

Grief and Loss Across the Lifespan

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Losses are an inevitable factor in every person's life. The concept of grief is one that has been in existence for a long period. Even with this being the case, its understanding has been known to be relatively slow. In the theories of grieving, there are different types of reactions which are inclusive of both pathological and normal reactions. Different people experiencing different types of grief are reliant on other people for grief response.

The Respondent

The respondent and I have a maternal relationship because she is my mother. In this interview, my mother lost my sister, at the age of nine years old, to the disease known as sickle cell anemia on 4/7/1987. My mother is an African American Older Adult Woman. My Mother, Anna, vividly illustrated the experience, and midway through the interview, she deeply described how she did and how it felt to go through the loss of one's dearly beloved. Because her abilities seemed to be lower than normal, this affected her developmental age. Hence, as she was in mourning, she could not make older, more logical and maintain focus on her reasonable understanding.

The Loss

For my mother, the loss of my sister really affected her. She suddenly came down with a fever due to her sickle cell anemia condition one evening and thereafter died the next morning after being rushed to the hospital. Even so, she still suffers the loss decades of years later. Throughout, the journey has been painful for her. According to her, there are times when she felt that God had forsaken her, and if he were in control, she would have, at some point, survived the illness.

1. Application of the Grief Theory
2. Trajectory of Grief in Comparison to the Classical Grief

Hypothesis in Relation to Clinical Work

Elizabeth Kubler Ross: Finding the Meaning of Grief through the Five Stages of Loss

Elizabeth Kubler Ross is most renowned for her five phases of death and kicking the bucket in the book that she distributed in 1969 called "Passing and Dying." She detailed this idea in the wake of conversing with her critical condition patients and understood that the restorative group did not show

this topic. Individuals don't really need to experience these phases in this specific request or may backpedal and move forward; however, the establishment is fundamental to know when managing demise and misery. I trust this idea is extraordinarily essential to know since you will perceive these phases when managing despondency bolster gathering. This gives a clearer comprehension of how individuals have stages amid the lamenting procedure.

Bolden (2007, p.235) separates the five phases of pain in a snappy review. As indicated by Bolden (2007, p. 236), forswearing is the initial step, and individuals trust that their adored one has kicked the bucket. However, their disavowal is emblematic in that they can hardly imagine how their family won't, for instance, be calling to make proper acquaintance or returning at a specific time. Besides, outrage is coordinated at the individual who kicked the bucket or at oneself for not being able to keep his or her adored one's passing. Thirdly, the dealing starts with the discussion about "imagine a scenario in which" and "assuming just" attitude wherein people who are lamenting trust that they may have possessed the capacity to control and therefore keep the loss of their relative. The following stage is despondency and the commonality of feeling discouraged and asserts the possibility that such sentiments are fundamental for the mending procedure to start. The last stage is acknowledgment, where people are at a point where they perceive the present condition of their lives, without their adored one, as the truth and can live with that comprehension.

It is fascinating to have perused about these stages and various circumstances for the duration of my life and have been in them myself, yet to be capable of witnessing this firsthand was anything but difficult to distinguish where the care group individuals were in these stages. Having new individuals join the gathering amid my entry level position, it turned out to be so clear how these stages do exist through the length of pain. The recently deprived hinted at bartering and outrage, while individuals who had been coming any longer were either discouraged or a few hints at acknowledgment.

William Worden's Four Tasks of Grieving

Another hypothesis that isn't as broadly known as Elizabeth Kubler Ross yet has gigantic esteem is William Worden's errand display. I discovered this model to have criticalness when working through distress. In view of research with youngsters and grown-ups, Worden displayed a one-of-a-kind conceptualization of "the grieving procedure" and diagrams four particular assignments of the morning (Wright and Hogan, 2008, p. 352). Worden's assignments were (1) tolerating the truth of the misfortune, (2) working through the torment of despondency, (3) changing in accordance with a situation in which the expired is missing and, in conclusion, (4) pulling back enthusiastic vitality and reinvesting in another relationship (Davies, 2004, p. 509). These assignments speak to an unexpected model in comparison to the five phases of death, and it is essential to instruct yourself on a wide range of models or speculations with respect to distress.

I discovered Worden's undertaking of working through the agony of sorrow profitable on the grounds that the main thing you can do when enduring the passing of adored is to work through your torment.

Tolerance is the key to this procedure and permitting your customers their own particular time period to lament. Many individuals in amass expressed that family and companions will remark, “You have to get over this and begin getting out,” not recognizing that this demise might be the hardest thing they will continue in their life. This is the reason there are such huge numbers of advantages when going to sorrow bolster gatherings; this time enables you to work through your sadness without outside interference.

Worden’s third errand examines how to conform to another condition and this one is raised in melancholy care groups constantly. Davies (2004, p. 509) examines how the undertaking of correction occurs over an expanded timeframe and will require inner modifications, outer alterations, and otherworldly changes. This is particularly a worry for grown-ups who have lost a companion and have the greater part of the sudden turn into a solitary parent and need to go up against every one of the obligations of the kids. Worden recognizes that changing in accordance with a domain without the expired can mean diverse things to various individuals, relying upon the relationship of the individual who had kicked the bucket and, additionally, the parts that are affected by the misfortune (Wright and Hogan, 2008, p. 353).

