only absence. The loss is overwhelming. It was thought at one time that grief in childhood was short-lived. However observations now show that it is not so. The yearning for the mother lingers on and the child continues to long for the mother. The yearning becomes more obscure to the observer even though it persists and the role of the missing mother is enacted in the child. As a bereaved adult is angry at the departure of a

loved person and misses and longs for that person and cannot find comfort in other companions so too for the child. After a phase of withdrawal and apathy a child begins to seek new relationships and in time a child will take to another "mother figure".

With the concept of attachment comes the concept of separation. The significance of separation for each person originates with attachment and the nature of the caregiving relationships of early life. These relationships create a psychological foundation and shape later interpersonal experience and the response to separation as well as the emotional well-being of the person. A healthy emotional core does not insure against later traumatic loss but successful traversal of early developmental milestones may shift the meaning of loss from a psychological focus to a focus on the nature and characteristics of others in relation to the self. The role of separation in facilitating the construction of an inner world of mental representations of self and object through identification with attachment figures is central to early childhood and continues throughout life. The capacity to master separation facilitates growth and allows the person to face ambiguity and the aloneness that accompanies the loss of ideals and hopes.

SOME OTHER CONTRIBUTIONS

While developmental psychologists focus on separation within the context of the attachment system, those from a psychoanalytic base emphasise subjective transformation in the degree of 'separateness of the self'. Mahler's view is that separation readies and prepares the child to be apart, to be an individual, to be a single person. Bowlby and Mahler agree on the fundamental observation that mastery of separation events improve considerably around the time of the child's

third birthday. Bowlby's model points to a new conception of the infant that suggests a modification in various aspects of Mahler's theory. Bowlby regards the separation of a young child from the attachment figure as distressing in itself and as also providing a condition in which intense fear is aroused easily. Therefore when a child senses any further prospect of separation some measure of anxiety is aroused. Bowlby views this as a combination of Freud's signal theory of anxiety and the frustrated attachment model.

Coping with loss is tied to creative transformation. Robert Jay Lifton (1975) suggests "there is no love without loss. And there is no moving beyond loss without some experiencing of mourning. To be unable to mourn is to be unable to enter the great human cycle of death and rebirth" (Bloom-Feshbach, 1988, p. 3).

Klein and Mahler have also contributed to this area of research. Mahler's theory of the separation-individuation process examined how the developing child gradually becomes more behaviourally independent and undergoes a psychological progression from a relatively undifferentiated sense of self and other to a more differentiated articulated representation of both the self and the significant other. The new-borns world is self absorbed and an infant develops an attachment to the mother. An experience of "symbiosis" occurs, that is a sense of merger. Several other phases of increasing interpersonal separation occur and the child gradually achieves a sense of psychological separateness. Around two and a half to three years the child reaches the psychological basis for growing independence and this is termed "libidinal object constancy". It is the consolidation of a separate identity. Separation and individuation are seen as two intertwined and interacting developmental lines that are distinct that occur at this stage and again in adolescence and young adulthood. "Separation consists

of the child's emergence from a symbiotic fusion with the mother... and individuation consists of those achievements marking the child's assumption of his own individual characteristics" (Bloom-Feshbach, 1988, p. 9).

In general, then, the importance of a child's earliest caretaking relationships and the role of separation in promoting development or in creating psychological difficulty has been recognised by psychoanalysts. Separation-individuation theory is consistent with the biological views of development today.

The notion that the self emerges through internalisation of, or through psychological reconstruction of, key elements of the primary parenting relationship points to a formative role for attachment and separation processes in the older self theories, in the contemporary psychoanalytic self psychology of Kohut, in the developmental theory of Mahler, in the self and object representational system of Kernberg, and in the analytic theories of Klein. (Bloom-Feshbach, 1988, p. 25).

Common to all approaches is the focus on mental representation and the main alternative to a psychoanalytic concept of separation is Bowlby's attachment theory.

LOSS AND GRIEF IN CHILDREN AND IN ADULTS

Another question that has occupied theorists is that of the emotional experience involved in the loss of a parent and how early in life the child can be said to mourn. Bowlby (1960) took the position that "the responses to be observed in young children on the loss of the mother figure differ in no material respect (apart probably from certain consequences) from those observed in adults on the loss of a loved object" (Bloom-Feshbach, 1988, p. 99). Bowlby used mourning to denote the psychological processes set in motion by the loss of a love object while grief denotes the sequence of subjective states that follow loss

and accompany mourning. Bowlby's clinical observations of response to separation reveal a universal sequence to separation. The reaction to loss and feelings of grief in children from approximately six months onward are intimately related to separation anxiety. There are three phases of behaviour that Bowlby describes after separation. There is protest, that is anger seen in angry loud, tearful behaviour, and fear. Secondly there is depression or despair which is sadness and mourning and acute pain, misery and diminishing hope. Then there is detachment which is a defensive avoidance of feelings associated with the loss of the attachment figure and the child behaves as if he or she had ceased to care. In infants and young children there is general agreement that this is the process. In adults the separation and loss of a loved person engender the feeling of anxiety, anger and depression.

The overall aim of the protest stage is reattachment to the lost parent. The second stage of despair has as its goal the coming to terms with the reality of the separation. The child is sad, distant and unresponsive. Lastly detachment, and here the child moves from the depressed affect and lack of interest in other people to an attenuation of the attachment feeling, a return of activity, and an openness to new relationships. If the parent returns before stage three the child remains as attached as ever. However during the second stage much anger is expressed toward the parent on reunion which Bowlby believes is aimed at discouraging separation in the future. Stage three is toward detachment and so parental return is no longer greeted with hostility and there is the eventual restoration of closeness. Behaviour in stage three is aimed at the child becoming open to a new attachment of a new adult parental figure.

Bowlby has pointed out the similarities of grief and mourning responses in children following the loss of a mother and the responses of adults who are

bereaved. Response to loss seen in early life has a great deal in common with responses seen in later life. Empirical data of how individuals of different ages respond to losses of different kinds and in different circumstances is still scarce.

Researchers note that the one major difference between responses to separation in childhood and separation in later life is that the child has a greater need to form a new attachment as part of the final stage of the separation process. Adults are much more able to learn to provide for their own needs and may do for themselves many of the things that the bereaved individual used to do. However for the adult as well as the child the final stage usually entails a greater openness to new relationships.

Understanding responses to loss either healthy or pathological is not possible without invoking concepts of the defensive process. The categories named by Bowlby are concepts of defensive process, defensive belief and defensive activity. In every person's life most of the information reaching him or her "is being routinely excluded from conscious processing in order that his capacities are not overloaded and his attention not constantly distracted." (Bowlby, 1988, p. 69) Information that is likely to be excluded is that which in the past has led the person to suffer. This is seen in the child who protests when the attachment figure is not available. If the situation occurs frequently the behaviour eventually becomes 'deactivated'. Bowlby (1988) proposes that "vulnerability to conditions initiating defensive exclusion is at a maximum during the early years of life" (p. 72). It appears it diminishes during later childhood and early adolescence but there is "probably no age at which human beings cease to be vulnerable to factors that maintain or increase any defensive exclusion already established." (Bowlby, 1988, p. 72) Those for whom defensive exclusion plays a prominent role are more prone to suffer breakdowns in

functioning it seems. This has relevance for the whole area of loss, mourning and grieving throughout life.

EVOLVING TOWARDS WHOLENESS WITH KEGAN

Robert Kegan (1982) offers a very different model from what has been discussed thus far. It is not specifically about attachment and separation as are the other theories that have been discussed but he looks at the whole process of the evolving self. Kegan believes that any movement which sets us against forms of embeddedness occurring in life, and in which we are ultimately implicated and finally obligated, will cause us pain. In defense against the losses which have already occurred, and in defense against the experience of grief and mourning, there is a pain inflicted upon ourselves which is greater than the loss itself. Grieving and mourning are not really painful; they are our reunion with life itself and our recognition of its motion. So change always has something to do with loss. Grief, mourning and loss may be feared but it is the dying of a way of knowing the world which no longer works, a loss of an old coherence with no new coherence immediately present to take its place. And yet a new balance again and again emerges.

The theory outlined suggests a life history of which Winnicott in referring to the infant called the 'holding environment'. Kegan proposed that we are 'held' throughout our lives in qualitatively different ways as we evolve. The circumstance of being held reflects not the vulnerable state of infancy but the evolutionary state of embeddedness. However much we evolve we are still embedded. The cultures of embeddedness and the sequence, shape and function may provide additional understanding of what Erikson calls psychosocial development. In the theory Kegan makes clear why these psychosocial contexts

are more than just social or psychological supports which do or do not aid a separate person from the point of view of the person, they *are* him or her. Each time a particular culture of embeddedness 'holds securely' it ensures the integrity of the wider community of which the individual is a part and each time it assists in 'letting go' it attests to the community's greater loyalty to the person-who-develops than to the self-the-person-has-composed. Much of present day stress and psychological disruption is developmental, in the sense that it is related to the processes of growth, change, and transition that has been considered.

However what can be found can also be lost. The process of differentiation, of creating the possibility of integration, brings into being the lifelong theme of finding and losing, which before now could not have existed. The infant's reaction of protest upon separation from the primary caretaker, as a great number of researchers tend to agree, first appears around ten months (some would say six), peaks at twelve months, and ceases at about 21 months (or two years). Mahler speaks of the child being 'hatched out of a world in which he was embedded'.

So for Kegan then, to begin to understand a person means to understand the meaning-making system. Empathy is crucial in every phase of the lifespan and it is intrinsic to the process by which human beings develop. So it is the evolution of meaning-making and the necessity to continue to struggle with the questions raised, and the answers that emerge. The helix that Kegan uses to illustrate makes clear that we move back and forth in the struggle. Each balance is slightly imbalanced and each self is vulnerable to be tipped over. The model illustrates a way of understanding the nature of growth at each level. It also recognises the dignity of each yearning that moves towards integration. The

helix makes clear that we revisit old issues but at a whole new level of complexity.

Kegan acknowledges the contrast in young adults going off to university. While there is excitement, adventure and a sense of new freedom it is also a time of vulnerability and susceptibility to depression. The young adult is beginning to emerge from an embeddedness in the interpersonal, and going away to university is a step that nurtures the move "toward self-authorship and psychological autonomy which characterise the new balance." (Kegan, 1982, p. 186) The young adult is on his/her own, in the way life is lived. For some this is the right time for the newly emerging voice in the development of personality but for others who have not begun the emergence, the messages they receive can be viewed as abandonment and lack of care. The old has been lost but they are not yet ready for the new. It is as if everything has been drained from the holding environment and the result is an inability to get going. This is often what is needed before moving on. Acknowledging the grief and providing a bridging environment from the old interpersonalism to the new is often what is needed. What is needed is a separation of the young adult from parents and the judgements and expectations that the young adult think the parents have. A new relationship between self and other is being reconstructed. The similarity from childhood is acknowledged in the constructive-developmental view and is consistent with the psychoanalytic perception. The explanation is different though, in that the emergence from embeddedness in the interpersonal balance does involve the loss of a special inclusion and does bring into being a new sealed-up self. (cf. Kegan, 1982, p.187) What goes on in the earlier developmental stages may have an important influence on experience and resolution of similar themes later in life.

EXPLORING THE DEVELOPMENTAL STAGE WITH ERIKSON

Erikson's life span theory has been criticised because of the limitations that are seen in it. It was developed primarily from research of white males of European origin. In spite of the limitations of Erikson's theory it is still worth some consideration. Erikson does delineate a developmental stage of young adulthood which is from approximately 20-30. He describes it as the stage of Intimacy versus Isolation. Young adulthood is a time of change when young people are moving away from family and the networks of earlier times. The friendship network moves away from the family of origin and the young person is finding one's sense of self away from parents. It is the time of 'falling in love' and relationships are important. The young adult, Erikson (1963) would say, is emerging from the search for identity and is desiring to fuse that identity with others. The young adult is ready for intimacy which is the capacity to commit oneself "to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments, even though they may call for significant sacrifices and compromises." (Erikson 1963, p. 263). There may also be the avoidance of such experiences because of a fear of ego loss which may lead to a "deep sense of isolation and consequent self-absorption" (Erikson 1963, p. 264). The danger of this stage is isolation and the avoidance of contacts. If there is a major loss at this stage of development the consequences may be many and maybe that is why there is so little written about grief for this age group.

Many young adults may still be working through the identity versus role diffusion stage which is often referred to as the search for identity. Childhood has disappeared and they are moving into adulthood. This realisation may be revisited when young adults go to university and move away from home. As a young adult the person is motivated to fuse the newly established identity with

that of others. Intimacy is the result of the ability to fuse one's identity with that of another and is built on trust and love. From this develops a sense of interdependence. Marriage may be the ultimate result but intimate relationships other than sexual are possible. Intimacy in friendships may offer mutuality, empathy and reciprocity and strong bonds are developed out of a capacity to share with and understand others. There develops a capability of effectively communicating with others and being sensitive to another person's needs. At this stage the growth of friendship, love and devotion is evident.

Gilligan (1982) counters the studies and findings offered by Erikson with the differences in development for women. Gilligan and others would argue that relationship is an essential part of women's development. Relationships progress toward a maturity of interdependence. Developmental theorists recognise separation but would have the view that women's separation is incomplete. Gilligan would say that there are different truths for male and female. For the male separation "defines and empowers the self" but for the female it is "the ongoing process of attachment that creates and sustains the human community" (Gilligan 1982, p. 156). During young adulthood identity and intimacy converge and the relationship between self and other comes to the fore. For women it seems true to say that identity and intimacy are fused and are not separate stages as Erikson would have in his sequential ordering of identity and intimacy in moving from adolescence to young adulthood. Power and separation is the way to man's identity and when these are attained it is then that man is able to move into connection with others. It is in relationship that identity is found so identity is in the context of relationship. Women find their identity through relationship and men vice versa.

It seems that young adults in leaving home and going to university may be dealing with developmental issues of identity and well as intimacy. Miller proposes a relationship-differentiation construction as moving beyond the limits of separation-individuation. This notion implies that the individual "must first disconnect from relationship in order to form a separate, articulated firm sense of self or personhood" (Jordan, Kaplan, Miller, Stiver and Surrey, 1991, p. 36). Male development emphasises disconnection and differentiation from mother early in childhood and only much later does intimacy become a task according to Erikson. For women relationships are central in organising and fostering self-development. For women the primary experience of self is relational in that the self is organised and developed in the context of important relationships and connectedness to others. For Erikson intimacy is seen as possible only after the 'closure' of identity. Miller suggests though "that for women a different - and relational - pathway is primary and continuous, although its centrality may have been 'hidden' and unacknowledged" (in Jordan et al., 1991, p.52). The notion of self-in-relation involves an important shift in emphasis from separation to relationship as the basis for self-experience and development.

CONCLUDING COMMENTS

So the question remains at what stage of development and by what process is a person enabled to arrive at a place where he/she is able to respond to loss in a healthy manner. Pinpointing this seems to be open to doubt although psychoanalysts would put it in early infancy and Kegan would see it as evolving. Bowlby suggests that the capacity to react to loss develops slowly during childhood and adolescence and continues throughout life it seems. Erikson's developmental process would see each stage of development as a

letting go of the previous stage before the next stage is embraced. The major task of this phase of the life cycle is the establishment of permanent intimate relationships with others.

Bowlby's extensive studies of separation, loss and early parent child relationships led to his departure from traditional psychoanalytic theory. His theory of Attachment spawned a new field of research especially in developmental psychology. Studies by Bowlby and others looked at early deprivation and a range of other early traumatic experiences in order to learn more about separation and its effect on individuals. A criticism of Bowlby is that much of the analytic discussion of mourning and bereavement is based on clinical studies which attempt to understand depression rather than normal processes of response to loss.

There are individual differences in adults in response to loss and most clinicians would attribute some importance to events and responses of childhood. However there is division among theorists regarding the nature of relevant events and the phases of development that are thought to have the greatest impact. In order to understand more of the function of loss in our lives some of the theories that investigate attachment, separation and thus loss have been considered.

