

O-99

THE AGEING GAME

Masterthesis

Anna Sophie Santner

0608313

Supervisors

Univ.-Prof. Virgil Widrich

Sen.Lect. Dr. Bernd Kräftner

S 066776, SS 2016

di: **angewandte**

Universität für angewandte Kunst Wien
University of Applied Arts Vienna



SPECIAL THANKS TO

Dr. Bernd Kräftner

All the “gamers”

Family and friends

TABLE OF CONTENTS

TABLE OF CONTENTS	4
ABSTRACT	5
0-99, THE AGEING GAME	5
0-99, SPIELERISCH ALTERN	5
INTRODUCTION	6
RESEARCH AND METHODS	9
WHY A GAME?	9
RULES OF THE GAME	10
THE CARDS: QUESTIONS AND ACTIONS	12
LANGUAGE	13
RESULTS	13
PARTICIPANTS	13
SHARE OF GENDERS	13
AGE-COHORTS	13
SETTING	14
THE GROUPS	14
LOCATIONS	15
TIME AND SURROUNDING	15
GAME STATISTICS	15
MOVES WITH TASKS	15
DURATION	16
EVALUATION OF THE CARDS	16
BLUE CARDS	16
GREEN CARDS – PAST	21
GREEN CARDS – FUTURE	24
ROSE CARDS	29
QUESTIONNAIRE	33
DISCUSSION	35
PROSPECTS	35
SURPRISES	35
CONCLUSIONS	37
REFLECTIONS ON THE METHOD	37
REMARKS ON THE GAME	38
CHANGES AND ENHANCEMENTS	39
BIOGRAPHY	40
BIBLIOGRAPHY	41
APPENDIX	44
CARD DECK	44
QUESTIONNAIRE (TEMPLATE)	46

ABSTRACT

0-99, THE AGEING GAME

“0-99, The Ageing Game“ is a board game about ageing and the course of life. The game was developed in order to find out how people of different ages reflect and verbalize their own ageing in a playful environment. The game was played with 30 people between the ages of 13 and 91, in small groups of 3-5 players. In the diploma exhibition, auditory material and visual impressions of these rounds carry away into the world of ageing and playing.

0-99, SPIELERISCH ALTERN

“0-99, Spielerisch Altern“ ist ein Herantasten an die Thematik des Alterns über ein selbst kreiertes Gesellschaftsspiel. Diese Vorgehensweise wurde gewählt, um herauszufinden, wie Menschen unterschiedlichen Alters in spielerischer Atmosphäre das eigene Älterwerden reflektieren und verbalisieren. Das Brettspiel wurde mit 30 Personen im Alter zwischen 13 und 91 Jahren, in Kleingruppen zu je 3-5 TeilnehmerInnen, gespielt. In der Diplomausstellung entführen auditive Ausschnitte und visuelle Impressionen aus diesen Spielrunden in die Welt des Alterns und des Spiels.



INTRODUCTION

Ageing has a double character as marker of difference as well as lifelong process. It puts sociological analyses under special challenges (Van Dyk, 2015, p. 11). Generally one differentiates between biological, chronological, social and psychological age. The biological age signifies the state of development of an organism; the chronological age defines the calendric age in years; the psychological age is related to the personal system and concerns questions like age related self-awareness; the social age is a product of societal institutionalization and cultural representation that divides the ageing process in stages of life (Van Dyk, 2015, p. 12–14). The progressive loss of abilities and power in ageing concerns several dimensions of personhood (Längle, 2015, p. 30): (a) the somatic field; (b) the psychological field, (c) the social field. The process of ageing can start in these dimensions at different times and at different rates. It is important to differentiate the ageing process from *maturing*: Physical, psychological and social maturing processes are, like ageing subject to time but they are characterized by a gain of competence (Längle, 2015, p. 30).

Generally the chronological age of 60 or 65, roughly equivalent to retirement ages, is said to be the beginning of old age in most developed countries (Gorman, 2000 in WHO, n.d.). There are attempts to further divide elderly people in order to avoid putting all people beyond 65 into one group: “Young old” (65-74), “Old” (74-84) and “Old-old” (85<) (“The Demographics of Aging - Characteristics of Our Aging Population,” n.d.), or in other terms “Young-old” (65-74), “Middle-old” (75-84) and “Oldest-old” (85<) (Zizza, Ellison, & Wernette, 2009, p. 481). The World Health Organization (WHO) suggests a more precise classification of old age: 50-65 years: ageing person; 61-75 years: elderly person; 76-90 years: old person; 91-100 years: very old person (“Superagers”); >100 years: long-living person (Frühwald, 2015).

One dimension of ageing has recently gained more and more attention: the visible age (Van Dyk, 2015, p. 14). Within our consumption culture, a break in the Platonic tradition becomes visible: there is an increasing tendency to *become* one’s body; to express a person’s true identity via the body (Öberg, 1996, p. 707). Thus there are attempts to “stop the clock” of biological ageing via cosmetic products and surgeries for example. At the same time these are also a symptom of the inability of our culture to ascribe positive meaning to ageing (Cole, 1983, see Post 1992 in Öberg, 1996, p. 707).

The initial spark for the close occupation with the field of ageing in our society was an “anti-ageing”-toothpaste that found it’s way into the home of relatives. Soon after, an anti-ageing hair-care-product fell into my hands, and led me to a closer observation of the cosmetic shelves in our drugstores:



Fig. 1: Photo-collage “Pro-Ageing”, 2015

Vincent (2006 in Van Dyk, 2015, p. 121) differentiates four dimensions of anti-ageing (with rising radicality): (1) Symptom-relief with focus on looks; (2) Enhancement of the ecological life expectancy; (3) Expansion of the physiologically livable lifespan; (4) Abolishing ageing. Especially the bio-medical anti-ageing strategies are based on the assumption that ageing can be seen as meta-disease and be cured in that sense (Jones/Pugh 2005: 254 in Van Dyk, 2015, p.121). Not all organisms do age, however, animals that stop growing do age (all mammals, all birds), whereas animals that do not stop growing, do not show signs of ageing (or very slowly) like lobsters, sturgeons, sharks, reptiles (Grillari, 2015).

In the stores “Anti-ageing” labeled products start from the age of thirty onwards, the biggest range existing in cosmetic products for women. Especially for women the life-phase of age is in two respects longer compared to men: due to the effectively longer life expectancy on the one hand and because of the earlier ascription of age on the other hand (Van Dyk, 2015, p. 123). Our consumerist society highly proclaims youth and by that sets the ground for a whole industry promising the attributes accredited: Anti-ageing as socially acceptable, yet desirable. In turn, these anti-ageing measures are forcing *Ageism*, a “process of systematic stereotyping of and discrimination against people because they are old [...]” (Butler 1975:35 in Van Dyk, 2015, p.126).

So why, I asked myself, do we deny ageing, the visible process of our mortality? Why do we seemingly make ageing an illness, letting huge industries offer the cure? Is this how far the

values of our neo-liberal achieving society have pushed us? What about a positive attitude towards ageing, one that approves the facets of it?

The close occupation of gerontology via the ring lecture “Altern und Lebenslauf” (“Ageing and the course of life”) at the department of Sociology of the University of Vienna in the winter-semester 2015/2016 gave me a clearer understanding of the broad discourses bound to ageing nowadays. The book “Altern: Äußere Realitäten, innere Wirklichkeiten” (Teising, 1998) about outer and inner life realities of elderly, led to the consideration of psychological issues about ageing and further to psychoanalysis and Sigmund Freud’s concept of the Unconscious, as the Unconscious stays “timelessly intact, whereas the physical strength decreases” (Crusey 1985, S. 158 and 165 in Teising, 1998, p. 266). Or as Sigmund Freud states (1957, p. 187): “The processes of the system Ucs. [N.B.: Unconscious] are *timeless*; i.e. they are not ordered temporally, are not altered by the passage of time; they have no reference to time at all. Reference to time is bound up, once again, with the work of the system Cs. [N.B.: Conscious].”

Apparently, a gerontologist misquoted Dr. Freud by attributing to him the sentence “The Unconscious does not age” (“Das Unbewusste altert nicht”). This quote, which would have been my hypothesis in the first place, exposed itself as non-existent after an intense research that ended at the archives of the Sigmund Freud Museum in Vienna.

This detour eventually led me to the idea of realizing a different approach to the issue via creating the game “0-99, The Ageing Game” which deals with various questions around ageing and the course of life and functions as a qualitative research mean.

RESEARCH AND METHODS

The method of a board game was first of all chosen because it seemed to be an interesting and personally new research approach. Another reason to choose this method was to diminish possible constraints potential participants might else have, when asked to participate in a research project (e.g. asked for an interview). Practice proved that it was very easy to acquire people to participate in the game. After the creation of the board game and try out in a test-run, the research was conducted within seven days in Vienna and Styria, starting with the first group Saturday evening on 9th of April and ending with the last Friday afternoon, 15th of April.

WHY A GAME?

“In the sphere of a game laws and customs of the ordinary life have no validity.” (Huizinga, 1956, p. 21) The game is foremost a free scope: it is free, it is freedom (Huizinga, 1956, p. 16). It is not the “common life”; it is beyond the processes of direct satisfaction of necessity and desire. This detachment from the ordinary life is created via its finitude, its taking place within a certain border of time and space (Huizinga, 1956, p. 17f). Inherent to games is their repeatability as well as their sense of order and their element of suspense (Huizinga, 1956, p. 19). Games require regulations, these rules are binding and tolerate no doubts (Huizinga, 1956, p. 20). Another factor that applies to games in general: I do not play the game, but the game plays with me – a kind of exciting loss of control and a counterdraft to surroundings, where narcissistic acting is required (Prazak, 2016). In comparison to computer games, that often have no distinct rules, or some which only appear gradually, board games have clear rules, according to Ernst Strouhal. Also, according to him, attempts of indoctrination through games are rarely showing success (Prazak, 2016).

Several things speak for the realization of this research via a board game:

- The easier approachability of persons participating in the research
- The non-hierarchical situation of the game setting
- The more or less even distribution of speech time of each participant due to the frame that is set through the game
- The possibility of reflecting one's own attitudes is opening up by being confronted with the statements of others
- The fun factor is obviously present which is supposedly harder to achieve in other settings
- Via the game and its rules and regulations you can make people do things easily because it is part of the game and instructed
- Interaction is taking place, exchange can happen/is happening

- People feel more comfortable and relaxed in a game setting, little to no stress is occurring
- It needs little space and can be played indoors

Nevertheless, the following aspects need to find consideration as well:

- The answers given are likely to be influenced by the group setting and the degree of comfort one feels within a group
- There is a chance that the questions are answered in a more casual or fun manner
- The group directs: One can be stopped or encouraged by the other participants
- The questions and tasks are attributed by chance to the game members, the dice decides

Also other types of games beside my choice of the board game are thinkable related to research: computer games, role plays, treasure hunt, argumentation games, ... playful research in different settings, using various tools, creativity is set to no limits.