Convoluting Grief

When people begin ending up in badly bolstered bunches, you can distinguish the contrast between sound anguish and convoluted distress. Everybody does lament any other way, and you can relate to the phases of melancholy by learning distinctive despondency models despite the fact that there can be indications of entangled distress, particularly if the demise was unforeseen, brutal, or suicide. Indications of uncertain misery include nonattendance of distress, clashes, pain, and interminable sorrow. On the off chance that these side effects are diligent in gathering, we have to contact the individual and let them realize that we feel they require extra help that we can’t give. Kirwin and Harmin (2005, p. 77) announced that this awful mishap could convey genuine mental and social misery to deprived kids and their families. They likewise express that youngsters who are not upheld in the early periods of lamenting can create genuine, enthusiastic issues that can prompt the advancement of some major mental issues. This is the reason it is basic to perceive people who are having muddled misery and draw it out into the open to get further help.

- Effects of Spirituality/ Culture to a Person during the Grief Process

Different individuals have an understanding based on the theory that, in the end, death is inevitable regardless of one’s origins, culture, and religion. The conceptions that exist in the lives of a number of individuals provide them with readiness and expressions of their handling of death experiences. Spiritual beliefs are known to have major impacts on the lives of those who are in mourning. Therefore, the individuals who tend to have stronger religious beliefs than the rest can resolve their bereavement faster. In most cases, it allows for the victims of bereavement to cope with the loss of their loved ones. For instance, the understanding of the world and its operations gives them a feeling

of safety. This is because it enables them to view human existence as a continuity of everlasting life.

- Application for Practice

The passing of a friend or family member and how this affects a family is a subject that individuals experience serious difficulties tending to, and there isn't much logical research on help gatherings and results with respect to this. The truth of the matter is that, as per the 1989 United States Bureau of Census, around 1.5 million youngsters live in a solitary parent home in light of the fact that the other parent is dead (Kirwin and Hamrin, 2005, p. 62). The quantity of American youngsters younger than fifteen who will experience the ill effects of the misfortune of a parent or two guardians is one out each twenty (Steen, 1998, p. 56). Maybe a couple out of every ten Americans encounter the passing of a relative a year. Steiner (2006, p. 43) reports that proof in writing about the advantageous impact of social help and the deficiency in that department is convincing. We are gaining ground toward depathologizing anguish, tolerating it more as a piece of life.

Sandler et al. (2003 p.587) completed a trial assessment of the Family Bereavement Program (FBP) and completed a two-segment gathering intercession for parentally dispossessed kids ages 8 - 16. The program included separate gatherings for parental figures, young people, and youngsters, which were intended to change possibly modifiable hazard and defensive components for deprived kids. There were seventy-two families haphazardly relegated to a family loss program, or a self-consider control gathers with multiple levels of information being inquired about. The scientists directed meetings estimating positive child rearing, positive adapting, negative musings, controlled related convictions, and confidence amid evaluation at pretest, posttest, and eleven-month development. Generally (6.7%), examinations were huge at the $p < .05$ level. Results indicated that the FBP prompted enhanced child rearing, adapting, and parental figure psychological well-being and decreases in distressing occasions at posttest (Sandler et al., 2003, p.600). Members of the family mourning project demonstrated a positive, full-of-feeling tone contrasted with those in the self-examine condition.

Adam's Place does not have the results looked into, particularly for their foundation, but rather utilizes the National Poll of Bereaved Children and Teenagers. This survey gives quantitative measurements, which can give us some understanding; however, no subjective research is associated with this exploration. (Web) Forty-two percent of youngsters younger than nineteen said that going to pain bolster aggregate is useful, seventy-six percent said that what they preferred most about anguish assemble is meeting other individuals who are experiencing despondency like them. There was one article that I found that essentially talked about whether individuals were happy with pain bolster gatherings. Thuen (1995, p. 7) discoveries obviously show that individuals from the deprivation bolster bunches were happy with the gathering and saw them to be useful in their season of sorrow.

These findings show that sadness bolster bunches do help kids, youths, and families. I trust that fusing the family frameworks hypothesis helps the family all in all since it perceives how families can

see each other's pain and be steady. The humanistic approach and every one of its parts take into consideration customers' sentiments being communicated without judgment and empathic comprehension amid misery bolster.

Conclusion

Learning mental speculations and perusing logical research about the humanistic approach and the family frameworks approach hardens my convictions with fusing these hypotheses in melancholy care groups. Having a solid family base with guardians amid times of misery enhances how the youngsters will adapt further down the road with the passing of a parent or kin. Dunst (2002 p. 141) emphasizes that proof has additionally shown that when honees are family-focused in their introduction or show assumptions toward family-centeredness, the results are more extensive based on guardian and family and kid benefits. I have seen these families work through their sadness together and feel that this makes them a more grounded family.

Notwithstanding the family frameworks hypothesis, there is no place else that I can think about that the humanistic hypothesis is required more. To have unrestricted positive respect, empathic tuning in and sentiments of comprehension are altogether required amid this procedure. The humanistic hypothesis endeavors to help deal with agonizing circumstances in their lives by tolerating obligation and enabling them to discover mending inside themselves.

Amid pain bolster gatherings' kin need to realize that they are heard with sympathetic listening regardless of how times they need to rehash their story. Having bolster bunches for all ages gives a feeling of having a place and realizing that there are other individuals experiencing a similar thing and that they can identify with. Seeing the sympathy in everybody required at Adam's Place, seeing customers' arrival of anguish in sheltered space, and realizing that there are no judgments give space to the recuperating to start. Despite the fact that measurements are feeble in regards to misery bolster gatherings, what has been established demonstrates a positive relationship with going to help pain bolster gatherings and emotions this has made a difference.

References

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