Kegan's theory focuses on the dynamics of the evolving self which integrates meaning-making and social development. From his theory we may begin to understand more of the meaning of loss in our lives. The developmental stages of Erikson considered here are the adolescent and young adult stages, identity versus role diffusion and intimacy versus isolation. Gilligan would question the order of these stages for women. There are other models of grief not dealt with here such as cognitive and stress models as well as illness and

disease models. Discovering more about the process of loss does not take away the effects of loss and the mourning and grief that go with it, but it may help us to understand that we have all been experiencing loss from the beginning of life. When we left the attachment of the womb we lost the security and protection that it afforded.

CHAPTER 2

THE STACCATO EVENT OF LOSS IN YOUNG ADULTHOOD

Young adulthood is a time of change. The developmental issues beyond that of adolescence begin to emerge and when young adults move away from home the transition becomes more evident. So too do the losses and all that is being left behind. Young adults are endeavouring to find and discover who this new emerging self is. Changes in relationships occur and firm friendships are established. It seems that women and men enter this stage from a different vantage point.

At this age when the sudden death of a peer or the death of a parent occurs the young adult is stunned and is not quite sure how to act. These young adults may feel alone and isolated in their grief and even avoid the reality of what has happened. It can be a lonely time where questions are asked within, or where there is a search for meaning which is often unarticulated. The loneliness that results may isolate the person and they feel alone. Their loss and grief may go unrecognised and unacknowledged.

This age group are on the brink of life and when death is experienced issues emerge. It is a time when young adults need a forum where questions can be raised, listened to and respected. It is a chance to be with the young adult in a unique way and a time where there is freedom for them to discover who they are called to be. It is a time where questions of life and death are looked at and where values are claimed anew.

DEVELOPMENTAL LOSSES

Debra leaves home with some excitement and apprehension to attend university. It is the place of her choice but she misses home and her parents. She is an only child and while she has a pleasant personality she finds it difficult to make friends with her own age group. She is much more comfortable with older people and she endeavours to form a friendship with a lecturer. She also 'falls in love' with an older graduate student who has no interest in forming a friendship with her.

This young woman is struggling to find her sense of self and her identity. For the young adult going to university and leaving home the separation from parents represents a major development in assuming adult responsibility and status. It serves as a prototype for future separation experiences. A successful resolution is essential for healthy development.

Anna is 18 year old and moves to the other end of the country to attend University. This is an exciting place and there are many other people her own age living in the Residential Hall. She enjoys orientation and gets to know many others. However a couple of weeks later she feels terribly lonely and isolated and misses her old friends. She desperately tries to find a friend and is excited to be asked out on a date. She wants to keep this relationship as it fills a space for her and makes her feel somewhat special.

This young woman feels alone and is searching for intimacy and also identity. When young people leave home for university or college this may be the time that separation, detachment and loneliness is felt. Parents may want to hold on to these young people and not give them the space to detach and separate. On the other hand the young person has mixed feelings and wants to separate yet does not want to separate, wants independence but desires closeness and relationship.

Ian comes from a rural area and is popular in the school that he attends. He is a good sportsman and plays Rugby for the First XV. He goes to University and because of different courses and a different place of residence he does not see his old friends very much. No one in his Residence Hall knows him and for the first time in his life it seems he has to make an effort to get to know others. He attempts to get recognition from his peers by his raucous behaviour and he attends the University Bashes and drinks more than he should. He begins to feel accepted in a certain group but he is not sure that it is the group he really wants to be identified with.

This young man no longer feels secure in who he once was and is trying to find acceptance and identity. Loss is involved in any change. There is uncertainty as losses begin to be acknowledged and there is the need for something else and this is in new relationships. When the old is being held on to there is no room for change. The developmental stage involves losses but also leads to growth in relationships. The loss needs to be accepted before the new can be embraced. We cannot have a beginning without an ending. Natural losses are the result of the process of development, growth and ageing and they may not have an external event associated with them. However they do involve the challenging of previously held, developmentally appropriate beliefs and assumptions. When losses are not recognised as such they are much more difficult to mourn and that means that many developmentally related natural losses are difficult to resolve.

Malady has had many relationships before but this one is special. She knows what love is and she wants to spend every moment she can with Greg. She does her work for class and gets her assignments done but does not spend any extra time on her study and cannot concentrate. Her interests change and she does the things Greg likes doing because they want to be together. Her friends ask her to go places with them but she is always doing something with Greg. Soon her friends drift away. Then Greg

ends the relationship when he finds another girl. Malady is devastated.

This young woman enjoyed this relationship and put on hold her need to find her own self and identity. In a relationship such as this there is a tendency to forfeit individuality for the other and also to fail to recognise the strengths one has. One's self esteem is regulated by the other and in such an overdependent relationship the loss of personal identity can occur. The loss of the love relationship is traumatic and some young people would see this as worse than a death. So much of who the person feels themselves to be is invested in the relationship and when it ends the result can be a feeling of worthlessness. The person does not know who they are and feels they cannot live without the other. This may lead to a loss of interest in life as well as affecting the young adult's sense of self. The bottom drops out of the person's world.

The excitement of coming to university and the newness of the experience was over for Peter and he was feeling depressed and found it difficult to work. He was feeling alone and felt that nobody would even notice if he died. He missed his parents terribly. He told them when he wrote that he felt he was wasting their money. They responded by saying they were sorry he was having a hard time but that he was not letting them down. He felt betrayed by this response. He had wanted them to say 'come home'. When he was home at the end of the semester they said he could quit if he wanted to. He felt hurt by this response. His feelings were contradictory. He wanted to go home but he didn't want to. After that he began to make some decisions for himself.

This young man in desiring to find his identity and sense of self and finds the letting go extremely difficult. The first grieving in young adults may come as a result of moving away from home and the ambivalence that occurs. While the young adult wants to be independent he/she also wants to be directed. If the

parents encourage independence the young adult can interpret it as not caring. If parents are directive it may be interpreted as controlling. The young adult is in transition and while wanting to move on to adulthood and independence he/she does not want to let go of the security of the previously known stage as difficult as that may have been. The known is better than the unknown, and also better than beginning new ground.

TRANSITION

The above examples are typical of the struggle of young adults as they leave home and begin a new stage. It is a time of transition as well as a time of developmental change. The time of young adulthood is a stage of life which is beyond the sometimes troubled years of a teenager and a time where the vista of life and opportunities stretches before one. It is a time of dreams and hopes and in Erikson's terms it is the stage of intimacy versus isolation. It is a time of searching and of possibilities.

The young adult may experience contradictory feelings within him/herself. On one hand there is a desire to be independent and make decisions for him/herself, at the same time as wanting support and encouragement from family and other close friends. People are kept at a distance but closeness is also desired. It is a time of high vulnerability. There may be the desire by some to guard the sense of differentiation or separateness, whereas others desire the sense of inclusion or connection. Kegan (1982) sees these two orientations as the greatest yearnings of human experience. There is the yearning to be included as well as the yearning to be independent. These two longings while seeming to be in conflict are actually in relation. Kegan believes it to be a lifelong tension. "Our experience of this fundamental ambivalence may

be our experience of the unitary, restless, creative motion of life itself" (Kegan, 1982, p. 107). It is (according to Kegan) the interpersonal stage of embeddedness in mutuality and interpersonal concordance where there is reciprocal one-to-one relationships. The emergence from this to interpersonalism is the growth from being fused to being interested in association. There is an acknowledgement of the other's independence.

IDENTITY AND INTIMACY

When loss occurs at this age the result can be devastating. The young adult who is caught up in searching for identity may experience feelings of aloneness and insignificance after moving away from home. Home is still there for them but they have made a break. The world they have known has changed and they want to be independent and make their mark on the world but at the same time they feel afraid and unsure of who they really are. The response of the young adult may sometimes be to get recognition in ways that are not socially acceptable or in way that may be detrimental to their own development.

For Erikson early adulthood is the stage of intimacy versus isolation. When this age group falls in love and then when the relationship fails, the bottom can drop out of this young person's world. It is an attempt to fuse the newly found identity with that of others. In an intimate relationship there is mutual trust and love and a sense of interdependence develops. However when the young adult finds his/her sense of identity in the relationship and has a dependence on it, then devastation is felt when the relationship fails. It is only after an identity has been established that a truly intimate relationship can be established with another. It is built on trust and love and from this the young

adult develops a sense of interdependence. There are intimate relationships other than sexual ones and strong bonds may develop in friendship.

GENDER DIFFERENCES

According to Erikson adolescence is the time of identity. Gilligan would question this in relation to young women's development. However I wonder if the crunch often comes when young adults leave home for university and when they are faced with the identity question so suddenly. It seems that this change in circumstance may bring the issue to the fore very suddenly and it may be at this stage that it is resolved for many young people.

Identity in women centres more on what kind of person to be rather than on occupational choice. While identity in women is dependent on the responses of important others, identity for men is centred a lot more on success. According to Josselson (1973) women have significant identifications with both parents and it makes little difference for identity formation whether adaptive traits are derived from mother or father. It has been suggested that intimacy may precede identity in women. However the study by Josselson (1973) suggests that the identity and intimacy stages are merged in women. Women who have achieved identity often do this through a relationship which supported independence from parents and opened up new possibilities for identification. In the sense that the relationship boosts the sense of identity then there is more likelihood that there will be greater commitment to it. The data suggests that female identity is different in quality from male identity and that for women it is punctuated by more intimacy considerations than it is for men.

The results of a study by Orlofsky (1976) suggest that heterosexual commitment is not such a relevant dimension of intimacy in university aged men

as depth of relationships. More important that commitment is the depth of communication and intensity of feelings in the relationships. This is not to say though that heterosexual commitment is irrelevant to the intimacy discussion.

A complex interaction appears to exist between identity and intimacy. There is no clear pattern observed to suggest that identity must precede intimacy, as intimacy also alters identity. In every real sharing experience both persons grow and identities are rediscovered and altered. Hence identity formation may be a sufficient but not a necessary prerequisite to the development of intimate relationships among young adults. There is a complex interaction which is likely to exist between identity and intimacy. In addition identity formation and intimacy is a process unique to the individual.

Young adulthood is a time where career choices are made, intimate relationships are developed and autonomy is gained from one's family of origin. There is also some evidence that males and females make choices about decisions and commitments in slightly different ways. Raphael (1979) noted that for young woman issues of family and career were intertwined whereas young men focused on career choices. Also males and females view success and achievement differently.

Separation from one's parents is an achievement of young adulthood and is a normative life transition. It appears that most young adults attain separation from their parents while maintaining a warm and close relationship with them. However there are some cases where autonomy is achieved through emotional detachment. In such cases a distance is felt from the family and communications with the family is broken. The person will see the family infrequently. Gender differences appear when autonomy and separation from parents is seen in terms of emotional detachment from parents. Males express greater loneliness, lower

self-esteem, more problems leaving home and more difficulty achieving a separate identity. (Moore 1984, 1987 in Corr & Balk, 1996). Balk (1995) hypothesises that females cope more effectively than males because socialisation prepares young women to be more capable of developing emotional intimacy and relationships in general and that females internalise richer emotional relationships with others than do males.

GRIEF IN LOSSES OTHER THAN DEATH

The loss of a romantic relationship is a major life change although the importance of the loss for the young adult often tends to be minimised since it does not involve a family member. Responses such as 'you'll get over it' or 'you deserve someone better' are common and do not acknowledge the loss and what is happening for the young person. The lack of understanding fosters isolation rather than connectedness. Romance is an attachment process and these bonds between people have been compared to those which develop between infants and parents (Bowlby, 1988). The very nature of attachment to someone makes one vulnerable to loss and the type of attachment history the person has experienced has an impact on the ability they have to deal with a loss (Bowlby, 1988).

Losses other than death can bring intense grief responses. La Grand (1981, 1983) (cf. Zinner, 1985), collected data on loss and grief experiences from more than 3000 students. One of the findings was that the break-up of a love relationship could result in grief responses that were as intense as those associated with death. It appears that a divorce, the separation from loved ones and the end of a friendship can be as devastating to some people as any family death could be. Sadly these losses are not always recognised or acknowledged.

Linked to these losses is the developmental stage of the young adult and the fact that students are also dealing with the separation from home and loved ones. This study by La Grand (1981) also revealed that women were more open with their emotions and usually experienced more guilt. However they also had a larger circle of friends with whom they could share their grief than young men had. Young men were shown to be reluctant to share their emotions and were more philosophical in putting losses behind them. They also had a smaller support network.

Mourning cannot be completed adequately at any age, "unless earlier issues of development and loss are previously resolved and growth potential is recognised." (Schneider, 1984, p. 52) When losses are recognised they then have the potential support for exploration. A negative potential though is that supportive persons may attempt to protect the bereaved from fully experiencing or resolving the loss. One of the most important issues is the detachment from parents.

Nagera (1970), (cf. Schneider, 1984) pointed out that the pressure of internal development interferes with the possibility of a pause for the mourning process. Relevant objects are brought to the fore again and again to satisfy the psychological development requirements and it seems that mourning disrupts the process of internal development. Bowlby's (1960, 1980) observations (cf. Schneider, 1984), would support the view that it is not the disruption of development that affects the future growth and development of the person but the way in which the mourning process is handled.

By early adult years the capacity to comprehend cognitively the experience of loss and death, is generally developed. It is affected by previous experience. In early adulthood the relationship types of attachments that are

experienced are not those that were necessary for survival in childhood. When a person separates from his/her family the losses are of the illusions, assumptions, and beliefs that emerge from childhood attachments. There are also assumptions that are necessary for the development of adulthood.

These assumptions and beliefs of childhood include such things as what has been seen and learnt at home, are all true for the wider world. The young adult knows that parents do not have all the answers. New assumptions emerge during young adulthood and these serve to provide security for growth and the accomplishment of necessary developmental tasks. Mourning cannot be completed at any age, unless earlier issues of development and loss are previously resolved and the growth potential recognised.

The young adult moves towards independence and this transition time has a lot in common with other separation processes, such as in bereavement. When a death occurs during this stage it may complicate the process and maybe one transition is put on hold while the other is dealt with. When the transition has been made there has been a great deal of growth and change which may leave the young adult in a different space from many of his/her peers.

Going to university for the young person can be a time of excitement but it is also a time of susceptibility to depression. It is a time of letting go, a time of difficult transition for some. The young adult has begun to emerge from an embeddedness in the interpersonal, and moves towards an autonomy which leads to a new balance. University life is very different from school from the fact that the student is on his/her own. The person is free to make decisions for him/herself. This may be viewed as abandonment and yet at the same time the freedom is desired. This holding environment is comfortable and yet it is most uncomfortable. The shock of university to the interpersonally embedded new

student can begin to lead the person beyond this stage by providing an environment that is a bridge. Institutions can assist by providing a holding environment but not one on which the students become dependent. Such an environment recognises the old interpersonalism and provides the support needed but also recognises that this place cannot remain. It must encourage and enable people to move beyond to the new place of autonomy.

Working with students at the higher educational level involves many aspects of separation and loss. Most students arrive in the midst of dealing with physical and emotional separation from parents, siblings and significant peers. Symptoms of anxiety and depression may appear. Often these losses are not all that apparent or recognised but may be manifested when the young adult comes to get some help after the loss of an important love relationship. This whole area is key for campus ministers and for counsellors. Campus ministry may provide opportunities for students to meet and where some of these issues may be discussed. It may be the opportunity where issues of separation and loss can be looked at and where students are helped to remember and to gradually internalise important old attachments.

EXPERIENCES OF DEATH

We move from here where we considered the natural and normal developmental change that occurs in young adults and link it with an additional loss when the young adult experiences the death of a parent or a peer at this stage of development. In the situations that are described here the young adults who know the deceased are in an environment away from family and older friends. How does this affect the mourning process?

The following events described are in my memory as happening in the space of a couple of years while I was working in Campus Ministry in New Zealand. It seems to me that such tragic events are not uncommon in any institution of young adults given the death rate among this age group. The stories are tragic and one is inclined to get caught up in the moment and extend sympathy to family and immediate friends. However in a Higher Educational Institution many people are affected. In the particular place where I ministered the vast majority of students came from out of the city and the friends, acquaintances and classmates were faced with a loss in a somewhat unfamiliar place. It seems to me that many unknown people were grieving as a result of these various events. They were probably unknown to family and other long term friends and so it can be a lonely experience dealing with this loss. They are faced with the reality that someone their own age whom they sat beside in class, or lived with at the hall, or flatted with, or was a really good friend was now dead. The funerals were often far away in another city and it was difficult to attend so the services on Campus helped. But was it enough?