The chronological setting of my game – starting at age 0 and chronologically ageing until 99 could be seen as representative for our societal politics, as we operate in and are influenced by a frame of chronological age (kindergarten, school, pension). However, this view on life as a journey from past to the future could also be seen differently e.g. as life consisting of various important chains of events, different experiences and developments, assumed “islands” that change, expand or sink over time.

RULES OF THE GAME

The board game as a method functions similar to other table games: The aim of the game is to “age the fastest”, respectively reach field 99 first. All players start at field 0 (age 0) and make their way to 99 by rolling the dice and answering questions or completing tasks. The game consists of six different colored fields with different duties attributed to them:

Yellow field:	Roll the dice again!
Green field:	Answer a question from the green cards – future or past, depending on where you stand on your course of life
Dark blue field:	Hop one field in front of the player before you!
Red field:	Change places with the player behind you!
Light blue field:	Answer a blue card!
Rose field:	Pick an action card and follow the instructions!



Fig. 2: The play board, 2016



Fig. 3: Tokens, 2016

The first step for the players is to pick a token and to place one past-future cone on the field of their current age (past side shows into the past, future side into the future).



Fig. 4: Past-future cones, 2016

This cone functions as an indicator for the green cards (if you are still in your past, you have to pick a card from the past-deck, once you are in your future, you pick one from the future-deck) and serves as a hurdle that needs to be bypassed by every participant.

The youngest player is first to roll the dice, it continues clockwise. The game ends once the first person reaches field 99.

After completing the game, the participants were asked to fill out a questionnaire about their experiences during the game and whether they would agree to the usage of the generated data.

THE CARDS: QUESTIONS AND ACTIONS

The questions of the game resulted from the lecture on ageing and the course of life as well as various literatures on the theme. Especially the essential questions (on meaning etc.) are highly influenced by the reader on “Leben im Alter” (“Living in old age”) of the Gesellschaft für Logotherapie und Existenzanalyse Wien (Society for Logo therapy and Analysis of Existence, Vienna). Moreover, several questions of the game were tried out in a questionnaire (twenty questions) with a 63 year old woman beforehand.

The questions on the theme are rather personal than political although in retrospect it would be highly interesting to discuss (in a game setting) several political issues with different age groups (e.g. pension system, ageism, anti-ageing). This being more thinkable with people already familiar with the issues or the game offering explanations beforehand/as the game unfolds. I will come back to this thought in the conclusions.

The tasks for the action cards came to mind from things that are fun, easy to realize for all age groups, interactive and visually interesting in view of the documentation via paintings. Some obviously have to do with ageing and the course of life (painting young/old, important life events, desired age of life); others offer funny moments and unexpected happenings.

LANGUAGE

The game was always played in German, which means that all the statements here were translated into English (in all conscience). The questions and tasks were not formulated gender-correctly. This was a conscious act in order to adapt them to a short and direct game-language, thereby making them more simple to read, as it was of high importance that the cards and instructions are easily understandable and graspable for all ages. Under different circumstances it would have been of significance to address all genders through gender-correct spelling.

RESULTS

The game was played eight times with 3-5 players in each round and 30 participants in total. Each time, the game was recorded with an audio recorder and documented with photographs and notes. Depending on the number of players, the games lasted between close to one hour and two hours and 20 minutes. In sum, the audio material comprises of around eleven hours, which were transcribed into numerous pages of text.

PARTICIPANTS

SHARE OF GENDERS

The game was played with 6 male and 24 female participants. Men are obviously underrepresented with only 20 percent share, compared to 80 percent female participants.



6

24

AGE-COHORTS

Due to the low number of men, they only cover a small range of ages between 20-40 and 80-90, whereas women cover all age-cohorts. With 12 people between the ages of 20-30, this group is overrepresented compared to the smallest age-cohorts of 30-40 and 60-70. The age group of 80-90 year olds is the second strongest cohort with 5 persons.

Age-cohorts									
	10-20	20-30	30-40	40-50	50-60	60-70	70-80	80-90	90-100
1	13	20	32	47	51	62	78	81	90
2	13	22		49	57		78	83	91
3	13	24						83	
4		25						86	
5		27						86	
6		28							
7		28							
8		28							
9		29							
10		29							
11		29							
12		29							male

Fig. 5: Age cohorts

SETTING

THE GROUPS

The groups consisted of different compositions of people, regarding their degree of familiarity:

- Group 1: All people knew each other, where related or tightly bound
- Group 2: The group consisted of working colleagues and the husband of one
- Group 3: The group consisted of two siblings and the girlfriend of one
- Group 4: Not all people knew each other before, some were acquaintances, the two young girls friends
- Group 5: The women all new each other from pensioners activities
- Group 6: The women have all been close friends for a long period of time
- Group 7: The participants barely new each other
- Group 8: The group consisted of working colleagues, two of them sisters

LOCATIONS

The game rounds took place in the following locations in Vienna and in Styria:

- Private homes: Group 2, 3, 6
- Local library: Group 4, 5
- Elderly home: Group 7
- Working places: Group 1, 8

TIME AND SURROUNDING

The game was played during different times of the day (from morning till night), one time (group 3) also in a very relaxed setting with a bottle of wine.

GAME STATISTICS

MOVES WITH TASKS

The lowest number of moves with tasks for a person within a game was seven, though this falsifies the statistic, as that particular game was played with two dices after around 30 minutes of playtime, which shortened the playtime as well as the number of tasks accordingly. The highest number of 17 tasks for one person was reached in a game with five persons participating. On average, a player will have approximately 13 moves, more likely 14 with five participants and between 11 and 13 with three or four participants.

Game Nr.	Players	Moves incl. tasks	Duration	Min. moves	Max. Moves	Average	Comment
1	3	39	58 min.	9	15	13	
2	5	68	132 min.	11	17	14	
3	3	38	106 min.	12	14	13	
4	5	69	83 min.	11	16	14	
5	4	40	71 min.	8	12	10	
6	3	36	75 min.	9	14	12	
7	3	22	47 min.	7	8	7	2 dices after 30 min.
8	4	47	77 min.	9	14	12	

Fig. 6: duration, number of players and moves

DURATION

Played with three participants, the game lasts 1 hour 10 minutes on average. Four people playing can calculate around 1 hour and 15 minutes playtime. With five people involved, the average time stretches to 1 hour and three quarters.

EVALUATION OF THE CARDS

The evaluation of the cards does not comprise an analysis of all the answers to all the questions, rather, the cards with the most answers, together with a few selected others will be presented and discussed here. The answers are ordered according to the age of the participant, starting with the youngest, ending with the oldest. All the original (German) questions and tasks of the game can be found in the appendix.

BLUE CARDS

The blue card deck consists of 23 questions and requests concerning attitudes, opinions and personal experiences. Out of this set of questions, each question was answered at least three times; the following question was answered eight times by different persons:

B 3. Name 3 character traits that are worth striving for!

These questions were answered between six and seven times each:

B 2. Name what beauty signifies to you!

B 14. If you could choose any age, which one would you pick?

B 18. What should one achieve in life according to your opinion?

B 22. Which characteristics would you more likely ascribe to young people?

Name 3 character traits that are worth striving for!

- One should be funny, helpful and also fair. (13, female)
- Honest, funny and polite. (13, female)
- Honesty, reliability and determination. (27, female)
- (...) Being brave, courage, kindness, authenticity, being authentic. (28, female)
- Ah mmm (silence), 3 character traits worth striving for. Mm. Authenticity. (...) Loyalty to a certain extent, as far as it doesn't hurt (...) Honesty. (29, female)
- Mm. Goodness, being kind. Mm. Generosity. Character traits. The character can... and peaceful. (49, female)
- Honesty. Mm. And endurance and having an aim in mind. (78, female)
- Yes, truly honest (...) and eager. (...) being curious (...). (89, female)

Notable is the high ranking of honesty, which is mentioned five times; in four cases it is even the first attribute people refer to. Also, this characteristic is mentioned through all ages. This instruction was chosen because character traits are something beyond age, something that can be worked on or something that has been there from early on. One can always have “a good character” regardless of social status, looks, age and gender. The positive traits mentioned are entirely related to the *being mode* of existence rather than the *having mode* to put it in Erich Fromm’s terms. Having is related to things, which are concrete and describable, being relates to experiences, which are in principle not describable (Fromm, 1976, p. 89).

Name what beauty signifies to you!

- A good character. Therefore not the outside but the inside. (13, female)
- Defines beauty... Mm, yes, one simply looks good. (laughs) (13, female)
- Beauty. (laughs) It is hard, but Beauty is something that is inside and that strives to be outside permanently. Sometimes it works, sometimes it doesn’t but that is what beauty is. (...) Everybody has this, independent from how one looks. (28, male)
- (Recites a poem) “ Wer die Schönheit angeblickt mit Augen ist dem Tode schon anheim gegeben, wird für keine Dienst auf Erden taugen und wird nur noch mit der Sehnsucht leben, wer die Schönheit angeblickt mit Augen” it says in a poem. So beauty means a lot to me. But is incredibly subjective. (81, male)
- If you put make-up on, right. What beauty signifies to you? Filling the wrinkles a little bit. (83, female)
- For me, Mary! (laughs) (silence) Not looking too old (laughs). (91, female)

It is noticeable that half of the people, regardless their age, think of beauty as something connected to the looks, two see it as something that’s within, radiating outside, one views it as highly subjective, something vital for his life. These views give room to the anti-ageing trend, which was already mentioned in the introduction: cosmetic products that promise to optically gain years back by reducing signs of ageing. 10mg of the most expensive anti wrinkle cream cost 850 Euros (Bach, 2015), obviously suggesting the higher the prize, the better the product and result. From a feminist perspective, it is especially problematic if beauty is entirely seen as something related to outward appearance. Women receive recognition through their looks and this is why they are working hard on maintaining that (Stückler, 2016). If this doesn’t change and the pressure to attain and maintain outward beauty by putting immense effort into looks will continue to affect especially women, the anti-ageing market will keep blossoming. Positive examples in the anti-ageing cosmetic jungle are products that try to circumvent the term anti-ageing (e.g. “ageless” cosmetic series), this is at least a reflection on the harsh term, nevertheless it can be considered as a marginal top down attempt.