SITUATIONAL LOSSES

A senior tutor of the midwifery department called to say that Michelle, one of their students, had suicided and had been found in her flat by another student. Eventually the department decided that wanted to have a memorial service on Campus and they requested that I lead it.

Students were returning after a term break and a major train crash occurred. Rebecca was returning to the city to continue her studies and was killed and another two students injured. We were asked to hold a memorial tree planting service for students and staff at the University.

The city woke to the news of a tragedy. A family murdered. The victims were a mother, father, a 20 year old girl who was a college student, a 17 year old girl and a 14 year old boy. The victims were found and police informed by the 21 year old son/brother returning from a paper run. Some days later the twenty one year old was arrested for the murders. We were asked to plan and lead a morning memorial service on Campus as Wendy, the 20 year old young woman was a student there.

The students had completed one week of classes at the beginning of the new academic year. Marama was a first year student and left her Hall of Residence and went down the hill on her bike with her helmet on. At the foot of the hill she hit the curb, came off her bike, hit a fence and was killed. Her new friends and companions at the hall as well as the warden were in shock. We were called on to conduct a service at the Hall.

Louise, a young second year nursing student had been home for the weekend visiting her family and seeing her brother before he went on a holiday to Italy. Her father had died about three years previously. Her mother, brother and younger sister were driving north to go to the international airport to send him away on this adventure. However a head on collision occurred and all three in the car were killed. This young woman's whole family had been wiped out.

Such events are not uncommon in a higher educational setting. All the stories are different but all have common elements of age as well as the unexpected, suddenness of death. They were all young adults between 18 and 24. One of the stories concerns a suicide which will not be addressed here. The effect of suicide on peers highlights many other elements in relationship and dealing with the death which is beyond the scope of this paper.

Many people are affected by the sudden death of young adults in the prime of life and these examples highlight the need for institutions to be aware of the needs of students and staff. The peers and friends left behind are

probably reacting with shock, numbness and disbelief at the tragedy of death for the young who are on the brink of life. Death was something that happened to others and not to young people. The reaction of peers may be that of feeling helpless and frightened and of wanting to carry on as if nothing had happened and to deny the reality. They may also feel lonely and left behind. Loss at this stage of development is not accepted as part of the natural order.

Death is a reality for this age group even though the figures are statistically insignificant it still occurs with some regularity. Students of this age are essentially healthy people and so death is even harder to accept. The deaths that do occur are most times unexpected and are a result of "threats by others in the environment or from imprudences from within the self." (Shneidman, 1972, p. 68) in Knott and Crafts (1980). The threat of death is a devastating trauma. It is a wrong event at a wrong time and especially at the time of young adulthood. The fact of death though makes demands on the psyche to reconcile the apparent 'unjustness' and the loss which is final. Young adults are on the brink of life and live a vigorous life style and the common belief is of being invulnerable. It is difficult at any age to acknowledge the fact of death but it is especially difficult at this age to acknowledge that the self or peers are vulnerable to death. The intensity of "emotional transactions reaches an unparalleled peak at this time of life." (Knott and Crafts, 1980, p. 30).

Friends grieve the parting and loss but society does not always accept or recognise that someone may be grieving deeply. In the young person grieving, changes may be noticed but so often the fact that they are grieving and have lost a significant person may not be acknowledged or recognised by others. Patterns that occurred in other grief experiences may reoccur. There may be evidence of uncertainty, gradual acceptance or even non acceptance. Grief may not be

overtly displayed and may be suppressed because it is uncertain how responses will be perceived by others. It may be thought that emotions displayed may be seen as unacceptable in this environment and especially with peers. Fears of loss of emotional control may be a further inhibiting factor as well as the threat of one's own mortality may make a person less ready to acknowledge that death has occurred. Similar patterns were shown in LaGrand's (1981) study of college (university) students.

Loss, death and related issues intrude into the lives of students at this age. These happenings may present challenges, uncertainties and fears to those young adults who have encountered few if any similar experiences. Effective coping mechanisms are probably lacking and the individual may be unsure how to behave. In addition there may be a fear of acting inappropriately in the eyes of others and emotions may become paralysed. Students confronted with the issues of loss and grief will require assistance. If appropriate assistance is not there, then their ability to function may be affected. For some there may be a feeling of guilt where there has been some break or severing in relationship and regrets may emerge. There may also be examples of unfinished business.

SUPPORT SYSTEMS

For the young adult the support systems that were there in earlier years are not so readily available. When a fellow student dies the young adults and peers may feel bereft and not know where to go for support. Four factors, according to Doka (1989), that impinge upon one's ability to cope are that grief is not considered to be a positive, expected response to loss and that attitudes that are realistic towards breakups and other major loss experiences are virtually non-existent. He also states that the pressure to conform to the parental value

system often causes communication problems and that support systems (family and friends) react to breakup as merely a part of growing up and thereby minimising the meaning of the loss to the griever. The result is disenfranchised grief.

In life attachments are formed, and loss and death is the principal example of lost attachments and grief is the result. Bowlby studied attachment and separation in infants and asserted that grief resolution involved letting go of the attachment and forming new attachments. If attachment to the person continues following death continues it is unhealthy and Bowlby (1980) and Parkes & Weiss (1983) say that grief resolution is problematic when relationships are disrupted by death and the attachment is insecure. The signs of this are ambivalence and dependency and given the developmental stage of young adulthood it is a critical time. These views of attachment have been questioned by some researchers including Tyson-Rawson (1993), (cf. Klass, Silverman, Nickman (eds), 1996) who found in a study that 14 of the 20 young university women whose fathers had died that an attachment to the deceased was ongoing. Ten of the 14 felt comforted by the continuing attachment. These women also reported that they had found some resolution in their grief which may be attributed to the welcome presence of their fathers in their lives. Three women had felt close to their fathers at the time of death. There was a reflective quality in the responses of these women and they perceived the relationship with their fathers as congruent with the view they had of themselves, relationships and the world.

In contrast four students were troubled by their father's ongoing presence. They reported an intrusive disruptive presence which expressed itself in nightmares and anxiety. In these four women's lives there was a sense of

unfinished business about their fathers deaths and ambivalent relations with them during life.

Silverman's (1987) study looked at the impact of parental death on university aged women. One group studied were those whose parent died while they were at university and the results reported that they were still experiencing aspects of acute grief. They were tearful and had difficulty talking. All the women in the study had lost a parent at some time in their lives, and none could report a closure saying that it was in the past and had no impact on life today. This supports the fact that a death of someone we know and care for changes us in some way forever.

This same study reported that students differed in their response to the opportunity to counselling or peer groups that dealt with grief. This related to their own ability to confront the fact that the parent was really dead. One woman whose mother had died in the last six months felt angry and depressed and said that talking wouldn't bring her mother back. This may be related to the newness of the loss and the awareness of the reality of the death which may have been just beginning to emerge. The reluctance could also be related to the amount of support received. There are many different and conflicting emotions and maybe it is difficult to accept comfort even though it is needed. At university when these women met others who had also lost a parent it made it easier to talk about the death. The focus of female development is on remaining connected with others and this response is interesting. It seems that when others have had similar experiences it may be easier to connect. It may also be the case of feeling understood. These reactions may also occur when a peer dies.

The loss of a close friend precipitates a grief reaction similar to that of the loss of a close family member. In Corr and Balk (1996), Lurie (1993) found in a

study with adolescents, that there were more similarities than there were in differences in these grief experiences. No two person's experience of grief is identical. Grief is deeply personal and several factors may affect this. The cause of death has a significant impact on bereavement reactions. If the death was violent there may be a preoccupation with the death itself and the grieving person may keep reflecting on what the last few moments may have been like, for example whether there was great pain or intense fear. In other cases such as in accidents, the death may be seen to be preventable and this may bring forth feelings of guilt and anger which may complicate the grief reaction.

Oltjenbruns (1996) (cf. Corr & Balk, 1996), speaks of secondary loss and incremental grief. This model from a systems theory approach appears helpful in understanding the impact of a death on the surviving peer group. A system according to Oltjenbruns (1996) "has intertwining emotional, communicational, and cognitive aspects. Any change in one component of the system affects the functioning of each of the other components." Secondary loss has been defined by Oltjenbruns (1996) as "a stressful change in a surviving relationship as a result of a grief experience; this stress is marked by changes in interaction style, perceived closeness, comfort and support." (p. 207) Incremental grief has the factor of grief resulting from multiple losses that are related. For example the loss of earlier closeness, support and comfort and maybe the loss of the friendship.

During stressful events of life individuals usually experience support from their friends and the level of support seems to vary in relationship to the perceived closeness of the individuals. If two friends are grieving the loss of another friend it is very difficult if not impossible to provide the mutual support that had been part of the friendship earlier. Each friend reacts differently and

while one may want to talk of the dead friend and feel free to cry the other may find this too painful and want to withdraw. The stress may be such that the surviving friends may withdraw from each other for a time and in some cases the friendship ends. The grief responses as well as the coping styles of the two friends are different and one does not understand the other. This is secondary loss as a stressful change occurred in their previously close relationship. The loss is compounded because each of these people may feel that they have lost another good friend which hurts all the more and is the resultant incremental grief. Secondary loss and incremental grief may occur in other friendships too and not just when the dead person is known to both friends. A friend may feel that another friend does not understand the loss that is felt and the friend may appear insensitive to the grieving person.

DENIAL AND AVOIDANCE

In many societies today despite the inevitability of death its reality is often denied. The avoidant attitude of this reality has unfortunate consequences as severe emotional problems can result. The result is unhealthy grief reactions and lack of understanding of the bereaved person. There may also be some embarrassment and uncomfortable feelings when people encounter grieving people. Friends who might usually offer help may feel overwhelmed and not know how to be with a mourner who is confused, angry or depressed. Well meaning friends may encourage the mourner to deny the grief reactions by saying such things as 'get on with living and forget the past'. The attitudes of those around the mourner are crucial because societal norms discourage healthy grief reactions and the mourner is in need of support particularly from family and friends.

Inadequacy and avoidance are two threads that run through the responses to the death of a peer. Students often ask what they can do to help. They want to respond in some way but don't know how and they feel quite inept. They don't know what to say or how to say what they feel to "help" the situation. They may engage in discussion with a friend about the why and how but fail to be able to express how they feel. It is not surprising that this age group respond in such a way to a death because for most it is probably the first time the death of a significant person has occurred. Therefore the ways of dealing with such tragic loss are unfamiliar to the student.

Avoidance also has some profound features for this age group. Fears are associated with the death of the self or of others. These include pain, malfunction of the body, rejection, non existence, humiliation, loss of future goals as well as the suffering of one's survivors. So the shock and denial that are common when news of a death emerges are useful defense mechanisms against such thoughts.

Late adolescents experience with grief was the topic of a study by Oltjenbruns (1991). In response to a question asking if there were any positive outcomes as the result of the grief experience 74% responded that they have a deeper appreciation of life, and 67% said they showed greater care for loved ones. The strengthening of emotional bonds was felt by 56% and 53% said that they developed emotional strength. Another outcome noted was an increased empathy for others. In this study there was no differences found in responses that related to sex or ethnicity. However those with an internal locus of control responded that they felt they had better communication skills as a result of their grief experience.

As noted earlier there is a paucity of studies on young adults grief reactions. In a study by O'Brien, Goodenow & Espin (1991) university students were interviewed about the experience of losing a friend in high school. The participants were eight females and two males. The way the students received the information influenced the emotional reactions they had towards the death. Both males and one female denied the importance of the relationship with the friend and others spoke about feeling guilty for enjoying life. Although the losses experienced had been up to four and a half years before no one appeared to be over it. Some spoke to many people about the death and others spoke to a few people and still others to no one. The two males spoke to many people. For the most part it was difficult to talk about the death and there seemed to be few people they could speak with about their feelings and reactions. Most of the students had experienced another death but the friend's death was a "very different and more difficult experience." (O'Brien, Goodenow and Espin, 1991, p. 435). The closeness of the peer relationship did not seem to predict the duration or intensity of the process of mourning. All were affected by the loss.

The loss also affected the current relationship that the students had with their parents and their peers. Some students felt a lack of parental support and had expected more. This made it difficult to find people they could trust to talk with about the death. It appeared that no one would sit down and ask about it and so the student did not feel he/she had the opportunity to openly talk about the loss. There is a feeling of loneliness and sense of isolation when grieving and this seems acute in the lives of bereaved university students. The result of facing the death of a friend can bring one to face the reality of one's own death.

BELIEF SYSTEM

In the O'Brien et al, (1991) study students beliefs did not appear to change as a result of the experience of death. Beliefs about afterlife were consistent with their religious beliefs. No one reported turning to the tenets of religion for comfort or as an explanation for the friend's death. However specific aspects such as prayers, music and bible reading did help them in their grief.

LaGrand (1981,1986) studied how university college students coped with loss. Nearly 30% reported grief over a death and that some turned to religious beliefs in order to help accept the death of the loved one. He found that women more than men found religion supportive. Floerchinger (1991) noted that for some students religion provided a source of strength and hope as well as comfort.

Adams & Deveau (1995) report on a number of studies by Balk where university college undergraduates were surveyed. Of the 994 students who completed the survey over half said they were moderately religious (52.5%) and 10% claimed they were very religious. Less than 6% said they were not religious at all. However 63% stated that religion had played a significant role in the development of attitudes they had towards death and less than 4% said it had no role to play. As to belief in life after death 43% strongly believed and 26% said they tended to believe. Only 8% doubted life after death. It was also found that students for whom religion had not been helpful spent less time remembering the person who had died as well as less time thinking about being reunited with the person. Students who found religion distressing spent more time finding the death difficult to believe and comparing themselves to the person who had died.

PARENTAL DEATH

It is not unusual to encounter students in higher educational institutions who have experienced a loss through death of one or both parents. Werner and Jones (1979) in Floerchinger (1991) felt that 10% was a reasonable estimate of parental death among the population of students at this level. Rates of student death for this age group in the United States is just under 2 per 1000 students. (Knott and Crafts (1980).

At this time feelings of grief may be overwhelming and other friends may be at a loss about how to respond and show support and so may avoid interactions because of embarrassment. Well meaning friends may try to cheer the mourner and so lead them to deny his/her reactions, or to be strong. Then isolation can come easily. If this happens when family members die the same may happen with the death of a peer. In addition there are other factors. Each individual reacts differently to such tragic news and this may create difficulties for the peer relationships on campus. (Secondary and Incremental grief.) Some of the complications that may result are that the young adult suddenly realises that this person is a similar age and that death does not discriminate. The person may have regrets and wish they had done more for the person. With the shock of losing a friend the realisation may be that there is no one to talk to or rely on. With a significant friend the response may be that they will never love anyone again so that they will not feel the hurt and pain again. Or the opposite response may occur that each person must live for today. These extremes reflect Erikson's Intimacy versus Isolation extremes. One person may get caught up in study or activity whereas another may become isolated and avoid social contact with others. Each person's response is individual and different and there is not one right way to grieve. "Often students feel isolated in a university

environment, and the occurrence of a death often promotes even more isolation" (Floerchinger, 1991, p. 149).

LaGrand (1981) surveyed young people of university age as to the coping mechanisms used following loss. What he found important was the availability of a friend, family member or significant other. Expressing feelings and talking about what happened was important and women were more willing to talk about losses than men were. Therefore if no peers are available for support it is difficult, and when the loss is felt by a group of peers it has added complications.

Three problems are faced in regard to loss. One is the initial confrontation and dealing with one's emotions. Second is the relating of the feeling and emotions to others in the hope of gaining understanding and this can feel risky. Third is adapting to the environment without the person who has died. If these can be undertaken then the loss can be resolved. Key to these issues is the strength of the self-image and the quality of interpersonal relationships that the person has as well as the ability to communicate intimately and feel accepted by family and friends.

At this age the basic task is intimacy or commitment, with a conflict between closeness and distance. The issues that are important at this stage of development are self image and belonging. There is also some desire for mastery or control and the predictability of events. Therefore when there is an unexpected happening such as a death many questions are raised.

Coping behaviours may be described as active or passive. Active behaviour would be talking it out, engaging in physical activity, or focusing on memories. There may also be the desire for some kind of tribute. These people may feel stressed out with repeated thoughts about death. Passive behaviour tends to avoid 'feeling' when possible and may express impatience with those

who want to talk. Denial may be preferable to talking or thinking about the death and loss.

In a High School study by McNeil (1991) it was found that close friends of the student were most likely to think often about death both immediately and long afterward. Acceptance of death was difficult "perhaps because beyond the loss of friendship was a profound sense of vulnerability and mortality" (McNeil, 1991, p. 142). Paradoxically great difficulty in handling death predicted a greater attitude change which was mostly in an increased reverence for life and compassion toward others.

SEARCH FOR MEANING

The impact of bereavement on people's basic assumptions about themselves and their world was studied by Schwartzberg and Janoff-Bulman (1991). It was found that undergraduates who had recently lost a parent were significantly less likely to believe in a meaningful world than were the control group. However for those in the bereaved sample the greater their ability to find meaning and make sense of the loss the less intense was their grief. Recently accepted views of grief have begun to be challenged. Emerging is a "construct of grief that is more complex, multidimensional, and personally idiosyncratic than traditional models suggest" (Schwartzberg and Janoff-Bulman, 1991, p. 271). This research attempts to explore the changes that bereavement may trigger in people's assumptions and beliefs about themselves and the world. In this study 45% felt that the experience of death had led them to reprioritise what they considered important in life and for some this put other difficult things into perspective. Thirty five percent said that they had a broader deeper understanding of life after the death. and 30% said they began to question a

belief in personal invulnerability or immortality. For 50% changes in religious beliefs occurred and whereas 40% reported that the loss had made them less religious 60% said they became more religious. Sixty percent said that they had been led to believe in an afterlife after the loss.

Cognitive changes have been recognised by Parkes (1971,1988) and he believes that Bowlby's attachment theory (1969) with its stages of protest, despair, and detachment are key elements in understanding grief. This same study reported that 90% had asked themselves the question "Why him/her?" suggesting that basic assumptions had been questioned. Half of the subjects stated that they had never been able to answer the question in a satisfactory way whereas half said they did find some answers. A small percentage (15%) said it was God's will and another 15% believed it had some spiritual or religious meaning.

DISENFRANCHISED GRIEF

For the young adult appearance is an important concern. The goals by which the young define themselves are to demonstrate competence and mastery and to win social approval. These goals are seriously threatened by major loss experiences be it a love relationship or a death. When one leaves home greater independence is established but support systems are not so available as they were in earlier years. So the loss experiences that occur at this time threaten the self image.

At this age it may be the first encounter of a death of a significant person and the young adult may be unsure how to react or whether they should. They may be aware of not wanting to behave inappropriately in the presence of peers and therefore avoid acknowledging the loss. Also peers may not be aware of the

impact on a particular person and hence disenfranchisement may arise from sources both within and outside the individual.

Doka (1989) observed that disenfranchisement may occur for three reasons in this age group. The first is that the *relationship* may not be recognised and the second is that the *loss* may not be recognised. In addition the *griever* may not be recognised. The relationship in a higher educational setting may be a room-mate, a lover, a close friend or even a sports team member. Another loss that may not be recognised is the loss of a pet. So disenfranchised grief is multifaceted.

In addition to the developmental stage of young adults there are other factors that impinge on the coping ability of young adults. A predominant attitude is that grief is not considered to be a positive response to loss. Realistic attitudes towards breakups and losses are not prevalent and the pressure that may be felt by young adults to conform to the parental value system can cause communication problems. The result is that support systems consisting of family members and sometimes friends do not understand the importance of the loss and can minimise its meaning to the griever. The result is disenfranchised loss.

Variations of characteristics that are seen in youth in response to loss through death may also be identified in young adults. There may be a resistance to communicating with others as well as a concern about how others will accept what they would like to share. As a result there can be alienation which in turn brings other complications socially, emotionally and sexually. Such factors may delay the grieving process because the feelings around the loss are suppressed.

A study by Thornton, Robertson and Mlecko (1991) assessed the reactions of university aged students to a variety of scenarios, half of which were examples of disenfranchised loss. The results supported the contention that with

disenfranchised loss there is a reduction of social support for the grieving person. It appears that some griever receive less social support and one reason is that some deaths are not recognised as significant bereavement situations. A death that is unrecognised as significant is disenfranchised and this may be experienced in a variety of situations from abortion, the death of a pet or the loss of a significant person. A grief reaction was perceived as an expression of feeling that was genuine and the university students were tolerant of intense reactions to a wide variety of losses. In the discussion on this study it was noted that students "may be particularly sensitive to disenfranchised grief because in some ways they may have experienced that kind of loss with the move from high school to college." (Thornton et al., 1991, p. 361) Many would have experienced homesickness which is a grief reaction to the loss of home, family and friends. When a griever does not receive support, comfort and help from family and friends, isolation and alienation are likely to occur.

When the loss is minimised by others it causes the one grieving to withdraw because the pain of what they are feeling is not understood. Therefore feelings are not shared with those people. According to LaGrand (cf. Doka 1989) the root cause of disenfranchised grief is the difference in perception of what has occurred between the griever and the support person/s. The griever feels isolated at the very time when contact with others is essential in the process of coping. For the young adult this is usually first experienced with the loss of a love.

When the death of a young adult occurs it is often sudden. Shock is a normal reaction and people respond to the family with messages of sympathy and other offers of help. The young adult who has died may have close friends who respond with shock to the death. However the same care is often not

available to the friends. The intensity and closeness of relationship that they have may not be generally known or recognised and hence they may not be seen to be grieving as intensely.

Many emotions such as anger, guilt, loneliness sadness and depression are associated with normal grief. When grief is disenfranchised these reactions can be complicated and the feelings of anger, guilt or powerlessness intensified. (Doka, 1989) It seems that disenfranchised grief may be a significant issue for many young adults in higher educational institutions who suffer the death of a peer. Hence the importance of some ritual that students can attend especially if it is not possible to attend the funeral. It is also necessary to recognise and know something of the mourning process. There is a need to provide people with the respect, recognition support and dignity that they deserve.

CHAPTER 3

THE SYMPHONY EMERGING IN THE PROCESS OF GRIEVING

There is a season for everything,
a time for every occupation under heaven:
A time for giving birth,
a time for dying;
a time for planting,
a time for uprooting what has been planted.
A time for killing,
a time for healing;
a time for knocking down,
a time for building.
A time for tears,
a time for laughter;
a time for mourning,
a time for dancing.
A time for throwing stones away,
a time for gathering them;
a time for embracing,
a time to refrain from embracing.
A time for searching,
a time for losing;
a time for keeping,
a time for discarding.

Ecclesiastes 3:1-6

LOSS AND YOUNG ADULTS

Loss is part of the human condition. It influences future behaviour and challenges integrity, wholeness and self esteem. Our society is inclined to treat loss as an affliction which makes loss more difficult to face as it is seen as a

tragedy and something that needs to be avoided and even denied. A loss experience is painful confusing and the natural tendency is to circumvent the anguish and pain but the more one hides from the loss the worse it eventually becomes. Avoiding consequences of loss removes the opportunity for emotional growth, self understanding and the ability to develop skills to deal with future losses. There is great resistance to change and there is an urgency towards continuity which makes loss and grief so painful. By looking at loss in life and embracing it is to allow the "individual potential of each person to unfold, reaching a fuller existence" (LaGrand, 1986, p. 13). The person is enabled to develop a sensitivity to the needs of others who have similar experiences.

Young adults of university age are thought by some to be experiencing the best years of their lives. This view may devalue the fact that loss and grief does occur in these years and may also not permit reflection on the fact that every dimension of human experience, including death, is part of the life of a young adult. Such a view of society and the perceived immortality and invulnerability of young adulthood may lead young adult students to believe, or want to believe, that pain from loss or death will not enter into their lives.

The death of a peer and a friend for the young adult is often experienced as something cruel and untimely, and can be deeply disturbing. When a peer dies the view of endless opportunity and time is suddenly confronted and the personal awareness of death is brought into focus in a dramatic way. Friends are important at any age, but during the young adult years they are especially important in providing support, as young people endeavour to establish themselves. The death of a friend brings profound sorrow.

ATTACHMENT AND GRIEF

Bereavement resolution during early adult years is not a developmental task that is expected of most students in higher educational settings. Furthermore the campus does not usually present a comfortable niche where grief can be resolved, and expressions of grief may bring discomfort to observers. In a study by Marwit and Klass (in Klass et al., 1996) the question was asked about ongoing attachment to the deceased. The evidence suggested that the greater the bond to the person who had died the more acute were the distress and the enduring grief, than that experienced by students with little or no attachment. It is plausible to believe that over time students will become less attached to the person who has died.

Studies by Bowlby (1980) show the importance of attachment for infant development. Young adults who have secure attachments to parents are more likely to have attachments with peers. It is hypothesised, based on Bowlby's (1980) work that students with secure attachment will resolve grief differently from those with insecure attachment. It is also hypothesised "that healthy grief resolution will be found in students with a secure, ongoing attachment." (Klass et al., 1996, p. 322) As seems common in such studies, the majority of participants in the study were women.

"Loss through death would be the principal example of ruptured attachments producing grief." (Balk, in Klass et al., 1996, p. 311). Bowlby (1969, 1980) introduced new thinking on bereavement "with his assertion that resolution of grief involved letting go of attachment to the one who died and forming new attachments in the social world," (in Klass et al., 1996, p. 311.)

With students suffering from bereavement, it is good to remember the developmental stage of young adulthood as well as the environment in which

students live. If there is acute grief there are risks in completing the normal developmental tasks of young adulthood. They may find difficulty in intimate relationships as well as have difficulty in becoming independent from parents. For those dealing with grief the campus may become a place of loneliness and isolation rather than a place of nourishment and growth.

It is recognised that incomplete grieving affects a person's ability to function for a limitless period of time. Therefore, it is vital that healthy grief reactions are encouraged by family and friends of the mourner. Young adults in higher educational settings can experience serious difficulties in working through their reactions to death because such a setting is often not equipped to assist. The death of a friend or a loved one is not an uncommon experience for a considerable number of students, but maybe the campus is not well prepared for such a happening. In many cases the death may be barely acknowledged and little support or assistance is offered during the crisis. The institution is often caught up with the process of learning, and the experience, feelings and needs of the student may be inadvertently disregarded.

MOURNING

With the concept of death comes the words loss, mourning, bereavement and grief. Mourning is a natural process which has several components. One is the permission, from self and others, to mourn and to express one's feelings. For many people it is essential to cry alone and also be able to cry with others. It appears essential to be able to talk about feelings and about the deceased. In many ways mourning is an individual process but it must also be shared with others. There is also a need to repeat the story and the details surrounding it and every telling is different from the first. "Mourning is the process of absorbing the

reality of death, experiencing all the emotions, and then being able to let go by expressing your emotions in various ways," (Weizman & Kamm, 1985, p. 38). According to Schneider (1984, p. 52) mourning only becomes fully possible with the resolution of the adolescent phase and after the appropriate detachment takes place from parental figures.

The experience of grief represents a departure from the representation of health and well being. It involves suffering and also an impairment in the capacity to function. This may last for days, weeks or even months. The emotions are such that a mourner may have the desire to act and search for the lost person. It appears to be agreed upon by Kubler-Ross, Westberg, and others that anger is part of the mourning process. In normal mourning, anger is expressed with or toward the lost person, another or even oneself. Thus the process of mourning can be likened to the process of healing. It takes a course which leads in time to full functioning being restored but with an element of change. There is more or less complete restoration of functioning and a renewal of the capacity to form new relationships. On the other hand, a person's mourning may take a course that leaves an impairment. However, in matters of health and pathology no clear line can be drawn and what appears as restoration of function can often hide an increased sensitivity to further trauma. In mourning the variety of responses are notable in the way they tend to conflict with one another. The responses are painful to experience and difficult to understand. Shand concludes: "The nature of sorrow is so complex, its effects in different characters so various, that it is rare, if not impossible, for any writer to show an insight into all of them" (cf. Bowlby, 1988, p. 31).

According to Zinner (1986, p. 17) grief is a process of letting go and of adapting to the environment without what has been lost. It is a process that is

normal and brings with it anxiety as well as other emotional and physical reactions. When something that is taken for granted is no longer there or has changed drastically, then grief follows. For young adults who are on the brink of life with the world before them, this loss may come as an even greater shock and make them look at and re-evaluate what life and living is all about. In grief one begins to detach the emotional and physical energy that was part of the lost object. The urge to retain the lost person is powerful, so this urge is expressed in weeping and in looking to others for assistance. Thus sorrow is expressed and others are needed for support. Shand (Bowlby, 1988) believes this need comes from primitive roots, in that the young cry when they desire assistance. There is a need in the person to call for and recover the lost person.

The impact and shock of a sudden death is long lasting. There is disbelief and a longer time of numbness and denial. One of the most difficult things is that the opportunity to say goodbye was not there and there may be regrets about what was or was not said in life. With a sudden death, more time is required to integrate the reality. With young adults the most frequent causes of death are accidents, homicides and suicides and so the likelihood of the death being sudden is more probable.

SOME THEORIES OF GRIEVING

There are many theories which outline phases of grieving and there are many books written on stages or phases. Here I have mentioned Freud as he was one of the first to address the issue. Bowlby has been considered with the stages of mourning he presents which come out of his attachment separation theory. However, in more recent times it was Elisabeth Kubler-Ross and her work on death and dying and the grief process who presented material that was

very different from what had been available previously. In addition, Westberg will be mentioned briefly as he adds a perspective which has relevance for the pastoral counsellor. After a brief review of these theories I will present the holistic approach as outlined by Schneider (1984) as the different theories fit in different ways in the categories outlined. It is interesting that different books and theories were developed with a certain group of people in mind and yet none have drawn up phases that particularly relate to the young adult.

FREUD

The first systematic explanation of the psychodynamics of grief was developed by Freud. He believed that "grief is a process by which the individual progressively withdraws the energy that ties him or her to the object of his or her love." (Schulz, 1978, p. 137). It was towards the end of his life that Freud brought his ideas on anxiety and defense into relationship with his ideas on mourning, where he affirmed that missing a loved person is key to understanding anxiety, but he did not consider mourning a pathological process. Mourning for Freud is "the reaction to the loss of a loved person, or to the loss of some abstraction which has taken the place of one." (in Switzer, 1970, p. 29) and in mourning "the world... has become poor and empty." (in Switzer, 1970, p. 31).

BOWLBY

Bowlby developed an alternative theory based on attachment. Each person has a few significant others to whom the person feels attached and separation from these people evokes behaviour that attempts to restore the closeness. If separation continues the behaviour gradually disappears as the person realises that reunion will not happen. Bowlby (1961) describes a four stage model of grief reactions which are normal. The first is that the mourner

denies the reality of the death and becomes numb. Next the mourner becomes *angry* and protests and wants to recover the person who has died in some way and there is a yearning and a searching. Bowlby describes the third phase as one characterised by general *disorganisation*, where the hope of reunion fades and is replaced with feelings of restlessness, depression, hopelessness and even some loss of self esteem. This he sees as a crucial phase in that if it is not thoroughly worked through the mourner may never complete the grieving. When this phase is fully accepted and experienced the fourth phase is that new ties and relationships begin to form and this is sometimes called *reorganisation*. He sees the task of the last two phases as being to reconcile belief and disbelief. He speaks of "reshaping internal representational models so as to align them with the changes that have occurred in the bereaved's life situation" (in Sanders, 1989, p. 33). This view is very different from Freud's.

KUBLER-ROSS

Elisabeth Kubler-Ross's theory developed from interviewing and working with dying patients. Her concept consists of five interrelated stages in the dying process. She acknowledges that individual differences exist and that some people may get stuck in a certain stage and most vacillate from one stage to another. The stages also overlap. These stages proposed by Kubler-Ross were originally to explain the process of dying. However, this theory has also been proposed as the stages of grief for those suffering a loss or death.

The first phase is the *denial* stage where the reaction is shock and a denial that the fact of the death is true. Sometimes people will think there has been a mistake and it is someone else. Denial can serve as a buffer after unexpected shocking news and is a defence. The second stage is *anger*. When denial is no longer successful a person can experience feelings of anger, rage and resentment.