If you could choose any age, which one would you pick?

- Any age. Any age. 27. I am 27, 27 is a good age. You are not taken for so young that everybody thinks what does she want anyhow, you are not so old. 27 is a good age. (27, female)
- Any age... 25. (laughs) (28, female)
- (silence) Maybe 25 again. (29, female)
- Actually now. (...) You don't have certain claims to yourself anymore and you are not as much in a fight anymore, to be something (...) you know more clearly what you want (...) this is somehow pleasant, you don't suffer under that agony so much. But now 27 would be even more ideal. (29, female)
- 30. (49, female)
- 45. One has no more stress with 45. The kids are grown up now; you now have time for yourself. This is an ideal age for me. (57, female)

It is significant that people in their late twenties wouldn't mind being 25 or 27 again. All except for one would turn back the wheel of time at least a little bit, the two middle-aged women between 12 and 19 years.

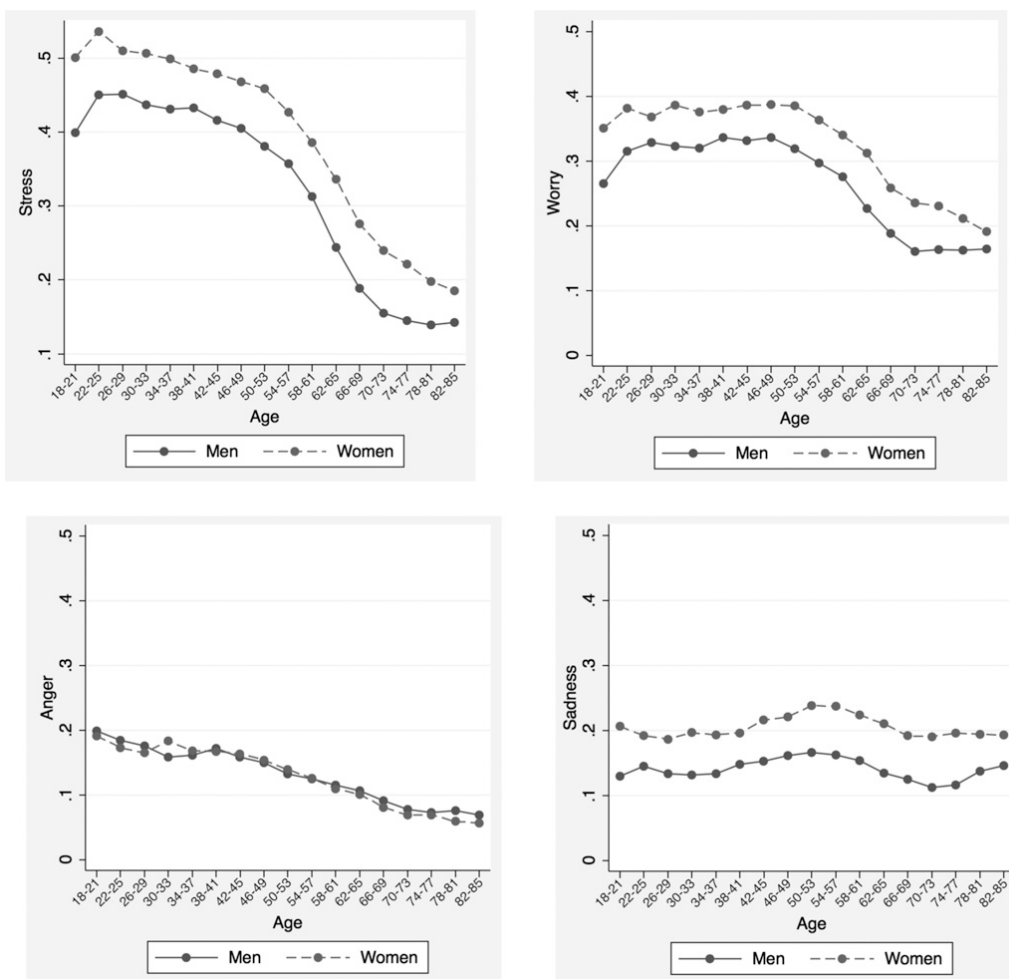


Fig. 7: Hedonic Wellbeing: Stress, Worry, Anger, Sadness according to gender (Stone et al, 2010, p. 5)

The chart shows that factors like stress, worry, anger and sadness are generally higher for women than for men. Stress and worry increase in young adulthood, but are steady or decline after that and reach their lowest level in old age. Anger progressively declines, having its peak in young adulthood. Sadness fluctuates, reaching its highest point in middle age.

The 57-year-old woman points to the factor of nonexistent stress at 45 which correlates with the decreasing stress-level over the years. The women in their late twenties would pick 25 as their preferred age; this might be connected to an increase in worry, when approaching ones thirties (this rise occurring for women, men even notice a slight decrease in that period).

What should one achieve in life according to your opinion?

- I am not sure. The aims and how they can be described depend on the individual. I have aims, of course but they may differ from the aims of X. (...) There are no bad aims. By comparison you have to do a lot to achieve your goals. (...) (22, male)
- Everybody should achieve eventually that they are satisfied with themselves. Full stop. (27, female)
- Trying to be happy with what you have. And yet (...) making the best out of oneself and ones talents and abilities. As far as it's possible. (28, female)
- Luck. And luck is, when you have a good approach to life, when you are content, when you know how to appreciate the little things. Yes and when you feel contentment. I think that is worth more than (...) some career ladder (...) yes, I mean that also belongs to us humans, to always strive for a higher level (...) but the most beautiful is, when you simply sit outside in the garden and are cheerful, or when you are doing fine and you are able to appreciate that (...) (29, female)
- Contentment. Then everything always fits. (57, female)
- What shall one achieve? Everything should be alright, no, but. What is your opinion (...) you are still young. Wealth - or what else do we have? (Answer from one girl: "One should simply be content.") Yes, that should be almost the smartest. (laughs) (83, female)
- This is hard to tell ... A peaceful evening of life where you can say that you have shaped your life in a way that you can say afterwards that you have brought other people joy. (...) (86, male)

Almost all the answers are related to inner achievements. Contentment, happiness and satisfaction with oneself and ones life are mentioned, as well as the achievement of enriching others with ones character or behavior. This can be directly seen as pointing to Fromm's being mode. The being mode only exists in the here and now and not in the past, present or future (Fromm, 1976, p. 126). Crudely and popularly the course of time is divided into past, present, and future; but, strictly speaking, there is no present; it is composed of past and future divided by an indivisible point or instant. That time-point, or that instant, is the strict *present* (James, 1890, p. 607). Generally speaking, a time filled with varied, interesting experiences seems short

in passing, but long as we look back. In contrary, a tract of time empty of experiences seems long in passing, but short in retrospect (James, 1890, p. 624).

The conditions for the state of mind, the being mode, are independency, freedom and the presence of critical reason (Fromm, 1976, p. 90). Most of the statements are free from longing for material possession, rather they unfold values which Fromm prognoses for a post-consumerist future.

Which characteristics would you more likely ascribe to young people?

- Gasp! Crazy. Impolite. Mm. And, and ah funny. (13, female)
- (...) They are not as motivated, as for example young people 20 years ago. (somebody asks: Motivated for what?) For performance. That was one. Two. I think that they are not well oriented. They cannot estimate their stand within society. (...) And thirdly: They are not as resilient as people in former times. Mentally I would say. Human beings somehow turned so hard (...) Love and friendship or relationships with people is not that treasured or respected amongst young people anymore. (22, male)
- Flexible, spontaneous and adventurous. (24, male)
- The first one I have quickly (...) slovenly. Young people... not planning ahead. And: stubborn towards their parents (51, female)
- Beautiful. In any case. (...) Cheerful. And one will still pop into my mind. (silence) Agile. (81, male)
- (Interpreted as what is important for young people) Learning eagerly. (...) Staying healthy (...) and that they eagerly strive for something. (83, female)

It is striking that the ascribed characteristics were not only positive but equally negative. One young man was especially critical about his generation whereas the 81-year-old man only thinks very positive of young people. According to Längle (2015, p. 31) excitement is the privilege of youth, calmness and distance the one of old age. What was formerly thrilling, exciting, exceptional and the focus of all attention and power is often already experienced in old age, in any case relativized, imbedded in different experiences and plenty of reflection and comparison (Längle, 2015, p. 31). Even if this is true to a great extent, one can imagine that if an older person is attributed some of the characteristics mentioned above like: flexible, spontaneous, adventurous, crazy, funny, cheerful, agile, he or she might be seen as young at heart or “not old”. This is not an attempt to promote “active ageing” and its relation to neoliberal rationality, permanent self-optimization and promotion of anti-ageing through propagating youthful activities (Stückler, 2016) but rather pointing out that if one wants to express him/herself in that way, it is perfectly legitimate. Old age is confined by boundaries set by society that decides what is appropriate for aged people (Luk, 2006, p. 133), making it hard for people to operate beyond those stigmatizations and making them act and behave accordingly. There is a plurality of opinions to the characteristics of young people, by far not

only positive ones, that can and should be extended to and adopted by any age regardless of what is generally seen as adequate, promoting pluralism in ageing.

GREEN CARDS – PAST

The 16 green cards from the past deck contain questions and requests related to the personal past of the participants. Out of the questions that are related to the past, there were two that were never answered during those eight rounds, the other 14 were at least answered once and five times at most. This is due to the fact that the game was played by a large number of participants under 30, who had a lower chance of reaching a green field, at which they had to answer questions from the past.

These three questions were selected out of the total questions. The one about the dream was not answered quite as often as the others, but appears highly interesting.

GV 10. Tell a dream that you still remember!

GV 12. When did you feel “grown-up” for the first time?

GV 16. If you could change something in your past, what would it be?

It was notable that the older participants had a hard time telling something about a specific time in their past or childhood. It seemed to me that they even considered it a bit exhausting, which brings me to the conclusion that when speaking about the past, older people (maybe people in general) gladly tell their chosen passages, not necessarily anything of their past.

Tell a dream that you still remember!

As this is a question from the past deck, the chances for a young person were very rare to receive the question. Therefore, the ones getting it, were of higher age:

- A dream that is still in my mind, I have that indeed. This was that year when my husband died. In June, I was totally mournful (...) And on New-Year's day, this I still remember as if it had been yesterday, I woke up in the morning and thought to myself “Today is New Year's day, I am not getting up yet, I will continue to snooze a bit” And then I dreamt of my husband coming down the front stairs, all lightly dressed, and I had been carrying wood and I look up and he walks there so brightly dressed and smiles at me so kindly and I thought to myself: “He can't have it bad there”. And this is still in my memory until today, the way he walked down the front stairs and how he smiled at me so beautifully. (78, female)
- Oh. Imagine, tonight I was dreaming about my parents. I have never dreamt about them both. This was so beautiful (...) this was such a beautiful dream, because I thought of it,

aha, funny, from those two I have never been dreaming before. From both of them, that I saw them so vividly. (...) (86, female)

- I dreamed about my husband for the first 14 days (N.B. after his death), he spoke very quietly "Follow me soon" (...) He died all of a sudden. A quiet heart attack. (...) (90, female)

It is surprising how clear the dreams are in these women's minds, even after years, they still remember clearly and vividly. They seem to strongly connect them with their already passed loved ones: they highly treasure the received dream messages and carry them in their hearts. After analyzing more than 1000 dreams, Freud states that a dream can be recognized as a "wish fulfilling". In his dream theory he divides the content into manifest dream content (after waking up still memorable) and latent dream content (only indirectly accessible) ("Sigmund Freud Museum - Notizen/Mitschrift," 2016). According to Jung a dream is generally a psychic message. A dream displays itself to us, we don't create it consciously (1990 e, S. 194 in Focke, 1994, p. 23), this is due to the fact that the control center of the brain is off during the state of sleep (Solms, 2016). The roots of the dream and its language are anchored in the conscious as well as in the unconscious (Focke, 1994, p. 38). Jung sees the function of the system unconscious in the foreground as an act of compensation in order to equilibrate more or less personal relationships of an individual to his/her family, a wider segment of society or generally his/her relations to society and with human society in general (Focke, 1994, p. 31). The dream is a language that directly addresses feelings and emotions (Meier, S. 29 in Focke, 1994, p. 49). "Dreams prepare us for certain situations, announce them or warn them, often long before they actually become a fact. This is not necessarily a wonder or a premonition. Most of the critical or dangerous situations have a long period of incubation, only the conscious doesn't know anything about." (Jung, 1991, S. 31 in Focke, 1994, p. 50). In the language of dreams the crossing of diverse borders is easily possible (Focke, 1994, p. 87), especially in the dreams above, this is clearly visible. After the passing of a loved one, it is not possible anymore to reach the person. This makes those dreams so very special, because in the dream they can see, hear, feel the person again and receive a comforting message that makes it easier for them to carry on without the beloved.

When did you feel "grown-up" for the first time?

- Um. Never before. (28, female)
- Um... (silence) I don't know. Maybe when I started working... I have no clue (...) oh well, picking up my driving license. (...) this all belongs together somehow, I think. I didn't write it down "Yes, I feel grown-up now!" I didn't document that unfortunately. Yes, yes, I would say picking up my driving license and then the first ride without L plate. (laughs) (29, female)

- What comes to my mind spontaneously is the moped: independence, being a little bit grown-up, freedom. Yes, I would say that, was around 16. (32, male)
- Gasp! Well, grown-up for the first time. Should I really tell that? Was 12, when we smoked secretly at home. My sisters (...) were older than me and they secretly smoked already and always locked me out and then I blackmailed them and then I was allowed to smoke with them. I think it was back then, because it came into my mind first. (47, female)
- Oh wow, that was quite a while ago (laughs) Truly I think I was 21. (...) That was the year I began to work, suddenly I had money, so I could buy myself the whole world. Back then, suddenly all possibilities were available. (57, female)
- That is so hard (laughs). Yes, right, actually I was 17. Because they sent me to the alp, so then I was grown up. They said: "Now do what you want." (86, female)

The people receiving this question usually had a hard time finding an answer. It was hard for them to grasp a special moment where they felt "grown up". The answers they gave were in the end highly connected with independency and personal freedom. According to Kolbe (2015, p. 34) it is significantly harder to be grown up nowadays: firstly, one is more radically thrown back to oneself in giving one's life an own direction, secondly, life's courses formerly had a clearer, linear direction. The feeling of being "grown-up" might arise, when certain life experiences were made and processed, that leave the human being more autonomous in the world. Being grown up means to deal with all facets of life in adequacy, flexibility, inner freedom and responsibility (Kolbe, 2015, p. 35).

If you could change something in your past, what would it be?

- Change, about the past... (...) Uh if I would change something, what would I change? I would convince my husband to have a second child faster. That would be because I always wanted more children but it was like this, is like this. I would have needed more persuasive powers. (...) (47, female)
- (silence) Nothing. I don't want to change anything, everything is okay (62, female)
- I would have thought more about the future. If I could change that I would have thought more about the future in my past, then this would have been good. Then I wouldn't be where I am right now. (82, male)
- Nothing at all. What would I change about the past? (silence) I really have to ponder. No, nothing really comes into my mind. (...) (86, female)
- (...) it should be okay. (...) More than anything else I want to be at home. (N.B. She just recently moved into the elderly home) (90, female)

Almost everybody receiving the question had a hard time naming something they would change; half of them soon came to the conclusion that they wouldn't change a thing.

In a study with 3917 German and Dutch nationals between ages of 40 and 85 years, 82% recalled a cause for regret, 14% did not have any regrets in spontaneous memory, and four percent did not complete the sentence. Four major themes could be noted in relation to regret: (a) mistakes, behavior, and bad decisions in general (20% of the statements relating to it); (b) hard times (19%); (c) social relationships (18%) and (d) missed educational opportunities (15%). The remaining 29% of statements can be distributed across a range of topics (Timmer, Westerhof, & Dittmann-Kohli, 2015, p. 625ff). The hypothesis of the study, whereby the older the respondents, the more likely they are to accept their past lives, had been confirmed (Timmer et al., 2015, p. 639). A significant feature in the cognitive construction of people's lives is the change in their perception of time. The same space of time seems shorter as we grow older: In youth we may have an absolutely new experience, subjective or objective, every hour of the day. But with the passing years, some of this experience converts into automatic routine, which is hardly noted at all – days and weeks smooth themselves out in recollection to contentless units, and the years grow hollow and collapse. There is a law, saying that the apparent length of an interval at a given epoch in a person's life is proportional to the total length of the life itself (the formula roughly expresses the phenomena, though cannot possibly be an elementary psychic law): A child of 10 feels a year as 1/10 of his whole life – a man of 50 as 1/50 (James, 1890, p. 625).

With death looming closer during the second half of a person's life, ideas regarding future and opportunities for self-fulfillment decrease (Cross & Markus, 1991 in Timmer et al., 2015, p. 626) with the interpretation of one's past life taking an increasingly large part when bestowing meaning on one's life (Wong & Watt, 1991 in Timmer et al., 2015, p. 626). Whitbourne (1985 in Timmer et al., 2015, p. 626) stressed that during the course of life, one periodically reviews one's past and, in the process, constantly constructs new versions of one's life history by giving past processes and events a revised evaluation and ranking. These changes are the result of external circumstances (historical, cultural, social, material) and internal life conditions (psychological and biological) (Timmer et al., 2015, p. 626f). Life review can help in achieving acceptance and fulfillment, however, not all persons will achieve a state of ego-integrity (acceptance of one's life in the way it was and regarding it as a fulfilled life) and some may end their life in despair (Erikson 1982 in Timmer et al., 2015, p. 629).

GREEN CARDS – FUTURE

The 14 green cards from the future deck contain questions about individual future plans, wishes and assumptions. The questions were at least answered three times, six of them were answered seven times by different people.

These are the ones selected, as they are not too closely tied to individual future plans:

GZ 4. What do you think, what age will people in 100 years reach on average?

GZ 5. What would you still like to achieve in life?

GZ 6. What are you looking forward to in seniority?

GZ 7. What scares you, when you think about ageing?

GZ 8. What signifies a fulfilled life?

What do you think, what age will people in 100 years reach on average?

- Well, some will reach 100 and maybe there will be more close to 100 by then, maybe also up to 120 or so. On average 100 or so or 102. (13, female)
- 75. (13, female)
- 120 maybe. On average. Yes indeed, that's alright. (20, female)
- Ah okay, that is really interesting. Yes, either a lot shorter, because they eat incredibly unhealthy and all die of diseases of civilization or a lot longer. But I estimate rather longer, because medicine will be invented (...) there will be medication that you can live until 150 with high blood pressure. No clue, I don't know. Yes, 120, 130 is realistic (...) Or 110-130, maybe. (29, female)
- I think that there will be an upper limit. I think that technological and medical progress will not be able to extend it over 100. (...) Because prosperity will increase and then the diseases of civilization will rise and people simply won't be getting much older because of that. (29, female)
- In 100 years? On average. 105. In 100 years or ... after all, yes, I think 105, yes, 105. (47, female)
- Men or women? (...) Ho, 95. (49, female)

The influence of lifestyle diseases on the future average age was mentioned twice. Most of the people estimate a higher age compared to the average lifespan of 78,1 years (EUROSTAT, 2014) in Europe nowadays, only one sets her estimation lower. According to an article in The Telegraph in 2015, it is estimated that living beyond 100 will be the norm for children born within the next generation. The average life expectancy for newborn girls in the UK is on course to reaching 97 years and four months within just over two decades, baby boys who are born in 2037 will expect to live until 94 years and four months on average. Average female life expectancy would reach the milestone of 100 in the year 2057 according to this article (Bingham, 2015).

What would you still like to achieve in life?

- Um, a good job, starting a family, yes. And getting old. (13, female)
- Yes, emancipating myself from my home and starting my own family. (20, female)
- Ha ha, what do I want to still achieve? Um I still want um to become a Rockstar. When I was a kid, I always wanted this and to this day. (...) (28, male)
- Being successful in the artistic field and I would still like to travel a lot, there is such a lot to see in the world. One day I also want to start a family and have kid. And one day a house and a garden (laughs) (One asks: Where? At a lake?) (laughs) One by the sea and one at the outskirts. (28, female)
- (...) Finishing my studies well and making a living out of that (...) Opening up something that suits me well and where I notice that I grow and I can help someone else to do the same or (...) supporting someone else. (...) (29, female)
- Gasp. What I want to achieve in the near future. I would like to strive well in a job (...) so that I can say, it suits me very well there and that I also do my job well (...) Mm, I hope in the near future maybe it is God's will that I have another child (...) And my own home, something separate for my family, so that we can really say that this is ours. Yes. Yes. (29, female)
- Mm, mm, yes, house and family, otherwise I am quite happy with my job. (25, female)

The achievements are all closely connected to career and family. So one could note that people are more likely to apply to themselves what according to De Geus (2009, p. 121) becomes visible in the Western liberal culture, namely that “[it] is too focused on outward appearance, status and success”. According to Fromm (1976, p. 81) the growing human is forced to give up his or her real, autonomous wishes and interests and his or her own will and to adopt will, wishes and feelings, that are not arising from him/herself, but that are forced to him or her by societal thinking and sensation patterns. The having mode is better known by most people than the being mode, this is because it is the more frequently experienced mode in our society. The having mode, the attitude centered on private property and profit, necessarily produces the desire and need for power (Fromm, 1976, p. 83f).