For the young this may be particularly significant as there is the added unfairness of it all with statements such as 'he was too young' and questions of 'why?'. The friends may also be angry at the person who died for leaving them. The third stage is *bargaining*. Even though the person is dead there are aspects of the person that one does not want to lose. In order to hold on, some bargaining may occur. Fourth is *depression* when the young may feel that the bottom has fallen out of their world and it will never be the same again. They may get so caught up with thinking of the person that they refuse to get involved with other friends. There may even be a feeling of guilt that it is not right to enjoy themselves when this friend is dead. The final stage is that of *acceptance*. The person who has died is still missed and thought about, and becomes a supportive presence. The presence of this person may help encourage the friends left behind and the gift that the dead person has been to them is accepted.

TOWARDS A HOLISTIC MODEL

WESTBERG

Granger Westberg wrote a little book entitled Good Grief in which he outlines ten stages of grief, many of which are linked together in outlines of phases or stages. The initial stage is that of *shock* followed by the expression of *emotion*. *Depression and loneliness* comprise stage three and the acknowledgement of possible *physical symptoms* is stage four. Next comes *panic, guilt, anger and resentment*. The next three stages flow on from one another. There is the *resistance to returning* to life as it was known but then gradually *hope comes through* and there is the *struggle to affirm the reality*. Westberg writes from a faith perspective and while affirming the reality of the grief journey and

the physical, social, emotional and psychological elements, he gives equal weight to the spiritual. As Pastoral Counsellors, it is this dimension that is important in looking to the wholeness of the person in grief.

SCHNEIDER

Schneider (1984) sets out some assumptions about the grieving process which are worth considering. He says that "all significant losses result in a grieving process" (p.60) and loss means that there are changes that occur as a result, be it in attachment or in ways of seeing and behaving. Grief is also a natural healing process if external factors do not interfere. It is suggested that the way that previous crises have been dealt with will determine the initial reaction to loss even though each experience is different and offers new opportunities and new challenges. Any loss of a significant attachment leads a person to view other significant attachments as threatened. The sense of meaning and purpose in one's own life can also be challenged. In the early phases of grief a person's awareness keeps expanding and then contracting as does the significance of the loss. Energy returns when the grief process is resolved. When the loss is able to be reformulated and reframed, then some growth and learning is possible. It is at this time when one's awareness of mortality is faced. Above all grief is a holistic process as it affects people physically, emotionally and spiritually and is manifest in behaviours, thought processes and perceptions.

The model of grief that is presented by Schneider is a holistic model which appears to fit with the stage of development of young adults. A holistic framework includes all aspects of the human person - emotional, physical, intellectual, spiritual, and behavioural. Put together as Schneider (1984) has done, gives us a model of seven main phases and two sub-phases. These are

Initial awareness, Limiting awareness (Holding on and Letting go), Awareness, Gaining Perspective (Healing and acceptance), Resolution, Reformulation and Transforming Loss (p,84). The word "stage" that Kubler-Ross used will not be used here. The word phase is used instead because the word "implies a transient quality, which may endure for a few moments or for a much longer period" (Schneider, 1984, p. 66). As is well known, the grief process moves back and forth and is not limited to a particular behaviour at a particular time.

The image used by Schneider (1984) in a holistic framework is that of a pebble dropped into a still pool. Ripples occur and these (the phases) radiate from the centre where the loss occurred. As the ripples move out the intensity decreases. This is somewhat like loss in relation to time. The ripples go back and forth with a gradual progression to stillness from the centre.

After the experience of loss *initial awareness* occurs. This phase is generally experienced as a *shock*, which is often unanticipated and which affects a person physically as well as mentally. Sometimes this awareness is delayed. The phase described next is that of the attempt to *limit awareness* of the loss which may actually come before initial awareness. It is a search for some alternative to grieving and can be a defense against awareness. This is the *holding on* and *letting go* phase which attempts to limit the impact of the loss. The holding on behaviour is an attempt to find some way to prevent or reverse a loss. It is usually a defense based on the belief that if one tries hard enough anything can be overcome including the reality of the loss. Letting go is characterised by attempting to diminish the real significance of the loss. Then the loss will be less overpowering. Another phase is the *awareness* of the loss which happens when the ways of avoiding the loss have been exhausted. It is the facing of reality that what is lost cannot be recovered or denied any longer.

The experience is one of hopelessness and often there is the awareness of the fragility of life and the realisation that one's own death is inevitable. With this phase often comes emotional death as well as the search for meaning. This phase is often labelled depression.

From here one looks to *gain perspective* and will often return to strategies to limit awareness because one feels incapable of tolerating any further suffering. Therefore, there can be an avoidance of anything that reminds one of that which is lost. The process of *healing* and *acceptance* begins where there is a lack of defensiveness and coping behaviours which is often seen as acceptance or being at peace. At some point beyond this, some people are able to find the motivation for growth and change which includes healing and acceptance, and some people will gain perspective on the significance of the loss.

Resolving the loss is the opportunity to detach oneself from what was and to choose a new direction, but this depends on the individual's awareness of the loss and how it has been resolved. If the direction which one chooses, limits one's awareness it is likely to limit one's freedom from grief, and energy will have been used to suppress the awareness. If the direction is acceptance the step may be one of passive resignation. If there is some active step of resolution then there is the potential for growth. In the phase of *reformulating the loss* some kind of resolution has happened and energy is available for the person grieving to extend his/her awareness beyond what was known before. There is a change "from coping to growth; and from problems to challenges" (Schneider, 1984, p. 73). When a person discovers the trustworthiness of the reformulation phase, even if painful and accepted, a new sense of identity the sense of self that the person has can change and the phase is one of *transforming loss*. It involves putting the loss in a context of growth and then grief may become a "unifying

rather than alienating human experience" (Schneider, 1984, p. 74). This phase seems to allow people to be open to experiences and sources of knowledge which move them beyond the bounds of mortality and society norms to include and expand on them. They have a new sense of life and its importance.

Schneider (1984) compares other models or stages of bereavement under the headings of this holistic model. Looking at the theorists already mentioned here, Freud, Bowlby, Kubler-Ross and Westberg, it is interesting to note that only Kubler-Ross moves towards the reformulation and transforming the loss phase. This occurred in her later writings and is an extension beyond her five stages. She includes the transcendental and talks of peace and life after life as part of the process of growth. Freud's reinvestment stage could be equated with the resolution phase. The healing that comes under the gaining perspective phase is not included by Freud, Kubler-Ross or Bowlby. The holistic model fits well with Kegan's developmental model of the evolving self and the growth and loss that evolves through each phase of development.

I like the holistic approach by Schneider (1984) for a number of reasons. It builds on the models that were developed earlier and often with a particular focus. Freud came from a psychoanalytic perspective with a very early analysis of grief. Bowlby's theory of mourning developed from the observation of attachment behaviour in young children and primates and has a cognitive bias. Kubler-Ross developed her five stages from observations on the terminally ill. Westberg, a Lutheran minister worked with the terminally ill and their families and also drew on the work of Lindemann who developed his work from working with people suffering from sudden traumatic loss but his concern was mainly the biological manifestations of grief. Westberg added the spiritual dimension to this throughout his stages.

An incorporation of all these theories seems appropriate for young adults in a higher educational setting who have experienced loss. The losses dealt with by these young people are the death of parents thus the developmental work of Bowlby is appropriate to be considered. Loss of a relationship is traumatic for this age and it is also a developmental issue as well as that of a process of grief. The physical, behavioural and cognitive are considered here, the physical and emotional by Kubler-Ross and the spiritual by Westberg and also by Kubler-Ross's later work. The loss experienced by this age group is also the sudden death of peers and so a combination of theories seem to be most appropriate.

GRIEF REACTIONS FROM STUDIES

Loss and death is something not easily accepted in our society and well meaning friends may find it difficult to know how to be. The response may be to encourage the mourner to deny the grief. In a study conducted by Collins & Sedlacek (1973) on the grief reactions of university students it was found that many different feelings were cited. The two most frequently named feelings were sadness and depression; anger, loneliness and confusion were also mentioned several times. Other responses were shock, surprise, numbness, guilt, fear and 'no reaction'. Sadness was mentioned most often and next was guilt. There was regret that the person had gone and also questions regarding the meaning of death and attempts at acceptance regarding the death of the person.

In the same study when the subjects were asked what helped them most to cope with their feeling almost half (46%) mentioned talking with friends. Other things were regular activities (23%), thinking about the meaning of death and remembering the person (12%). When asked what they thought would have helped, subjects responded by saying that it would have helped if friends

had not avoided the subject of death and if they had been able to return to regular activities (21%). There were 14% who said that more help from the community or university on dealing with the problems surrounding death would have been valuable. Also mentioned here were courses on death as well as more help on understanding why death had occurred. A number (21%) felt that nothing would have helped them cope with the experience.

This study seems to indicate the importance of friends rather than family or religion as important. Therefore what happens to the student who has no close friends on campus or to those who have difficulty making friends and meeting people. Loneliness is often reported as one of the chief problems of university aged students. How do such people cope with grief when they have no close friends available?

Another finding from this same study was that many subjects said the death had stimulated their first thoughts of their own mortality, as well as questions regarding the meaning of death. Does this mean that grief reactions in many university students may be more serious than in "older" mourners' who have had some experience with death and bereavement? This too has implications for what is provided on campuses for students regarding grief and death education courses. Many in this study felt that they would not have been so distressed by the death experience if they had already thought about death or if they had found some way to integrate what was happening to them. As a result of the loss through death, some found they feared personal death and felt confused by this fear and did not know that it was common. Another report was that they did not know that their reactions, which were so unexpected, were normal.

Harris (1991) (in DeMinco, 1995) attest that young adults rarely share their feelings and their immediate reactions with friends or family. The study quoted above, however, found that young adults at university wanted to share feelings and thoughts with friends. Perhaps the distinction may be made with those young adults who have not moved to higher study and thus taken a step towards independence, and those young adults who have not found their identity. This may be a defense to protect who they may be discovering themselves to be. Maybe also when a peer dies it may make a difference with whom the mourner may wish to share. It seems that there are no studies to date that address such issues.

LaGrand (1981) carried out a study of loss reactions in university aged students whose average age was 19 and a half years. He recognised that unresolved grief was a factor for students leaving school. Loss occurs at a time when there are many new experiences as well as new pressures which increase anxiety. The most recent major loss reported was the death of a loved one closely followed by the end of a love relationship. The most common feeling accompanying loss was depression (75.3%). This was followed by a feeling of emptiness (58.1%) and then anger (53.2%). The most frequently reported physical reaction was crying (62.5%) followed by insomnia (39.4%) and headaches (31.3%). Talking about what had happened and expressing feeling were the ways that 71.9% coped with the loss. This was more so for women than men which confirms other findings. Only 20.2% found religious beliefs helpful in coping.

Unresolved grief according to Zisook and DeVaul (1985) is a concept that is overly simplistic. They would say that most people never totally resolve their

grief and that aspects of the bereavement can go on for years after the loss. It is unclear when and to what degree behaviours and symptoms become concerns.

The grief process consists of a series of phases and yet the phases are not static entities. They imply a progression that continues with each phase blending into the next or moving back and forth. The grief process implies movement. Grief is multilayered and pain can be felt on many different levels at once. There is the physical hurt of what is sometimes described as a 'broken heart' and there is the emotional pain of separation. There is also a deprivation socially as the person mourning continues to live without that special person being present. To learn about death and the grief that accompanies it is educational and is a means of enhancing life. The first step is to overcome "the objection that death never has positive outcomes, and that it is not an integral part of the life cycle" (LaGrand, 1988, p. 77).

CHAPTER 4

THE MUSIC OF HEALING - WORKSHOP/SUPPORT GROUP

Grieving is not something static as it involves constant change in emotion and behaviour. In addition to knowing something about the theory of the process of grieving it is also helpful to share with others and especially those who have had similar experiences. This chapter looks at death as experienced by students on campus and suggests ways that the grieving process may be recognised and thus supported.

The chapter includes an outline of a support group structure as well as suggestions of other activities that may be helpful and incorporated into designing a support group for a particular campus. The design outlined is for a closed group but an open group may be preferred by some students. Some suggestions are made for such a group.

In addition there are suggestions for setting up a Death Response Team on campus which may be helpful to have in place before an emergency happens. Finally there are suggestions that may be helpful to incorporate into a ritual on campus in response to a student's death. Such a ritual is important in helping friends, classmates, flatmates and staff say goodbye and deal with the grief.

When a young person finishes high school there is often excitement and hope as plans are made for the future. The young are on the brink of life and opportunity, and there is excitement as well as anxiety as the young move from

home to university and further study. They enter a world of ideas and stimulation and the thought of death is far from their minds and for this age group it is a dramatically devastating trauma. It is a devastating event at a wrong time.

A higher educational institution can be an exciting place to be but it can also be a very lonely place. For young adults the unresolved grief and loss of leaving home may appear in this place of seeming isolation. Young adults may find it difficult to find people with whom they can share the experience and so the questions they have and the feelings they have may remain unresolved. Sometimes people may feel like giving up on their studies and returning to a familiar place that they can hold on to. In that place there may be others who understand the loss they feel. Hence the importance of providing a place on campus where students can face and share losses in their lives.

Many elements go in to shaping a person's view of death. The present generations do not experience death in the same way as past generations have. Two generations ago it was likely that most young adults experienced a death at home of a close relative, a brother, sister or parent. Today most dying is in hospitals and therefore more out of sight. However, for the young adult what is often experienced is the sudden death of a peer from accidents, homicide or suicide. It has been stated by Shneidman (1972) that today the 'antireligious' are twice as numerous as the 'very religious'. "Students who consider themselves not hostile to organised religion are less likely than the antireligious to attribute a very significant role to religion" Shneidman (in Feifel, 1977, p. 71). What then is the attitude toward death? It seems religious beliefs have become more secular or scientised. Death is simply thought to be the end of life. From late adolescence on, a large percentage see death simply as the final process of life.

So, over the past two generations there has been a tremendous secularisation of death.

Support is important for those suffering loss and bereavement. In a study cited by Vachon & Stylianos (1988) it was found that the most helpful supports mentioned by those bereaved were contacts with others who had had a similar experience and the opportunity to express feelings and feel understood and accepted. It was suggested that part of the reason for difficulties in interaction between the potential helper and the bereaved may be that people know what to say but the tension and anxiety in the interaction impedes what needs to be said. There may be unconscious responses and those closest to the bereaved may be the least helpful. These people may feel responsible for alleviating the distress.

FACTORS THAT AFFECT THE GRIEVING EXPERIENCE

Loss is faced at one time or another by everyone. When a loss through death is suffered there are elements of risk that may be relevant. One needs to consider the nature of the relationship and the level of dependency between the person bereaved and the one deceased. For one dependent the sense of abandonment and desertion can be great and the early internalisations of separation experiences can be awakened.

The other area to explore is the theme of ambivalence when in the process of mourning one looks at the positive and negative aspects of the loss. The dead person may be idealised and the negative aspects denied because of the guilt that might be felt by the mourners.

The suddenness of death is likely to make bereavement more difficult. Violent deaths, suicides and stigmatised deaths are inclined to produce high levels of distress as well as a difficult resolution. The other element connected

with sudden death is that there has not been a good-bye. Rituals therefore are as important in facing a death as is social support. The other area to be aware of in planning any ritual is culture and what is acceptable in a given culture. Every person grieves differently and there is not one right way so there needs to be an awareness of the personality needs and the interpersonal style of the griever. There may be a vulnerability because of other stresses at the same time. In addition the person's background, including previous losses, affect the response. These may have been poorly resolved and so the reawakening may make the pain of grief too much to bear again. If there is any value to loss, it is in the internalisation that follows the process of working through it. This adds to the complexity and richness of the personality and of life as well as a new appreciation of the gift received and the gift given.

PARENTAL DEATH

The death of a parent is always painful but for a student at university it can be a disruptive experience which is devastating because of the developmental stage of the student as well as the fact that the living environment is unlikely to provide that support needed and therefore the symptoms of grief may be more acute. While acute grief can be exaggerated or distorted it can also be helped towards resolution. There are physical as well as psychological symptoms. The person may experience an empty feeling and be constantly on the verge of tears, as well as experiencing a sense of unreality and increased emotional distance from others. There may be the preoccupation with thoughts and feelings of the deceased and also the difficulty of concentrating on work. These feelings are all part of the grief.

Grieving people want to avoid distress and that means avoiding discussion about the dead. This avoidance impedes the process of readjustment to life and commitments if it continues. Hence for a student to continue successfully with studies an emancipation from the bond with the deceased is required, where there is an acceptance of the pain of loss and a reformulation of how to think and feel about the deceased and also to accept the changes in oneself. In order to complete one's grief work it is necessary to face the inner distress.

When a parent or someone particularly close dies it is a struggle to acknowledge the reality of the loss and to give up the attachment. Detachment is a painful and prolonged process which involves remembering and letting go. It is fearful in that it means accepting the reality and finality of the loss. It is also facing the fear of aloneness and also one's own death and the pain of this may feel to be overwhelming.

When the death of a parent occurs during university years it is particularly difficult because of the development stage of students and also the environmental conditions of a campus. The task of this stage of development is that of separating from parents and this occurs internally and externally. If a parent dies at this time when the young adult is separating and physically and emotionally letting go of the parent, guilt feelings may increase. There may be arguments unresolved and other 'unfinished business'. There may also be some feelings of guilt and inadequacy in dealing with the remaining parent and the changed relationship that occurs. The death of a parent may lead a young person to look at the meaning and purpose of continuing study. Without the parent's encouragement and approval future plans may be threatened and work difficulties may occur.

PEER DEATH

The other devastating happening for young adults on campus is the death of a friend who is a peer. With this comes all the questions about death and what it means. In addition young adults come to the sudden realisation that death is striking their age group. Anger, guilt and all the other feelings associated with grief are present and at the same time their grief often goes unacknowledged. In spite of a significant number of deaths in this age group, research and studies on the effect of the death of a peer in young adulthood is sadly lacking.

Zinner (1985) speaks of group survivorship. When a student dies on a campus a group may be particularly affected. For example if the student lived at a hall of residence the other residents will be particularly affected. The department where the student studied and the classmates will also suffer from shock and grief as well as if the deceased student is a member of a sports team. It is difficult enough for an individual when a death occurs but a group response to loss is more complex. "The group survivorship model holds that, if the group is really viable, its members deserve to respond and be treated by others as survivors when a member dies" (Zinner, 1985, p. 53). Groups differ in size, intensity and duration and these variables influence the group's reaction to the loss.

The group has a right to be acknowledged and recognised to have suffered a significant loss. It needs to be informed of facts and the actions taken in response to the death. Participation in services and leave taking ceremonies are important and the group has this right. The group also has obligations such as to acknowledge publicly survivorship status. If no action is taken it may reflect that the person had no significance in the group. A response needs to be

made from the group to the family either by representatives attending the funeral or expressions of sympathy sent from the group. There needs to be a tangible response from within the group and members of the group need to be aware of actions taken on their behalf if the ritual is to be beneficial to the grieving process.

INTERVENTION ON CAMPUS

It is better to adopt a proactive stance rather than a reactive one. On campuses interventions can take the form of conducting programmes regularly that focus on issues of loss and death, bereavement, grief and mourning. These programmes can help students face the inevitability of loss and help prepare students by confronting and expressing the feelings they have. It is important too that resident hall staff have the opportunity of a course in loss and coping with death. This is helpful not only when a death occurs but in working with students in their daily lives in dealing with the everyday loss issues.

Institutions need to be committed to holistic student development beyond the curriculum. Students at risk and who are distressed cannot fully participate in the curricular activities of the institution. So institutions need to develop and maintain a caring attitude toward students and all members of its community. Whether the death is a member of a student's family, roommate, classmate, friend or lover, intervention needs to be available. The type may differ but it needs to help the begin the process of "enfranchising student grief through understanding the effects of loss and grief, and appreciating that which will be involved in effective grief work" Rickgarn (in Corr and Balk (Ed), 1996, p. 282). Some cases such as deaths from suicide, AIDS or catastrophic events require additional attention.

In an effort to help the bereaved, additional social support may be provided but the pre-existing social network is important. Even though there may be assistance from professionals, in the end friendships are crucial and a self-help support group may also be beneficial. The campus can present particular difficulties for grieving students because the social network among students and friends may still be in the process of being established when a loss occurs. Hence the loneliness is compounded.

The bereaved person needs to be encouraged to express how he/she feels rather than shutting off feelings. However often friends try to shut off the feelings to try to help the griever get over it. Therefore, it is good to train friends to listen to the bereaved without feeling they need to comment or offer advice. The need is for them to be there and to listen. This kind of support is more than sufficient for this time.

Postvention, a word coined by Shneidman (1973) has particular relevance to unexpected or unanticipated deaths and losses. It is a reminder that even when there is nothing one can do before an event there is much to do to assist survivors afterwards. It is more than merely a reactive form of intervention. It is a forward looking form of prevention to mitigate further problems. Sorrow is inevitable but "the goal of postvention efforts on college campuses is to combine recognition of the inevitability of the ending of relationships with efforts to provide members of the campus community with the means to cope effectively with their loss and grief" Rickgarn (in Corr and Balk, 1996, p. 284).

SUPPORT GROUPS

Support groups provide the members with the realisation that others experience similar pain and that they are not unique or alone in the experience. In support groups the grieving students must take the initiative and seek assistance in coping with their loss and grief. The leader or facilitator of the group pays attention to the details and organisation of the group, plans the meetings, recruits and screens members, prepares handouts and follows up on participants if necessary. The facilitator also needs to have a knowledge of the grief process as well as different kinds of losses. In addition some knowledge of group dynamics and processes as well as psychodynamics are needed.

There is the need for support groups to assist in the process of grieving as well as in attempting to resolve some of the difficulties through education. In the following section a number of different groups have been mentioned that may be helpful in dealing with loss and grief on a higher educational campus. The basis of these groups have come from the different sources mentioned. An outline of a Support Group has been designed that may be adapted to suit different situations. Often the ideal may be something more but I have tried to consider in planning the process the practical elements of time and personnel. Groups vary in purpose. Some are for people who are dealing with a wide range of loss experiences whereas others are more specific., for example, the death of a family member. Others may deal with loss in general and may range from the loss of a significant relationship to the death of a sibling or parent, or the death of a close friend. The circumstances of death may have been expected, sudden and even tragic.

A support group can hasten the return to university and the restoration of concentration and participation in the world. In a study reported by Berson

(1988) it was found that most undergraduate students' grades went down after a parent's death and changes were made in occupational and educational plans. However, in a study of a review of academic records cited by Knotts and Crafts (1980) the findings were contradictory. It was found that the average grade point for those who had lost a particularly close relationship through death was essentially the same as for the semester before. There were some dramatic exceptions but there may be reason to believe that the death of a close peer actually promotes attention to achievement, possibly as a compensatory action. There are of course other variables that may affect this as well. However, as was noted elsewhere, there is often a withdrawal from social activities after the death of a friend so this too may be a factor where more time is spent on study as a compensation.

One kind of group described by Berson (1988) is an *OPEN GROUP*. In the procedure he describes, the group is assembled by word of mouth, primarily from advisers and class deans. A notice in the student newspaper was not very successful. This group was open so there was no selection interview. The first session involved introductions where the students shared what course they were taking as well as the year of study. They also identified the person they were grieving and the relationship with that person, followed by the members sharing something of how they felt. For example they wondered how to act, or were not sure what was expected. They had questions about how to tell their friends and acquaintances, and in what ways and how did their grief show. They also discovered common elements of concern.

The group determined a small number of ground rules and as they wanted an Open Group they welcomed newcomers at any time. Because it was a thematically focused support group, it was possible to be open to new

members without damage to the sense of intimacy. Confidentiality was also important. By session 3 the group was able to focus on one student especially pained. By mid semester they were able to speak about loyalty, guilt and mixed feelings of guilt and relief. By recognising the mixed feelings and attitudes they were then able to increase intimacy and support.

The Open Bereavement Group was useful on the university campus. It helped students accomplish their grief work and participation in the group helped them maintain attention to the reality of their losses and prevented the delaying or distorting of the mourning process. In such a supportive group they were able to recognise grief reactions and see the human responses to the tragic finality of death. When these were recognised, accepted and expressed they could then move toward resolution. All were involved in the same process but at different points and all were able to see ups and downs and the changes that mourning entails.

These students seemed better able to reintegrate into university life than others who lacked such support, as they felt supported and encouraged by group. In such a group the leader is important but not as a counsellor. It was as if the group were the 'siblings' and they could share with the available, but not too intensely invested, parental figure.

It appears that support groups are worthwhile additions to student services on campuses of higher education. Students and leader agreed that the group should be open to new members throughout the year. Openness, however, brought some problems. The ground rule to openness requires a ground rule of informing, that is if a member planned to leave, others should be told in advance. Another suggestion was that a commitment be made to three of four sessions if they wished to come more than once. There was the reminder

too of confidentiality and that whenever possible absences should be announced in advance.

Students stated that seeking support in a bereavement group was not self-indulgent. The process was slow but the continuity of work was the key to eventual resolution and each person made a difference. It was possible to be involved, active and helped even if quiet, simply by being truly present.

For leaders, the sharing at the one time of the raw and recent grief of so many people is hard. One's own memories of losses are recalled and the impulse is to avoid both the pain of the students and pain within, which may impel one to a form of distancing. This can lead to a detached "interpreting" rather than involved participation. So one needs to be alert to countertransference pressures. It is important for the group leader to comment on the ups and downs of the group process and so elicit members greater attention to themselves as people in process. Also the leader needs to be active in helping the group develop rituals as well as ground rules. It is important for the leader to be very active as an articulator of time.

Support groups can help members face their grief with greater courage, accept the permanence of loss and still find hope in the future. It shows members that losses will never be forgotten but transcending can be achieved by sharing losses and helping others with similar losses. For those grieving parents to face the final detachment of death while the issues of attachment, independence and individuation are unsettled is especially taxing and painful. When those attending the group are not all in the same stage of bereavement the group functions to instil hope in those who are in a more difficult stage and sharing feelings leads members to learn that they are not alone in their reactions. This sharing is a catharsis for some and for others being helpful allows

them to risk the expression of painful feelings. This expression can be a corrective emotional experience because the member sees the group's acceptance of such feelings.

A *CLOSED GROUP* described by Janowiak, Mei-Tal and Drapkin (1995) moved from a *highly structured to an unstructured group*. The format was a psychoeducational and interpersonal process approach which incorporated information on phase theories of the grieving process and cultural issues related to grief and mourning. The group consisted of 8 members, the sessions were one hour for seven weeks and the group was closed. While the ideal may be to have longer sessions, the reality on a student campus is such that an hour is often all that can be programmed to meet people's schedules.

This group's recruitment pool included referrals from the counselling centre as well as self referral by means of advertisements and flyers. There were some referrals by faculty and staff. The screening interview was half an hour, the purpose of which was to see if there was a match between the individual and the group and also to prepare the potential member for the group experience. If a match was not made the students were referred to another group.

The inclusion criteria was that someone significant to them had died. Exclusion criteria included suicidal/homicidal ideation, existence of hallucinations, delusions and loose associations, severe sleep and appetite disturbances, and a history of multiple losses. But the nature of the relationship or the time since the death did not exclude. The age of students was considered in forming a group as it may make a difference to the comfort level in the group.

The group evolved from a highly structured entity to an unstructured one which was member-directed and leader-facilitated. The structure appeared to be

necessary in the beginning. Confidentiality was important as well as the participants responsibility in moving toward their own personal goals. The lead was taken from the group and the leader only presented material when members requested it. The shift that occurred seemed to be in the realisation that there was not one right way to grieve, and that the participants' task was to find their own ways of coming to terms with their losses. Given the autonomy the members had, they began to examine how losses had affected their interpersonal patterns, such as their ability to share feelings and to let others do so as well.

In the evaluation the participants found the most valuable aspect of the group was the opportunity to have been with others who were grieving. A difficulty was to get a group together in spite of the extent of unsupported grief. The reason may be that students grieving are likely to be more withdrawn and may not read newspapers as well as not being emotionally ready to engage in grief work at the time, and that they may possess an ambivalence about it. During the screening process most candidates said they preferred not to talk about their own experiences and expressed fears about being emotional in front of others. The ambivalence was consistent throughout the life of the group.

The goal of the group was to create a group setting that provided members with support and understanding of their grieving process and respected their developmental tasks by affording them a way of interacting with others that safeguarded their autonomy. Consistent threads held the group together regardless of loss. Group leaders learned the importance of being aware of their own attitudes regarding the grieving process and of being sensitive to their own experiences of grief and loss. This can provide members a sense of hope and appreciation of the dignity and courage they bring to their

struggles, and a renewal of their determination to integrate their losses into the tapestry of their lives.

A *Social Support* intervention to help bereaved students was designed by Moos (1986). The framework which was established for managing a crisis has five sets of adaptive tasks and three areas of coping skills. The first task is to establish the meaning, and understand the personal significance of the event. The second is to confront the reality and respond to the requirements of the situation. The next task is to sustain relationships with family and friends and, fourthly, to maintain a reasonable emotional balance. Lastly it is to preserve a satisfactory self-image and maintain a sense of competence.

The coping skills outlined by Moos (1986) are built into a social support group model by Balk, Tyson-Rawson and Colletti-Wetzel (1993). The first skill is appraisal-focused coping which attempts to understand as well as find a pattern of meaning in the situation. This can take the form of logical analysis or cognitive redefinition as well as cognitive avoidance and denial. Then there is problem-focused coping which seeks information and support. Some action may also be taken which attempts to solve the problem. Another way is to identify other rewards. The third type of coping is emotion-focused coping. Affective regulation is an effort to maintain hope and control one's emotions, whereas the emotional discharge is a way of venting one's feelings and even 'acting out'. Resigned acceptance is coming to terms with the situation. These coping skills are common in life changes which includes coping with loss through death.

The *SOCIAL SUPPORT GROUP* (adapted from Balk, Tyson-Rawson and Colletti-Wetzel (1993) is outlined below. The Goal of this group was to facilitate coping with grief and to assist in resolving difficulties with mourning through

education. It aimed to open the channels of communication about grief between groups of bereaved students. The goal of the sessions was to encourage the participants to talk about their experiences, and analyse them in terms of the Moos framework outlined above.

The Structure consisted of one facilitator per group. The function of the facilitator was to provide a safe, nonjudgmental milieu in which participants could discuss death and express their feelings, reactions and ideas. The facilitator modelled attentive listening and empathy as well as openness in talking about the death. There was acceptance of emotions being expressed and recognition given to different coping styles. Recruitment was carried out from announcements in campus newspapers and flyers as well as speaking to classes. Each support group had about five students and the sessions ran for two hours or more, twice a week over four weeks.

In the first five weeks a different adaptive task was presented each week and during the last three weeks the coping skills were presented. The format for each week after the first session was to use group discussion to obtain an overview of what had happened in the previous session and then to find out how things had gone for each participant in the previous week. Next was a group exercise which led into the adaptive task being presented or in the last three weeks the discussion centred around the coping skills.

Three different kinds of groups for bereaved students have been described. Each student and each campus has different needs and so the design needs to fit the particular students needs. For some, an open group may be desirable and for others a closed group. Some may desire to know more about the grieving process to help them in their grief and so an educational component

would be helpful. What is important to remember is that the group design needs to fit the student and not the student the group design.

SUPPORT GROUP OUTLINE

Following is an example of what a support group programme may look like. It will need to be adapted to suit particular needs but it may be helpful for a group of students in higher education who are bereaved. The suggestion would be that the group size be about eight and advertising around the campus would be done via student newspapers, flyers, referral from student services as well as by speaking to classes of students. The sessions would last for 8 weeks and each would be one hour in length.

In preparation for each session the group leader has the room ready by arranging the chairs in a circle around a centre piece which includes a candle.

Session 1

LEARNING ABOUT GRIEF

GOALS

To encourage and enable participants to get to know one another.
 To establish group norms about purpose and confidentiality.
 To promote self disclosure and peer participation.
 To begin to look at the impact of loss and sadness.

PROCEDURES

1. Introductions. What kind of tree would you be at the moment and what season?
2. Participants pair off. Share why they chose the group, concerns they have about the meetings and their hopes and expectations. (15 minutes)
3. Facilitator will lead discussion and identify themes and topics raised by each dyad. Write ideas down and allow comment.

4. Establish group rules.

Confidentiality.

Equal air time.

No shoulds, oughts or musts.

Feelings are accepted and encouraged.

If cannot attend, please phone.

5. Share something of personal grief story (as much as feels comfortable). Suggest take two minutes to tell (a) when your loved one died. (b) the cause of death (c) some of your feelings. The facilitator may want to write the feelings as they are expressed. Then talk of the normality of such feelings.