Erich Fromm (1976 in De Geus, 2009, p. 121) states that there might be a shift in these values occurring in the future. He claims that in a post-consumerist society the main emphasis will be on cultivating the inward aspects of human well being instead of outward manifestations such as status and success. The answers to the more general question “What should one achieve in life according to your opinion?” already points in this direction.

What are you looking forward to in seniority?

- Not having to do anything anymore. You don't have to do anything anymore once you are old, meaning not going to school, not working and so on. Well I am looking forward to that already. Because you have to do something your whole life, except when you are at kindergarten. So at the beginning you don't have to do anything and at the end you don't have to do anything. (13, female)
- Free time. (27, female)
- To calmness, tranquility, not having such high standards anymore (...) and knowing more what you want and because of that being able to follow your aims more efficiently because the other stuff is becoming more and more indifferent to you. So. I don't know how to describe that. Doing ones own thing more. So. Am. Being more egoistic because you have twigged that life is finite. (29, female)
- (...) I would say being able to travel in a relaxed manner and not having to work anymore. (49, female)
- To traveling. (57, female)

It shines through that the youngest one is especially looking forward to being freed from all duties and pressure. Generally the participants look forward to free time and travelling, one woman also to a more relaxed attitude towards herself and her aims. There is a great chance that the mentioned positive outlooks for old age are accompanied by high contentment as well: Life satisfaction follows a U curve, reaching it's lowest point between age 50-53 and it's highest in old age (Kolland, 2016). This can be explained by older people having an increased ability to self-regulate their emotions and view their situation positively: older people are recalling fewer negative memories than younger adults (Stone et al., 2010, p. 4). Also, the likelihood of being frail, living in an elderly home and dependent on permanent care is statistically low: 80% of people between 80 and 85 live in a private home and only 30% need support for their daily activities. 61% are also feeling younger than they actually are (Ruppe, 2015). So there shouldn't be too much in the way of realizing the desired traveling plans mentioned above.

What scares you, when you think about ageing?

- Dying. Well if... you never know when you will die but... if you grow older, then you die eventually do one day. (...) Now I am also getting older every second. So theoretically I could also die right now, therefore what I fear when I get older is dying. (13, female)
- I don't know. That I might not be able to help myself then. (13, female)
- (...) Well that I would become sick or that I am not able to do anything physically (...) No, actually I am more scared that I would still get everything in my head but physically I am exposed to decay. True, it's actually less ugly if you don't witness that anymore. (20, female)

- Limited mobility. (24, male)
- That is hard. Um I fear two things. First, that I don't get any ideas anymore, no ideas for life, or for the future. And plans. And the second fear is, that when I get those ideas and plans, that I don't have any energy to realize them. (...) (28, male)
- (...) The feeling that you live the wrong thing and that you are running against time. And not being able to realize certain dreams or certain aims of life because of blockades and to realize then, that they are also not accomplishable anymore, because simply the deadline was finished abruptly (...) (29, female)
- Mainly that I don't recognize my friends and my family and that my past gets lost. When I am old, it is absolutely okay, when I cannot remember what I ate the day before, but it would be completely bad, if my whole past is merely... If I stare at pictures that don't tell me anything, that would be really hard. Yes. (29, female)

No matter if really young or young adults, everybody could easily name something that he or she considers scary about ageing. Mainly physical and mental decay was mentioned but also the fear of not having perspectives anymore as well as not having realized certain dreams or life aims. Ageing and old people experience certain conditions of existence with particular intensity (Längle, 2015, p. 30): (a) The subjective loss of competence and the experience of the unstoppable ageing processes; (b) A higher proximity to death through the knowledge of finiteness and the death of same-aged; (c) The losses illustrate the limitations of possibilities; (d) Faced with the narrowness of possibilities and life time as well as changing circumstances one poses existential questions of meaning "Why still live? What did I live for? ..." (e) This leading eventually to the ontologically essential question "What meaning has this life, this death, this suffering?". This shows that one has to face not only physical and mental constraints in high age but also emotional issues as death approaches.

Up to 58% of over 60 year olds have urinary incontinence, a taboo theme about ageing that can impair life due to a sense of shame, e.g. fewer social contacts because of not leaving the house. Mental decay is closely tied with retirement: most dementia illnesses are occurring three years after (Bach, 2015). This shows how our society has an effect on our well-being, by for example institutionalizing our course of life with regulations like the age of retirement. This shift of suddenly being of no value for society has an impact that does not occur in monasteries for example, where order members work according to their fitness and practice a form of voluntary or "natural retirement" (Nix 1968: 108 in Luy, Flandorfer, & Di Giulio, 2015, p. 25) In contrary to worldly life with job and leisure time, order members follow the principle "ora et labora". In general, order members do not only consider this system of natural retirement relaxing and fulfilling but also instrumental for their high life expectancy (Coralita 1968, Luy 2009 in Luy et al., 2015, p. 25). Another benefit that order members can list is, that weakening physical and mental abilities do not hold the risk of social exclusion and loneliness (Lange 2000 in Luy et al., 2015, p. 25).

What signifies a fulfilled life?

- One should not let oneself be put under pressure by other people – Mum! (N.B. She makes a link to her mother) Or one should not take everything so seriously, also laugh a lot. And one should achieve what one wants, wanted to. Then you have led a good life. And that was it. (13, female)
- No clue. (laughs) That you are happy. Yes. And so forth. (13, female)
- Um, happy and contentment or happiness and contentment. (25, female)
- Fulfilled life. Mm. A Fulfilled life means always fighting for something. No matter what. You have to achieve something. And want something. (...) That is what life is. If you don't have aims and you don't have to do anything in order to reach those aims, then you don't live, but rather exist. (28, male)
- (...) Actually (...) surely if you have kids, if you know that there is something coming after or you have grandchildren. You have planted a seed let's say. (...) If you can live in peace. If you are well, if you have a beautiful relationship. What also belongs to it is having a nice house and a garden. That is also fulfillment. And simply (...) a beautiful time with family and friends. (28, female)
- Contentment with what you have. Friends, nice people whom you can trust, where you can be who you are, where others can be who they are, without being judged. Appreciation for all, also if they don't think like others. That you can afford things, that you would like to have, but still live in ones life-thing, that you are happy. (laughs) (...) (29, female)
- To reach the aims you have set for yourself. (57, female)

What comes through in three opinions is the perspective of striving for self-set goals; also social bonds with family and friends as well as happiness and contentment together with material things are mentioned in the different answers.

The answers correlate with Nietzsche's sayings "Live your life" and "Die in due time", his exhortation to avoid an "unlived life" (Nindl, 2015, p. 40). The confidence that one still has many years ahead can be a relief, but can also deter from essential things and seduce to sideshows. One has to discover the serenity towards things, the joy for details, leaving the world for descendants as a better place through our purposeful being and doing (Nindl, 2015, p. 43).

ROSE CARDS

Rose cards are "action cards" which means that a task has to be performed. Every action card was at least performed seven times by each participant, one task a maximum number of eleven times.

The following will state examples of the outcomes of those tasks:

R 4. Look at the picture on the table. Which title would you give it?

R 6. Paint your right neighbor old.

R 7. Paint your left neighbor young.

Look at the picture on the table. Which title would you give it?

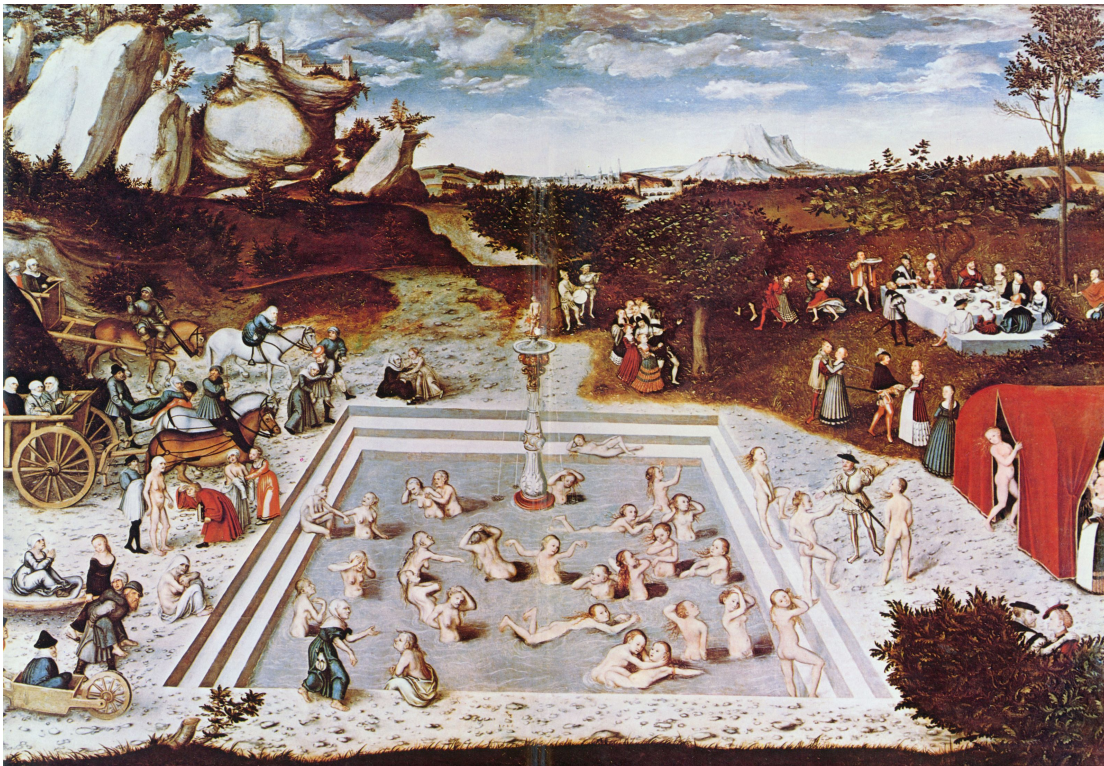


Fig. 8: Cranach the Elder, 1546, oil on wood

- That is somehow all past, from a former time somehow. That is all not so modern somehow. Middle age or so. Should not give it a too modern title. I have first only seen those and then I thought: "The naked people", but then I have seen those as well and they are certainly not naked. ... "The evolution of humankind" or so. (13, female)
- "Bath of the Gods" (32, male)
- "Bathing festival at court" (28, female)
- It could be that the title is "The Promise of Mohammed". After all, if you blast a bus with children into the air, 53 virgins are awaiting you in paradise. (82, male)
- I don't have a clue. What picture is it? (...) "Summer mood" or something like that. (22, male)
- This is for sure some kind of psycho trick. (...) Oh, have they really been that revealing back then? "The summer festival" (...) (20, female)
- (A girl states: "The naked truth") No, I think "100 years ago", I would say. (13, female)