6. Getting acquainted. Participants names and numbers written on pieces of paper are put in a box and passed around. Each group member will take one and phone that person during the week.

7. Participants are encouraged to keep journals. It gives an outlet for feelings and helps focus thoughts.

Session 2

REACTIONS TO GRIEF

GOALS

To recall connection.

To normalise the experience by exploring various theories of loss and grief.

To personalise it by connecting to the present and identifying where group members are in the grief process.

PROCEDURE

1. Take a few minutes to bring yourself into the room and take some deep breaths.

(Introductory exercise to be used at the beginning of each session).

2. Check to see if anyone wants to bring up or ask about anything from last week.

2. Write down a list of five words that describe the pain of bereavement and each person presents one word at a time to the group. Discuss and connect.

3. Talk about the Transition curve with its seven stages

1. LOSING FOCUS

Shock etc.

2. MINIMISE THE IMPACT

Denial, lack of awareness of the depth of loss.

3. THE PIT

Everything collapses, not able to get out, depression.

4. LETTING GO OF THE PAST
Healing begins.
5. TESTING THE LIMITS
New energy, new roles.
6. SEARCHING FOR MEANING
Energy more harnessed, trying to make sense of it,
inner peace and befriending the pit.
7. INTEGRATING
How does this fit into your unique life story.

Source: Dr. James Zullo
Spencer and Adams in "Life Changes" (1990)

Also incorporate Elisabeth Kubler-Ross's Stages of Grief. (Denial, Anger, Bargaining, Depression, Acceptance) or some other phase theory.

4. Suggest each person tries to put him/herself where he/she is at present and share if comfortable.
5. Telephone buddies (each week a new name is drawn).
6. Journal writing reminder.

Session 3

GRIEF AND HEALING

GOALS

To continue to look at feeling around loss.
To recognise the healing power of grief.
To begin to look beyond, to where support is found.

PROCEDURE

1. Introductory exercise.
2. Check in. Where are you at now? Have you noted any changes? Are there questions or issues that need to be raised?
3. The need for grief. The pain of grief is a process and changes. There is anger, fear, betrayal and other feelings around loss.
4. Write down the name of a person you feel comfortable with regarding the death and the name of someone you feel uncomfortable with. What was helpful and not helpful about what happened? Where have you found support?
5. How are things different now? Is there any healing?
6. Telephone buddies.
7. Reminder of Journal.

Session 4GRIEF AND RELATIONSHIPS

GOALS

To better understand changing relationships.

To examine the memories of the deceased.

PROCEDURE

1. Introductory exercise.

2. Notice changing relationships. What can you do to cope with the changed behaviour of others. Has your role changed?

3. Where do you find support? Are you at home with yourself?

4. Share diagram of concentric circles showing support.

(Self intimacy, soul-mates, support groups i.e. community and friendships, family, work colleagues.) Discuss.

5. Memorabilia. Knowledge from the past that may help in the present. Purpose is to share happy moments, highlights of the relationship, and what one most wants to remember.

6. What tangible memorabilia have you? Bring memento or picture along to next session.

7. Telephone buddies.

8. Journal reminder.

Session 5GRIEF AND GUILT

GOALS

To learn techniques for retrieving positive memories.

To understand guilt reactions and how to deal with them.

1. Introductory exercise.

2. Share memories and pass round mementoes. Purpose is to honour loved ones and help survivors deal with the reality of the death. Explain thought replacement and how you can continue to centre thoughts on good things and at same time clear minds of painful negative memories that haunt them.

3. Tell about the guilt you feel. This will help members examine their own guilt. It is painful. Ask questions about what you wish you had done, said etc. and what are you glad you did and said. What do you miss? What are your regrets? What will you never regret?

4. Telephone buddies.

5. Journal reminder.

Session 6COPING WITH LOSS

GOALS

To recognise how other losses have been coped with in the past.

To identify positive coping skills and the strengths found within oneself.

To enable the participants to discover creative ways of dealing with grief that specifically fits their needs and personality.

PROCEDURE

1. Introductory exercise.
2. Identify past losses and how they were dealt with. Leader notes coping strategies.
3. Coping. Discuss what works and does not work. Problem solving coping involves what is happening in the environment. Emotion focused coping involves the reactions of the bereaved to events and situations.
4. List five words that best describe you (brings up what you do). Connect with different ways of dealing with grief.
5. Everyone handles grief differently and heals differently. e.g. time
6. Telephone buddies.
7. Journal reminder.
8. Suggest members may want to set aside a grieving time as a way of coping with their feelings of loss. Pick a time and place for this.

Session 7GRIEF AND ANGER

GOALS

To help understand feelings of anger.

To learn techniques for managing anger

PROCEDURE

1. Introductory exercise.
2. Follow up on coping skills used.
3. Anger. Ask questions about how the members feel now and in the past. Who are you angry at and what are you angry about?
4. What other feelings are there around loss. Fear, Betrayal.
5. What have others told you to do? What have you done so far? What has worked? What seems to make it worse?

6. Find some ways to acknowledge and handle anger.
7. Telephone buddies.
8. Journal reminder. Ask the group to think about long and short term goals.

Session 8

GRIEVING AND GROWING

GOALS

- To begin to look beyond to where support can be found.
- To identify support and share what has been most helpful.
- To evaluate and draw together the learning from these weeks and to look at how far the group has come and where they want to go.

PROCEDURE

1. Introductory exercise.
2. Ask for any topics that need to be covered in this last session.
3. Groups of support people (from Spencer & Adams (1990))
Mind stretchers, Health nuts, Bright lights, Safe places, Others who do not fit these categories.
4. Make your own list of support people using categories.
Add those you would like who are not already there and are there other people you need to find.
5. To evaluate and draw together learning and make a list of goals.
6. Share the tree image you have now.

Some suggestions of books that may be helpful.

- Praying our Goodbyes* Joyce Rupp (1988)
- All Our Losses, All Our Grievs* K. Mitchell and H. Anderson (1983)
- Good Grief* G.E. Westberg (1971)
- A Journey Through Grief* A. R. Bozarth (1990)
- Life is Hello, Life is Goodbye* A. R. Bozarth (1982)
- How to Survive the Loss of a Love: Fifty-Eight Things to Do When There Is Nothing to Be Done.* M. Colgrove et al. (1977)
- The Gift of Grief: Healing the Pain of Everyday Losses.* I.J. Tanner (1976)

EXAMPLES OF OTHER ACTIVITIES

There are a host of activities that can be incorporated into a structured support group. What has to be considered are the needs of the group and exercises are helpful only if they help people get in touch with the process of dealing with grief. Hence, the importance of the leader in constantly monitoring what may be helpful and what may not. It may mean discarding some exercise for the good of what is happening to the members.

Some examples of activities are:

- a. Write down the emotions that typify your reactions to the death.
- b. Johari window. To facilitate discussion of how participants understand their self-images.
- c. Distribute paper and pencils and invite each participant to write down what death means to them. Does the meaning change depending on who died? Papers are collected and placed in the middle of the group. Each will be read aloud by leader and discussion encouraged about the meaning of death and the relationship that was severed. The leader will provide feedback by giving positive comments and acknowledging the pain and difficulty of grieving. Participants are also encouraged to give feedback. (This should generate alternatives about establishing meaning and also in considering other ways that death may be viewed.)
- d. Paper circles for each person. Give directions for the members to divide the pie showing where energy is presently going. Draw another showing how time was spent before the death of the loved one. On a third piece the members show how they would like it to be six months from now.

e. Past losses. Purpose of discussing these is to determine the participants coping strategies. Will what worked in past still work or are other ways needed to cope with loss. Discussion helps some learn new ways and others will be thrilled by the way they are coping now. Coping can be good or bad, effective or ineffective. It is not the facilitators' job at this point to sort out healthy and unhealthy ways of coping. That will come in later discussion. Coping involves identifying the problem and/or troublesome emotion. Problem focused coping involves looking at what is happening and tackling the stresses. e.g. events or people to avoid, or the need to learn more skills to cope. The bereaved manipulate the environment to fit their needs and seek information or advice. Specific problem-solving action may need to be taken as well as emotion focused coping. Negative emotions may be dealt with by trying to look from a different point of view or may be discharged through crying etc.

GRIEF GROUPS

The university environment is unsuited to being responsive to the bereaved students needs hence the importance of providing Grief Groups or what is otherwise known as Support Groups. Returning to university after being at home for a death can be an escape from the reality. University is not about death, and so acute grief may become a reality as the student continues to avoid the reality and tries to continue to be as before with friends and acquaintances. Hiding the grief estranges the person from the inner self. The student avoids others and grieves alone.

In addition, the student's peers who themselves are unprepared to deal with death often seem unable to offer support or to cope with the intense sadness of a friend. They may want to help and be supportive but don't know

how and they feel awkward. Therefore they leave the grieving friend alone who then becomes further isolated. Even though there is help available on campus from Student Services and Counselling, the grieving student rarely takes advantage of it because he/she does not feel "sick" or "disturbed". Therefore the establishment of a grief group may be helpful. It seems that a support group experience rather than a therapy experience is the most appropriate response to bereaved students. Many students who suffer a death seem to find that participating in a group begins to break down the feelings of isolation and strangeness that they feel.

A bereavement support group on campus is different from a therapy group. The group members on campus have a common crisis and also form a common group in terms of the life cycle. The other common element is that in most cases they are away from home. The other element is the intimacy issue for this age group as well as identity and the separation from parents. Young adults are still discerning their vocational choice.

Traditional group therapy seems unlikely to succeed on campus because of the structure of the academic year which affects continuity and consistency and also because students are likely to encounter others in other contexts and where confidentiality is hard to maintain. Time-limited thematically focused groups seem to be an effective way to enlist the advantages of group process on campus without it being a traditional therapy group.

Young adults face the process of integrating the impact of parental death into their own identity as adults. They are caught between the pressures of dependence and independence and the establishment of identity. Berson (1988) noted that "in terms of helping students accomplish their grief work, participation in the group helped them maintain attention to the reality of their

losses and prevented the all-too-easy delaying or distorting of the mourning process" p.106. A bereavement support group gives members the chance to talk about the person they have lost and be listened to by others who have had similar experiences. Therefore they receive support and understanding.

DEATH RESPONSE TEAM

The premise is that a death response team (DTR) can be brought to grieving students where they live and work. According to Rickgarn (in Corr and Balk, 1996) the objectives of a DRT is to provide a trained volunteer group who can respond when a death occurs among a group and provide educational and therapeutic intervention. The team facilitates individual and group reactions to the death in an informal setting and is also available for staff who are responsible in a hall of residence or some other area. The team also offers follow up services and is necessary to arrange referrals for individuals who may need it.

The team is made up of a group of individuals from different areas of the campus who have different responsibilities. Suggested operational guidelines for a death response team has six parts which are outlined below.

The *Contact* is made and action begins. It may be best to have several contact points made available to ensure that contact can be 24 hours a day.

The next part is *Assessment*. Once a death has been reported to a contact person, members of the team are contacted to determine who is available to work with the situation. In most instances two team members work together. Information is asked of the person who made the original contact and an assessment of the situation is made.

Prevention. When the DRT members arrive at the site they consult with staff and other leaders of the group, and become acquainted. Further information may be gained before the DRT members are introduced to the group that is there.

Intervention. With the group the DRT members clarify the known facts of the death and discuss loss and grief reactions with the focus being on the individual nature of the reactions. Common emotional and physical reactions are also discussed, reassuring the members that a wide range of responses is normal. The group is encouraged to share their reactions. Reassurances are important with students as they are often shocked by the death of a peer and may feel isolated by the reactions they have. Others reactions may appear to be different which emphasises the importance of reassurance. There are different levels of intimacy, different relationships and different value systems which all combine to produce different reactions. The students should also be encouraged to ask questions that are on their minds. So the interaction with the group changes from being didactic to experiential. A team member needs to be attentive and observe individuals, and note reticence and unusual reactions. These individuals may need special help. This session will last about two hours and the team members conclude by summing up what has happened during this time. The team members enter into a true involvement with the people of the institution whose lives have been diminished by the death of a friend.

Postvention. Team members meet with the leadership of the group again to assess the intervention and determine the follow-up. Telephone numbers are given if subsequent meetings need to be arranged. Team members evaluate together and alert counselling services on campus.

Evaluation. DRT members meet once a semester. Events are reported to other members not directly involved, and the feedback received is also described. In addition, future intervention strategies are considered to keep the campus community alert to issues of loss and grief.

In the case of an emergency occurring on campus including the death of a student every institution should have in place a plan of action. The things to be considered in drawing up a plan and in developing a DRT are to have one person in charge, to serve as co-ordinator of the institutional response to crises. This person notifies the DRT and has a checklist of other campus officials who need to be notified. A file should also be kept of all the events. It may be of value later on to have this careful documentation. This person must be satisfied that the deceased student has been properly identified and then make the family notification if at all possible. If this cannot be done in person there may be someone else living in the same town who can also be contacted to provide support to the family. If the family has to be phoned, only the essential information should be given initially, as often the first reaction is disbelief. The telephone number of the institution contact person should be given. Phoning at least twice will save confusion and misunderstanding later.

This co-ordinator may wish to have someone familiar with the situation or who knows the family nearby. This may be a faculty or staff member close to the student or someone who was near at the time of death. This person may be particularly helpful on the second call when the majority of questions will come. Consider others who need to be contacted.

An information flow system should be established so that data can be directed to one person or office which can be responsible for providing information

to the media if necessary. There also needs to be an action procedure detailing who is to be notified and the sequence of notification. Student support services must be prepared and notified. This person should also oversee the collection and packing of all personal belongings or designate someone to do it. E.g. the administrator at a hall of residence. It is also this person's responsibility to oversee the paperwork by notifying all campus offices which might send information to the student's home address and officially withdraw the deceased student from the institution, notifying instructors and arranging for the appropriate refund of tuition and fees. A letter of sympathy should be drafted and a letter of sympathy to be sent to the family. Consider a memorial service and consult the family if it is planned. Finally consideration needs to be given to the treatment of grief after the funeral and this may involve setting up Support Groups.

Students need to be involved in arranging a memorial service, packing belongings and attending the funeral if possible as well as meeting the family. The sharing of responsibilities with the friends of the deceased helps them feel involved and assists during this time of grief and shock. However, student help can sometimes be a hindrance in their effort to be sensitive. Helping as much as possible does help reduce the feelings of helplessness and does much to ease grief. Hence, the involvement in planning a service is helpful. It is good to have one specific person that the family can call day or night. Follow through with the family and contract with staff for two or three months may be helpful.

MEMORIAL SERVICE

This responds to the needs of local students and friends and at the same time gives the campus an opportunity to share a mutual grief with the family.

The staff and administrators can be a great source of strength to students suffering the loss and grief of a peer.

Higher educational institutions are focused on learning and looking towards the future so when a death occurs the institution is faced with needing to look at another perspective for which it is often unprepared. However, it is more than this because it strikes at the very core of a person's being. In such institutions and among the people who attend them, everything is so life-centred that such an event can be easily overlooked. Funeral and burial services are family oriented and many times the service is far away from the institution where the young adult was a student. Friends may feel left out and may not know how to say good-bye. The loss and grief they feel needs expression that is meaningful for them.

In a study by Collins and Sedlacek (1973) questions were asked about burial services and what they were like. Students were asked whether they were helpful and whether they would have liked them to be different in some way. The responses were hard to categorise but 18% found the services meaningful and helpful and 39% found them not helpful, depressing or sad; 7% found them helpful in that they stressed the reality of death and 18% found the services not helpful because of hypocritical and offensive behaviour of other mourners. Sixteen students, that is 57%, said they would change the services in some way. Four people said they would limit them to family and close friends and six that they would make the services shorter, simpler and more personal.

These responses of young adults to burial services may be helpful to keep in mind in preparing rituals on campus when the death of a peer occurs. The young like to be real in their expression and to have something that is meaningful for them. Hence, the importance of the students being involved in

any preparation for a ritual.

In planning a ritual on campus for students, staff and family, the place chosen may be important. This could be outside in a place significant for the person who has died. It may be somewhere in the department where they studied or it may be in a chapel or the hall of residence. The time has to be considered also, so that those who wish to attend will have the opportunity.