- Are those people anked? Dogs? How do you describe something like that? “The hippie-time in the antiquity” (laughs) (29, female)
- Is that a thermal bath? (...) That is... “A holiday in summer” or so. (86, male)
- How can you name that, I have to look at the whole picture first. This looks like stilts up there. Ah, and this is a plough. But which title (...) Yes, what do you say, if there are naked people lying all around? (laughs) Ah, “The lust of the bath” (47, female)

The original title of the painting is “Der Jungbrunnen” (“The fountain of Youth”) by Lucas Cranach the Elder(1546). The painting was chosen as a reference to the anti ageing discourse. The dream of the fountain of youth as ancient dream of manhood (Van Dyk, 2015, p. 10). No one could spot that the painting shows the transformation of old, frail people into young, agile beings via the bath in the fountain. The exposed nakedness on the picture appeared to be disturbing for some of the participants.

Paint your right neighbor old.



Fig. 9: Faces, painted old

The painting processes usually started with laughter and surprise (especially when the a painting card was picked for the first time). After that people directly started with the task - that could hold insecurities on the part of the painters, due to their assumption of lacking abilities. There where two directions chosen on part of the painters: either they would draw lines (wrinkles), facial hair and/or eye circles on their neighbors face or/and they would try to imitate the make up of an old lady (bright lipstick with clashing eye-shadow). The painters

where very careful in the application of the lines and make up and several people mentioned that they enjoyed being painted and “taken care of”.

Looking at the faces makes the biological ageing indicators visible, but also a kind of old fashioned taste that can be attributed to elderly people. Marta Wilkosz

(www.wilkoszandway.com) is a photographer that tries to capture senior styles on the streets.

In an interview she mentions that elderly don't bother about fashion trends, wear things that not necessarily go together and that this is why they seem as if they would be unflappable (Laurenz, 2015). This does not necessarily apply to all old people but surely these, in the eyes of younger people “trend elevated” elderly do exist, creating the stereotypical “bad make up” of old ladies as we can see in three examples above.

Paint your left neighbor young.



Fig. 10: Faces, painted young

The task of painting someone young usually went in hand with rosy cheeks, shiny lips, reducing eye circles and some light eye shadow application. In the case of the male participant a funny make up was used to indicate young age (dot on the nose and red-brownish forehead). In one case, hearts on both cheeks are used to accentuate young age. Picked out of the talks of the four pensioners, they generally dislike make up on themselves and mentioned related to that occasions, where it was viewed negative by their relatives or members of the village which could have led to their negative opinion about it in the first place. They also mentioned a woman who, in their view, wears too much make up and bad-mouthed her about it. The photographs show that some of the people even try to mimic a young face for the picture, in

order to highlight the attribute. During this “painting young”-tasks, three women also discovered a look/make-up color that suits them.

In general the painters tried to emphasize particularly young age, which could be interpreted as young not being viewed in proportion to but rather as childhood/youth.

QUESTIONNAIRE

The questionnaire was handed to the participants after finishing the game. It consisted of one page, which inquired personal data (date of birth or age, marital status, job) together with four questions about how the participants perceived the game (generally, within the group, specific experiences).

How did you do in the game? How was it for you (easy/hard, entertaining, lengthy, funny/boring...)?

- For me it was very funny! (13, female)
- I found the game very easy. (13, female)
- Very funny/entertaining! Partly hard to find answers (I didn't give thought to many themes before) (20, female)
- Clear rules, straightforwardness have made the game easy. The duration was alright, it was never boring. (22, male)
- Funny! Suits perfectly to get to know people or also for a funny game-night... Was very exciting! (24, male)
- Funny, but partly hard to find answers, if you haven't given thought to before. Entertaining and interesting (25, female)
- Easy, funny, something to ponder (27, female)
- The game was totally thrilling and interesting. But I was always faced with the question: should I answer playfully (meaning funny etc.) or serious. (28, female)
- It was easy, but for some questions I had to think. I was also contemplating about the answers the other players gave. (28, male)
- Fascinating what answers one gives oneself or the answers of the others respectively (29, female)
- At the beginning I had to adapt myself, the very philosophical questions are not really my thing. Then it went better throughout. The time passed quickly. It was interesting to hear a few things, you would not normally “discuss” (29, female)
- Very funny! Great, very interesting game, entertaining and yet profound! Absolutely recommendable (29, female)
- Entertaining, funny, interesting, a good mixture of the game items (29, female)
- Easy, funny, entertaining, new (47, female)

- Funny, entertaining, reflective (49, female)
- Very good, was funny (51, female)
- Exciting, I found it very entertaining (57, female)
- It was fun, sometimes it was exciting, the time passed quickly, there were funny but also serious moments. (62, female)
- Entertaining (78, female)
- Entertaining – funny (78, female)
- Thought-provoking, contradiction rousing (82, male)
- Very funny (83, female)
- Funny (83, female)
- Funny (86, female)
- Complicated (86, male)
- Entertaining, I did not hear everything, difficult with the fingers (90, female)
- Entertaining, not hard, funny (91, female)

Relating to the answers of the participants, the game was generally experienced as pleasant, funny and entertaining. Some were mentioning difficulties with finding answers, due to not having concerned themselves with certain issues before.

DISCUSSION

PROSPECTS

Ageing is something universal, yet personal and political and I think especially these factors should gain more attention in order to create a more positive outlook on ageing/old age: According to Öberg (1996, p. 714) “the mask of ageing” is a phenomenon which mainly occurs in a problem-filled ageing in which there is bodily betrayal: Old age and future are merely extensions of earlier tragedies in life, the self image is that of a “suffering” person. This way of life cuts straight across gender and class borders and can be named as the biography of “*The Bitter Life*” (Öberg, 1996, p. 711). In contrast to that would be the biography of “*The Sweet Life*” which would be a narrative of how a good old age follows a wonderful childhood and a good adult life. These people may describe a difference between the ageless self and the (experienced) ageing body, but they do not dissociate themselves from their body (Öberg, 1996, p. 711f).

Contrary to of the dualistic perspective and its consequences for society and social gerontology, Öberg (1996, p. 715) suggests an alternative ontology that deals with the unity of body and soul. According to this ontology, development and change would be seen as “natural”, and as a result, one would emphasize development of wholeness: The individual would be able to look forward to his or her ageing, and not cling to a “self which does not age” and ignore a body that “disappears” in accordance with a dualistic view. Öberg (1996, p. 716) suggests development narratives that are based on an integral relationship between body and soul and exemplifies this with the archetypal picture of the wise man, in which the old body and the self constitute a unit.

At this point it is crucial to outline the interface of the personal and the political: Most people aspire not to be attributed as old instead of problematizing or politicizing the inherent depreciation of age – “Resisting age rather than ageism” (Gilleard/Higgs 2000: 71 in Van Dyk, 2015, p. 139). This can turn out to be a trap, yet one that can be escaped from: In the presentation of ourselves in everyday life, our bodies constitute part of the social information, information that can harmoniously accompany the way in which we wish to present ourselves. However, this presentation can also be stigmatizing and destructive, whereas when we present ourselves through biographical narratives, one has greater control of the information: we can choose to present ourselves as ageless and bodiless (Öberg, 1996, p. 709).

SURPRISES

Our society has a tendency to discredit old age by emphasizing the problems, an increasing number of old people bring economically (pension and health system), by not questioning the use of “anti-ageing” in cosmetic labeling and by its general glorification of youth. Nevertheless

one can note that old age is not that bad after all, it is only the negative aspects that are put a lot more into the foreground. This might be due to the fact that old people are an economical factor for society as a whole as they are living longer, increasing in total number as well as proportionally - a continuous trend that needs to be dealt with, communicated and talked about respectively. For the “anti-ageing” cosmetic business the economic factor plays a huge role as well: it is of big interest for the industry to make people believe that they can stop or reduce physical signs of ageing with their products, it is what they eventually make their money with. In a youth oriented society, it is a lot easier to promote this of course.

There are actually benefits in old age: the hedonic wellbeing and the fact that it is a relatively small percentage of people of old age who are dependent on support. Of course, the bodily decline in old age is a process that might not be pleasant at all, but on the positive side, one can be assured that it is a lot easier to psychologically deal with these things in old age. It would be beneficial for society if this would be communicated as well, in order to make a more truthful picture of old age.

Capturing my starting point of the “anti-ageing” issue once again, I would like to shed light onto negative stereotypes regarding the elderly and how they can be used in ones own interest. During my literature research I stumbled upon this positive example for an empowerment of elderly women, an attempt to instrumentalize the stereotypical attributes that cling to old age. This is documented in the article “The mask of ageing” by Kit-Ling Luk, who studied social movements and older women in Hong Kong and focused on older women’s participation in housing-related activism. Images of older persons as frail, helpless and weak have become a significant reference point not only for the public but also in the intimate shaping of older persons’ self perceptions which are further leading to a lack of motivation to do things which they would actually be capable of doing (Luk, 2006, p. 132f). Introducing themselves as “we are old, blind, frail...” when mobilizing support from various parties for their social movement on the real estate, they where entirely congruent with the predominant public image of older people. On one hand they reflected the older women’s beliefs about themselves with this confession, on the other hand it was adopted as a major argument to support their demands for what they needed (Luk, 2006, p. 137). They used the statement to claim that they were too old to move to a new area. By emphasizing “old age” as a group phenomenon rather than an individual characteristic allowed them to identify which neighbors were actually blind, dumb or suffering physical deterioration. They constructed themselves as a group of “poor” and “suffering” victims and used it as a way of justifying their demands. Using the “features” of old age were both a strong support to their argument for remaining on the estate and a bargaining tool (Luk, 2006, p. 138). These women discovered and mobilized a “positive” side to being frail and vulnerable in old age, and gained what they wanted and exercised power in the process. The study of Luk suggests that women in Hong Kong used their ageing bodies to hide youthful identities that are not considered appropriate or congruent with social expectations of how an “old lady” should look and act. They used their age to hide their powerful abilities (Luk, 2006, p.

145). Luk refers to the concept “the mask of age” by Featherstone and Hepworth from the 1980ies suggesting that the visible body “masks” the unseen self, indicating the tension between public appearance and private feelings (Bytheway & Johnson, 2007). This example of the women of Hong Kong can be seen as a positive example of empowerment of elderly women in politics, holding the reins of anti ageing tightly by instrumentalizing the stereotypes of old age for one’s own benefit.

CONCLUSIONS

REFLECTIONS ON THE METHOD

Overall it can be said that the multi-facetted issue of ageing can be observed with the measures of a board game, which can serve as a practical means to pitch a field in order to find out where to proceed with in depth research. Concerning the age groups the game is considered more adequate for agile people, as the practice has shown that a certain degree of frailty or immobility complicates the realization of certain tasks, like rolling the dice or painting faces. It has not been tested yet, but I suppose that the method can be applied to various research fields and issues.

Reflecting the rules of the game it is apparent that they led to only a few or no answers about future questions on the side of old people and to only a few or none about the past by younger people. This makes a comparison between generations relating to past and future questions impossible and leaves a weak sample composition. Within those rules of the game, only middle-aged people have an equal likelihood of having a good sample of both. So in the end, the answers to the past/future cards offer an overview of young(er) people’s opinions and wishes regarding the future and about old(er) people’s experiences about the past. In order to avoid this in another round, and also to attribute elderly people more “future”, the game needs to be adapted and improved.

Regarding the questions that were asked in the game, I can say that I have gained more knowledge about the psychological perspectives of ageing as well as chronological ageing and individual courses of life. Especially psychological perspectives were overrepresented whereas biological and social factors of ageing played a minor role. This underrepresentation of questions regarding biological facets might be due to my starting point and in retrospect it is an unconscious act to avoid the topic of bodily decay anti-ageing is grounded on. Consequently, I and will discuss enhancements later on.

With my approach I locate myself around the term gamification, according to the definition of (Deterding, Dixon, Khaled, & Nacke, 2011, p. 2): “the use of game design elements in non-game contexts”. This means, they are used “for other purposes than their normal expected use for

entertainment (asserting that entertainment constitutes the prevalent expected use of games)” (Deterding et al., 2011, p. 3). In my case it is used as a qualitative research means, therefore I propose the more specific name **“Research Gamification”** for the application of games in scientific settings.

REMARKS ON THE GAME

The outcome of the game rounds is very diverse and offers a good insight into the experiences and opinions towards ageing related issues within different age groups. The answers appear short and crisp but still rich in content. They are commonly beyond chronological age or gender and more likely to go hand in hand with the degree of self-reflection, level of personal growth and experience, which roots in the high proportion of questions related to psychological ageing.

During the game rounds the issue of “having a future” and “not having a future” (related to where people were standing on the play board) was mentioned by middle aged and old people. It was apparently a circumstance worth mentioning throughout the game, with complaints like “I don’t have a future” or sighs of relief like “Now I am finally in the future”. I was not aware of this when I made the green cards and divided them into past and future. This direct response of the participants during the game did not until later become clear to me: During the evaluation process it became apparent that the older participants had rarely answered future questions, younger participants on the contrary had barely come to respond to past questions.

The action cards were by far the most “feared” ones amongst all the groups, yet also the ones that brought the most fun and excitement into the game. Personally, I was surprised that all people, except for the ones in the elderly home due to their bodily constraints, were okay with being painted young and/or old. This might be due to the game atmosphere and people not wanting to be a spoilsport. It was also unexpected for me that taking of pictures during the game did not turn out to be disturbing; it rather felt natural and part of the whole setting. According to my observations, the act of painting the faces was most joyous for all participants, the male players even dealt with make up for the first time.

It was an interesting discovery that when participants spoke about what “one should achieve in life” it highly differed from their answers to what “you still want to achieve in life”: In the former they mainly spoke about happiness, contentment, bringing joy to others, whereas in the latter they mainly spoke about career and family plans. This fact appears to be quite interesting, as, taken by their statements, they would not directly apply to themselves, what they would generally recommend about achievements in life. The general statements relate a lot more to inner attitudes and ways of seeing life, the personal ones a lot more to material things and in connection with/dependence on others. In that respect I see a connection to the

influence of the values of our consumerist society's beliefs on the perception about ourselves and our values, respectively to the "having mode" and "being mode" by Erich Fromm as already addressed.

CHANGES AND ENHANCEMENTS

This first game functioned very well in bringing the literature on ageing aground, to see what people think and feel about issues that crossed my occupation with the topic and to compare empiricism and theory.

After having reflected the method and outcome I propose a modified or follow-up set-up with the following enhancements:

- (1) In order to create a broader spectrum of ageing and not mainly promoting chronological and psychological ageing, the other facets of ageing - biological, social - should directly be included into the game. Attributing different field colors to and replacing the current set of cards with those four categories could solve this. This would instantly solve the current past/future problem as well by distributing the questions among the new categories.
- (2) The game should include discussion-cards: A question is posed/an issue raised and the participants have to write a short statement on a sheet of paper, those statements should then be discussed in the group, with people defending their opinion/statement. The strongest arguments would then be accredited points to move further on in the game, this being realized through a secret vote after the discussion time has run out. The discussions should have a moderator (the participant who picked the card) who regulates speaking time and stops the discussion after a given timeframe. This should be an attempt to discuss, critically reflect and work on certain issues. These questions would include more political/social issues, like ageism, anti-ageing, the pension system and the role of the media.
- (3) The action cards (that further on shall be integrated into the four categories of ageing, same as past/future cards) shall be more creatively engaging in forming new ideas and perspectives and can more often be a form of team work.

Ageing is something universal yet personal and political. With a modified set-up I would like to take this step from the personal to the political, by making ageing an issue that can be discussed, reflected and worked on and where prospects can be raised. Playfully approaching, molding, sketching, questioning, raising, twisting, turning real life issues and scenarios:

#homoludensftw

BIOGRAPHY

Anna Sophie Santner was born 1987 in Weiz, Styria. She moved to Vienna in 2006 after her school leaving examination and graduated with a Bachelor degree in “Environmental Anthropology” at the University of Natural Resources and Applied Life Science Vienna in 2011. In 2013 she started the Master program “Art & Science” at the University of Applied Arts Vienna, with an exchange semester in “Art and Public Space” at the National Academy of the Arts Oslo in the summer term 2015. Find more about her work on the website:

www.annasophiesantner.com



BIBLIOGRAPHY

- Bach, D. (2015, November). *Tabuthemen des Alters - am Beispiel Demenz, Inkontinenz, Sexualität*. University of Vienna, Sociology.
- Bingham, J. (2015, January 15). Average life expectancy heading for 100. Retrieved from <http://www.telegraph.co.uk/news/politics/11348561/Average-life-expectancy-heading-for-100.html>
- Bytheway, B., & Johnson, J. (2007, April). Mike Hepworth: an appreciation. Retrieved from <http://www.britishgerontology.org/DB/gr-editions-2/generations-review/mike-hepworth-an-appreciation.html>
- Cranach d. Ä., L. (1546). *Der Jungbrunnen* [Oil on wood]. Retrieved from <http://www.malerei-meisterwerke.de/bilder/lucas-cranach-d.-ae.-der-jungbrunnen-02050.html>
- De Geus, M. (2009). Sustainable Hedonism: The Pleasure of Living within Environmental Limits. In Kate Soper et al (Eds.) *The Politics and Pleasures of Consuming Differently* (pp. 113–129). New York: Palgrave Macmillan.
- Deterding, S., Dixon, D., Khaled, R., & Nacke, L. (2011). Gamification: Toward a Definition. CHI, Vancouver, BC.
- EUROSTAT. (2014). Lebenserwartung. WKO Österreich. Retrieved from <http://wko.at/statistik/eu/europa-lebenserwartung.pdf>
- Focke, W. (1994). *Die Symbolwelt in den Träumen alter Menschen*. Würzburg: Königshausen & Neumann.
- Freud, S. (1957). The Unconscious (1915). In *The Complete Psychological Works of Sigmund Freud. On the History of Psycho-Analytic Movements, Papers on Metapsychology and Other Works* (Vol. XIV (1914–1916)). London: The Hogarth Press and the Institute of Psycho-Analysis.
- Fromm, E. (1976). *Haben oder Sein - Die seelischen Grundlagen einer neuen Gesellschaft*. Stuttgart: Deutsche Verlags-Anstalt.
- Frühwald, T. (2015, October). *Geriatric - Medizin im späten Lebenslauf, Möglichkeiten und Grenzen*. University of Vienna, Sociology.
- Grillari, J. (2015, November). *Biologische Grundlagen und Grenzen des Alterns*. Presented at the Altern und Lebenslauf, Ringvorlesung, Soziologie Uni Wien.