The person co-ordinating planning the ritual needs to meet with a group of the friends of the person who has died and maybe a staff member as well. The young people will know what is significant for them and so the task of the co-ordinator is to put the plan in place. Students may want to share music, favourite songs, poems or a letter written to their friend and these need to be combined into a service. Asking students to assist in the setting up of the facility is also helpful in the grieving process. They may bring photographs, art work or other significant items and for some this may be the way they want to express how they feel without saying anything in the service. When the order of ritual is put together there needs to be some space where other people not involved in the planning are able to share something. There needs to be a certain structure to keep the flow but there also needs to be adaptability to the needs of the moment. This kind of ritual will bring many tears and is an important part of the grieving process, of acknowledging the reality of what has happened as well as beginning to let go. It is also helpful for the participants in that they feel they have done something to remember their friend.

Some campuses may allow a tree planting in memory of the student. Another tangible remembrance may be the donation of a painting or piece of art work to the department. This needs to be negotiated with the appropriate authorities and institutions will perhaps have a policy about such things.

Young adults grieving the loss of a peer may have individual rituals that are meaningful for them in the process of mourning. It may be spending some time in a particular place remembering the person. It may be a piece of music or a poem that is important for the griever which recalls an event shared and where that person is remembered with gratefulness but also sadness. In a Support Group such rituals may be talked about and may be helpful to others. All these have their place in helping the process of grieving. As time goes on the pain lessens but people still holds dear in their hearts those they have known who have touched their lives and changed them forever in some way. People will not forget and may the memory they have of loved ones lead them to greater life and fullness.

BIBLIOGRAPHY

- Adams, D., Deveau, E. (eds.) (1995) *Beyond the Innocence of Childhood: Helping Children and Adolescents cope with Death and Bereavement. Volume 3.* New York: Baywood Publishing Company, Inc.
- Aubrey, R. (1988) Separation and loss in university mental health work. *Journal of the American Academy of Psychoanalysis*, 16: 221-234.
- Balk, D. (1991) Death and adolescent bereavement: current research and future directions. *Journal of Adolescent Research*, 6(1): 7-25.
- Balk, D., Tyson-Rawson, K., Colletti-Wetzel J. (1993) Social support as an intervention with bereaved college students. *Death Education*, 17: 427-450.
- Bemporad, J., Ratey, J., Hallowell, E. (1986) Loss and depression in young adults. *Journal of the American Academy of Psychoanalysis*, 14(2): 167-179.
- Berson, R.J. (1988) A bereavement group for college students. *Journal of American College Health*, 37: 101-108.
- Bloom-Feshbach, J. & Bloom-Feshbach, S. and Associates (1988) *The Psychology of Separation and Loss.* San Francisco: Jossey-Bass Publishers.
- Bowlby, J. (1961) Processes of mourning. *The International Journal of Psychoanalysis*, 42: 317-340.
- Bowlby, J. (1980) *Attachment and Loss Vol. III Loss: Sadness and Depression.* New York: Basic Books.
- Bozarth, A.R. (1990) *A Journey Through Grief.* Minnesota: Hazelden.
- Bozarth, A.R. (1982) *Life is Goodbye Life is Hello.* Minnesota: CompCare Publications.

- Colgrove, M. Voomfeild, H.H. & McWilliams, P. (1977) *How to Survive the Loss of a Love: Fifty-Eight Things to Do When There Is Nothing to Be Done*. New York: Bantam Books.
- Collins, A. & Sedlacek, W. (1973) Grief reactions among university students. *Journal of NAWDAC*, 36(4): 178-183.
- Corr, C. & Balk, D. (Eds.) (1996) *Handbook of Adolescent Death and Bereavement*. New York: Springer Publishing Company.
- Corr, C. & McNeil J. (Eds.) (1986) *Adolescence and Death*. New York: Springer Publishing Co.
- Crenshaw, David A. (1990) *Bereavement: Counseling the Grieving throughout the Life Cycle*. New York: Continuum.
- Danbury, Hazel (1995) Narcissism and bereavement. In: J. Cooper & N. Maxwell (Eds), *Narcissistic Wounds*. New Jersey: Jason Aronson Inc.
- Datan, N. & Ginsberg, N. (eds.) (1975) *Life-Span Developmental Psychology*. New York: Academic Press.
- DeMinco, S. (1995) Young adult reactions to death in literature and life. *Adolescence*, 30 (117) : 179-185.
- Doka, K. J. (1981) Recent bereavement and registration for death studies courses. *Omega*, 12(1): 51-60.
- Doka, K.J. (1987) Silent sorrow:grief and the loss of significant others. *Death Studies*, 11: 455-469.
- Doka, K. J. (Ed.) (1989) *Disenfranchised Grief: Recognizing Hidden Sorrow*. Massachusetts/Toronto: Lexington Books.
- Donohue, W. R. (1977) Student death: what do we do? *NASPA Journal*, 14(4): 29 - 32.
- Egan, G. & Cowan, M. (1980) *Moving into Adulthood*. California: Brooks/Cole Publishing Company.
- Erikson, E. (1963) *Childhood and Society*. New York: W.W.Norton & Company.

- Feifel, H. (1977) *New Meanings of Death*. New York: McGraw-Hill Book Company.
- Floerchinger, D. S. (1991) Bereavement in late adolescence: interventions on college campuses. *Journal of Adolescent Research*, 6(1): 146-155.
- Garber, J., Seligman, M. (Editors)(1980) *Human Helplessness*. New York: Academic Press.
- Gilligan, Carol (1982) *In a Different Voice*. Massachusetts: Harvard University Press.
- Glick, Ira O., Weiss, Robert S., Parkes, C. Murray (1974) *The First Year of Bereavement*. New York: John Wiley & Sons.
- Green, B. & Irish, D. (1971) *Death Education: Preparation for Living*. Massachusetts: Schenkman Publishing Company.
- Halberg, L. (1986) Death of a college student. *Journal of Counseling and Development*, 64:411-412.
- Hardt, Dale V. (1979) *Death, The Final Frontier*. New Jersey: Prentice-Hall.
- Hipple, J.L., Cimboric, P. & Peterson, J. (1980) Student services response to a suicide. *Journal of College Student Personnel*, Sept. 457-458.
- Homans, Peter (1989) *The Ability to Mourn*. Chicago: University of Chicago Press.
- Hudson, Frederic (1991) *The Adult Years*. San Francisco: Josey-Bass Publishers.
- Hughes, Marylou (1995) *Bereavement and Support: Healing in a Group Environment*. Washington: Taylor & Francis.
- Ivey, A., Ivey, M. & Simek-Morgan, L. (1993) *Counseling and Psychotherapy*. Boston: Allyn & Bacon.
- Janowiak, S., Mei-Tal, R. & Drapkin, R. (1995) Living with loss: a group of bereaved college students. *Death Studies*, 19: 55-63.
- Johnson, L.R. (1986) Growth through grief. A program for college students experiencing loss. *Journal of College Student Personnel*, 27: 467-468.

- Jordan, J., Kaplan, A., Miller, J.B., Stiver, I., Surrey, J. (1991) *Women's Growth in Connection*. New York: The Guilford Press.
- Josselson, R. L. (1973) Psychodynamic aspects of identity formation in college women. *Journal of Youth and Adolescence*, 2(1): 3-51.
- Kaczmarek, M. & Backlund, B. (1991) Disenfranchised grief: the loss of an adolescent romantic relationship. *Adolescence*, 26: 253-259.
- Kegan, R. (1982) *The Evolving Self*. Cambridge: Harvard University Press.
- Klass, D., Silverman, P., Nickman, S. (Eds.) (1996) *Continuing Bonds: New Understandings of Grief*. Washington: Taylor & Francis.
- Knott, E. & Crafts, R. (1980) The realities of college student death. *NASPA Journal*, 18(2): 29-34.
- Kubler-Ross, E. (1969) *On Death and Dying*. New York: Macmillan Company.
- LaFleur, P. (1989) Coping with tragedies. *National On-Campus Report*, 17(5); 2-3.
- LaGrand, Louis E. (1981) Loss reactions of college students: a descriptive analysis. *Death Education*, 5: 235-248.
- LaGrand, Louis E. (1986) *Coping with Separation and Loss as a Young Adult*. Springfield: Charles C. Thomas.
- LaGrand, Louis E. (1988) *Changing Patterns of Human Existence: Assumptions, Beliefs, and Coping with the Stress of Change*. Springfield: Charles C. Thomas.
- Levitz-Jones, E., Orlofsky, J. (1985) Separation-individuation and intimacy capacity in college women. *Journal of Personality and Social Psychology*, 49(1): 156-169 .
- Lewis, C.S. (1976) *A Grief Observed*. New York: Bantam Books.
- Littlewood, Jane (1992) *Aspects of Grief: Bereavement in Adult Life*. London: Tavistock/Routledge.
- Mannino, J. D. (1997) *Grieving Days, Healing Days*. Boston: Allyn and Bacon.

- Margolis, Otto S. et al (1988) *Grief and the Loss of an Adult Child*. New York: Praeger.
- Mauk, G. & Weber, C. (1991) Peer survivors of adolescent suicide: perspectives on grieving and postvention. *Journal of Adolescent Research*, 6(1): 113-130.
- McNeil, J., Silliman, B. & Swihart, J. (1991) Helping adolescents cope with the death of a peer: a high school case study. *Journal of Adolescent Research*, 6(1): 132-145.
- Mitchell, K.R., Anderson H. (1983) *All Our Losses, All Our Grievs*. Philadelphia: Westminster Press.
- Moriarty, David (Editor) (1967) *The Loss of Loved Ones*. Springfield, Illinois: Charles C Thomas Publisher.
- Moos, Rudolf (Editor) (1986) *Coping with Life Crises*. New York: Plenum Press.
- Neeld, Elizabeth, H. (1990) *Seven Choices*. New York: Clarkson N. Potter, Inc.
- O'Brien, J., Goodenow, C. & Espin, O. (1991) Adolescents' reactions to the death of a peer. *Adolescence*, 26 (102): 431- 440.
- Oltjenbruns, K. A. (1991) Positive outcomes of adolescents' experience with grief. *Journal of Adolescent Research*, 6(1): 43-53.
- Orlofsky, J. (1976) Intimacy status: relationship to interpersonal perception. *Journal of Youth and Adolescence*, 3(1): 73-88.
- Osterweis, M., Solomon, F., Green, M. (eds.) (1984) *Bereavement: Reactions, Consequences, and Care*. Washington: National Academy Press.
- Parkes, C. Murray (1972) *Bereavement: Studies of Grief in Adult Life*. New York: International Universities Press, Inc.
- Parkes, Colin M., Weiss, Robert S. (1983) *Recovery from Bereavement*. New York: Basic Books Inc.
- Parkes, Colin Murray (1988) Bereavement as a psychosocial transition: processes of adaptation to change. *Journal of Social Issues*, 44(3): 53-65.

- Raphael, B. (1983) *The Anatomy of Bereavement*. London: Jason Aronson Inc.
- Raphael, B. & Nunn, K. (1988) Counseling the bereaved. *Journal of Social Issues*, 44(3): 191-206.
- Rickgarn, R. (1987) The death response team: responding to the forgotten grievers. *Journal of Counseling and Development*, 66: 197-199.
- Roy, P. & Sumpter, H. (1983) Group support for the recently bereaved. *Health and Social Work*, 8(3): 230-232.
- Rupp, Joyce (1988) *Praying Our Goodbyes*. Indiana: Ave Maria Press.
- Sanders, Catherine M. (1989) *Grief: The Mourning After*. New York: John Wiley & Sons.
- Schneider, John (1984) *Stress, Loss, and Grief*. Baltimore: University Park Press.
- Schoenberg, B. Mark (ed) (1980) *Bereavement Counseling: A Multidisciplinary Handbook*. Connecticut: Greenwood Press.
- Schoenberg, B., Gerber, I., Wiener, A., Kutscher, A., Peretz, D., Carr, A. (Eds.) (1975) *Bereavement: Its Psychosocial Aspects*. New York: Columbia University Press.
- Schulz, Richard (1978) *The Psychology of Death, Dying, and Bereavement*. Massachusetts: Addison-Wesley Publishing Company.
- Schwartzberg, S. & Janoff-Bulman, R. (1991) Grief and the search for meaning: exploring the assumptive worlds of bereaved college students. *Journal of Social and Clinical Psychology*, 10(3): 270-288.
- Sell, Charles M. (1991) *Transitions Through Adult Life*. Michigan: Zondervan Publishing House.
- Shneidman, E. (ed) (1972) *Death and the College Student*. New York: Behavioral Publications.
- Silverman, P. (1987) The impact of parental death on college-age women. *Psychiatric Clinics of North America*, 10(3): 387-404.

- Sklar, F. & Hartley, S. (1990) Close friends as survivors: bereavement patterns in a "hidden" population. *Omega*, 21(2): 103-112.
- Sloyan, V. (ed) (1990) *A Sourcebook about Christian Death*. Chicago: Liturgy Training Publications.
- Spencer, S. & Adams, J. (1990) *Life Changes. Growing through Personal Transitions*. California: Impact Publishers.
- Stroebe, W., Stroebe, M.S. (1987) *Bereavement and Health: The psychological and physical consequences of partner loss*. New York: Cambridge University Press.
- Switzer, D. (1970) *The Dynamics of Grief*. Nashville: Abingdon Press.
- Tanner, I.J. (1976) *The Gift of Grief: Healing the Pain of Everyday Losses*. New York: Hawthorn Books.
- Thornton, G., Robertson, D. & Mlecko, M.L. (1991) Disenfranchised grief and evaluations of social support by college students. *Death Studies*, 15: 355-362.
- Turner, J., Helms, D. (1994) *Contemporary Adulthood*. Fort Worth: Harcourt Brace College Publishers.
- Vachon, M. & Stylianos, S. (1988) The role of social support in bereavement. *Journal of Social Issues*, 44(3): 175-190.
- Viorst, J. (1987) *Necessary Losses*. New York: Fawcett Gold Medal.
- Volkan, Vamik D., Zintl, E. (1993) *Life After Loss: The lessons of Grief*. New York: Charles Scribner's Sons.
- Walsh, F., McGoldrick M. (Eds) (1991) *Living Beyond Loss: Death in the Family*. New York: W.W. Norton & Company.
- Wass, H., Corr, Charles A. (1984) *Childhood and Death*. Washington: Hemisphere Publishing Corporation.
- Weizman, S., Kamm, P. (1985) *About Mourning*. New York: Human Sciences Press, Inc.
- Westberg, G. (1971) *Good Grief*. Philadelphia: Fortress Press.

Worden, William J. (1991) *Grief Counseling and Grief Therapy*. New York: Springer Publishing Company.

Yalom, Irvin D. (1995) *The Theory and Practice of Group Psychotherapy*. (4th Ed.) New York: Basic Books.

Zinner, Ellen S. (1985) *Coping with Death on Campus*. San Francisco: Jossey-Bass Inc.

Zisook, S. & DeVaul, R. (1985) Unresolved grief. *The American Journal of Psychoanalysis*, 45(4): 370-379.

VITA

The author, Leona Anne Garchow, was born in Dunedin, New Zealand, and is a member of the Sisters of Mercy of the Dunedin Diocese.

Leona trained as a teacher and taught primary school for a number of years. She received her Bachelor of Arts degree in Psychology from Victoria University, Wellington, New Zealand in 1985, and a Bachelor of Theology degree from Otago University, Dunedin, New Zealand in 1990. Some further study gave her a Diploma for Graduates in 1994.

Leona has worked for a number of years as a Chaplain in Higher Educational Institutions. Her interest in sport led her to do a Diploma for Recreation and Sport in 1989 and as part of this she did a survey of the Recreational Needs of students.

Her interest in working with students continued and in 1995 the Sisters of Mercy supported Leona to come to Loyola University, Chicago to study for a Masters of Arts in Pastoral Counselling. She graduated in January, 1998.

THESIS APPROVAL SHEET

The thesis submitted by Leona A. Garchow has been read and approved by the following committee:

William Schmidt, Ph.D., Director
Assistant Professor of Pastoral Studies
Loyola University Chicago

James Zullo, F.S.C., Ph.D.
Lecturer of Pastoral Studies
Loyola University Chicago

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the committee with reference to content and form.

This thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts in Pastoral Counseling.

July 22, 97
Date

Dr. Bill Schmidt
Director's Signature