- Huizinga, J. (1956). *Homo Ludens - Vom Ursprung der Kultur im Spiel* (1994th ed.). Reinbek bei Hamburg: Rowohlt Taschenbuch Verlag GmbH.
- James, W. (1890). The Perception of Time. In *The Principles of Psychology I* (1998th ed., Vol. 2, pp. 605–642). United Kingdom: Thoemmes Press.
- Kolbe, C. (2015). Von der Kunst, erwachsen zu sein - Impulse für die Persönlichkeitsreifeung. *GLE International*, 1/2015, 33–38.
- Kolland, F. (2016, January). *Identität im Lebenslauf*. University of Vienna, Sociology.
- Längle, A. (2015). Was bringt das Alter? Leiden und Reifen als existentielle Herausforderung. *GLE International*, 1/2015, 29–32.
- Laurenz, N. (2015, October 10). Marta Wilkosz zeigt mit ihren Instagram-Fotos den Style alter Leute. Retrieved from <http://www.bento.de/style/marta-wilkosz-zeigt-mit-ihren-instagram-fotos-den-style-alter-leute-64275/>
- Luk, K.-L. (2006, September). The mask of ageing - Doing Cultural Research for a “Social Problem.” *Cultural Studies Review*, 12(2), 129–148.
- Luy, M., Flandorfer, P., & Di Giulio, P. (2015, January). Ageing in an aged society: experiences and attitudes of Catholic order members towards population ageing and older people. *Ageing and Society*, 35(1), 1–36.
- Nindl, A. (2015). Endlich Leben - Vom Zauber des Anfanges und der Kunst des Lassens. *GLE International*, 1/2015, 39–42.
- Öberg, P. (1996). The Absent Body - A Social Gerontological Paradox. *Ageing and Society*, 16, 701–719.
- Prazak, R. (2016, May 18). Seit Mitte des 17. Jahrhunderts beliebt: Brettspiele. *Der Standard*. Wien. Retrieved from <http://derstandard.at/2000037119553-1317/Seit-Mitte-des-17-Jahrhunderts-beliebt-Brettspiele>
- Ruppe, G. (2015, October). *Langzeitbetreuung in Zeiten der Hochaltrigkeit*. University of Vienna, Sociology.
- Sigmund Freud Museum - Notizen/Mitschrift*. (2016, March). Sigmund Freud Museum Vienna.
- Solms, M. (2016, March 4). Mark Solms über Neurowissenschaft und Psychoanalyse (Oe1 Sendung, Notiz). Radio Oe1.

- Stone, A., Schwartz, J., Broderick, J., & Deaton, A. (2010). A snapshot of the age distribution of psychological well-being in the United States. *PNAS*, 107(22).
- Stückler, A. (2016, January). *Kritische soziologische Perspektiven auf das Alter(n)*. University of Vienna, Sociology.
- Teising, M. (1998). *Altern: Äußere Realitäten, innere Wirklichkeiten: psychoanalytische Beiträge zum Prozess des Alterns*. Opladen/Wiesbaden: Westdeutscher Verlag.
- The Demographics of Aging - Characteristics of Our Aging Population. (n.d.). Retrieved from <http://transgenerational.org/aging/demographics.htm>
- Timmer, E., Westerhof, G., & Dittmann-Kohli, F. (2015). "When looking back on my past life I regret...": Retrospective regret in the second half of life. *Death Studies*, 625-644.
- Van Dyk, S. (2015). *Soziologie des Alters*. Bielefeld: transcript Verlag.
- WHO. (n.d.). Definition of an older or elderly person. Retrieved from <http://www.who.int/healthinfo/survey/ageingdefnolder/en/>
- Zizza, C., Ellison, K., & Wernette, C. (2009). Total Water Intakes of Community-Living Middle-Old and Oldest-Old Adults. *Journal of Gerontology: Medical Science*, 64 A(4), 481-486.

APPENDIX

CARD DECK

BLAUE KARTEN:

- B 1. Nenne 3 Dinge, ohne die dein Leben nur halb so schön wäre!
- B 2. Erzähle, was Schönheit für dich auszeichnet!
- B 3. Nenne 3 erstrebenswerte Charaktereigenschaften!
- B 4. Nenne ein Lebensziel von dir!
- B 5. Wann hast du das Gefühl, dass die Stunden nur so verfliegen?
- B 6. Womit verbringst du am liebsten deine Zeit?
- B 7. Wenn du jemandem einen Rat für's Leben mitgeben könntest, welcher wäre das?
- B 8. Was ist dein Tipp für erfolgreiches Altern?
- B 9. Was ist dein größter Traum?
- B 10. Wenn du einen Wunsch für die Zukunft aussprechen kannst, welcher ist es?
- B 11. Wie alt fühlst du dich?
- B 12. Woran merkst du, dass du älter wirst?
- B 13. Ab wann würdest du jemanden als "alt" bezeichnen?
- B 14. Wenn du ein beliebiges Alter wählen könntest, welches würdest du dir aussuchen?
- B 15. Erzähle, wann du dich voller Kraft und Energie fühlst!
- B 16. Erzähle etwas, über das man lachen/schmunzeln kann!
- B 17. Wenn du keine Verpflichtungen hättest (Arbeit, Schule, Familie...) und Geld keine Rolle spielen würde, was würdest du tun?
- B 18. Was soll man deiner Meinung nach im Leben erreichen?
- B 19. Was ist deiner Meinung nach das Geheimnis ewiger Jugend?
- B 20. Wie alt wirst du meistens geschätzt?
- B 21. Nenne 3 Eigenschaften, die deiner Meinung nach auf viele ältere Menschen zutreffen.
- B 22. Welche 3 Eigenschaften würdest du eher jungen Menschen zuschreiben?
- B 23. Erzähle, wobei du heute schon Freude gehabt hast!

GRÜNE KARTEN - VERGANGENHEIT:

- GV 1. Was war dein größter Traum als Kind?
- GV 2. Nenne 3 Dinge, die für dich als Kind unentbehrlich waren!
- GV 3. Erzähle ein Erlebnis aus deiner Kindheit/Jugend!
- GV 4. Erzähle, was vor 10 Jahren dein liebster Zeitvertreib war!
- GV 5. Erzähle etwas, dass sich schon lange zurück ereignet hat!
- GV 6. Erzähle, was sich in deinem Leben ereignet hat, womit du Jahre zurück nie gerechnet hättest.
- GV 7. Kannst du dich erinnern, womit du als Kind am liebsten deine Zeit verbracht hast?
- GV 8. Halbiere dein Lebensalter. Was war damals deine Beschäftigung/welche Ausbildung hast du zu diesem Zeitpunkt gemacht?
- GV 9. Halbiere dein Lebensalter. Welches Lebensziel hattest du damals?
- GV 10. Erzähle einen Traum, der dir in Erinnerung geblieben ist!
- GV 11. Gibt es jemanden in deinem Umkreis, den du immer als "alt" wahrgenommen hast? Wieso glaubst du (wenn ja)?
- GV 12. Wann hast du dich zum ersten Mal "erwachsen" gefühlt?
- GV 13. Welchem Hobby bist du früher gerne nachgegangen?
- GV 14. Was glaubst du, wird im Alter für dich wichtig sein?
- GV 15. Was hat dir früher große Sorgen bereitet?
- GV 16. Wenn du an deiner Vergangenheit etwas ändern könntest, was wäre es?

GRÜNE KARTEN - ZUKUNFT

- GZ 1. Was ist dein nächstes Ziel im Leben?
- GZ 2. Was möchtest du unbedingt noch erleben?
- GZ 3. Welches Land würdest du bereisen, wenn Geld und Zeit keine Rolle spielen würden?
- GZ 4. Was glaubst du, welches Alter die Menschen in 100 Jahren im Durchschnitt erreichen?
- GZ 5. Was möchtest du im Leben noch erreichen?
- GZ 6. Worauf freust du dich im Alter?
- GZ 7. Wovor hast du Angst, wenn du ans Älter werden denkst?
- GZ 8. Was macht ein erfülltes Leben aus?
- GZ 9. Wenn du für eine Tätigkeit bezahlt werden würdest, die du dir selbst aussuchen kannst, welche würdest du wählen?
- GZ 10. Wenn du einen Wunsch für die Zukunft aussprechen kannst, welcher ist es?
- GZ 11. Gibt es etwas in der Zukunft, wovor du Angst hast?
- GZ 12. Wenn du zu einer großen Summe Geld kommen würdest, was würdest du damit machen?
- GZ 13. Was sind deine Pläne für die Zukunft?
- GZ 14. Was glaubst du, wird im Alter für dich wichtig sein?

ROSAROTE KARTEN:

- R 1. Gib deinem linken Nachbarn die Kamera. Mache ein normales Gesicht und lasse ein Foto machen. Sag ihm, er solle laut bis 3 zählen und bei 3 ein Foto machen – auf "3" schneidest du eine Grimasse!
- R 2. Singe eine Liedzeile aus einem Kinderlied, an das du dich Erinnerst!
- R 3. Zähle dein Alter von den Glasnuggets ab. Nun mache davon einen Haufen mit "Glücklichen Jahren".
- R 4. Schau dir das Bild am Tisch an. Welchen Titel würdest du ihm geben?
- R 5. Markiere am Lebenspfad für dich wichtige Ereignisse mithilfe von den schwarzen und weißen Glasnuggets (positive weiß, negative schwarz). Sag auch kurz, um welche Ereignisse es sich jeweils handelt.
- R 6. Schminke deinen rechten Nachbarn alt.
- R 7. Schminke deinen linken Nachbarn jung.
- R 8. Nimm die Anzahl deiner Lebensjahre in Glasnuggets und mache damit ein Bild oder Muster.
- R 9. Tausche ein Kleidungs- oder Schmuckstück mit deinem linken Nachbarn.
- R 10. Wie lange hat dein rechter Nachbar noch bis zum nächsten runden Geburtstag? Sage ihm, was du ihm zu diesem „Runden“ wünschst, und rücke dann selbst die Anzahl der Jahre bis dahin vor.
- R 11. Markiere mit einem durchsichtigen Glasnugget, wie alt du werden möchtest.
- R 12. Mit welchem Alter warst du zum ersten Mal verliebt? Markiere es mit einem Glasnugget!

QUESTIONNAIRE (TEMPLATE)

0-99, spielerisch altern – Gruppe:

Name: _____

Geschlecht : ☐ weiblich ☐ männlich

Beruf: _____ (ehemaliger) _____

Geburtsdatum: ____ . ____ . _____ (oder Alter: ____ Jahre)

Familienstand: ☐ ledig ☐ in einer Beziehung ☐ verheiratet
☐ verwitwet ☐ _____

Kinder: ☐ ja ☐ nein
Anzahl: _____

Wie ist es dir beim Spielen ergangen? Wie war's für dich (leicht/schwer, kurzweilig/langwierig, lustig/fad...)?

Hast du dich in der Gruppe wohlfühlt? Ist es dir leicht gefallen, auf die Fragen zu antworten oder waren die Fragen unangenehm?

Konntest du etwas mitnehmen? War es eine eher positive oder negative Erfahrung?

Ist dir etwas aufgefallen?

Die gesammelten Daten werden vertraulich und anonym behandelt bzw. weiterverarbeitet.

- ☐ Ich stimme zu, dass Tonmaterial von mir, welches während des Spiels aufgenommen wurde, verwendet wird.
- ☐ Ich stimme zu, dass Bildmaterial von mir, welches während des Spiels aufgenommen wurde, verwendet wird.

Unterschrift: _____

Ja, ich möchte eine Einladung zur Ausstellung "0-99, spielerisch altern" erhalten. Dies ist mein Kontakt (Adresse, E-Mail, evt. Telefon):

