

The 13th Asian-Pacific Telephone Counseling Conference
The 28th Federation of Inochi-no-Denwa (FIND) National Conference



***Bringing Hope of Life in the midst of
the World Economic Crisis***

— ***Suicide Prevention through
Telephone Counseling*** —

Sendai, Japan
Sendai International Center
Sendai Civic Auditorium
Hotel Metropolitan Sendai
AER

September 29 - October 2, 2010

Welcome to the Conference



DEMURA Kazuko
Chair, Conference Organizing Committee
Chair, Sendai Inochi-no-Denwa
Professor Emerita, Hirosakigakuin University

It is a privilege and pleasure for me to welcome you all, the delegates and participants, to Sendai, Japan for the 28th Inochi-no-Denwa National Conference and the 13th Asian-Pacific Telephone Counseling Conference.

It is our distinct honor to serve as your host for this special occasion, where we, from various countries, meet to share and work together as fellow telephone counselors to develop our knowledge and friendship and to build solidarity. We certainly extend to you our warmest hospitality.

The theme “Bringing Hope of Life in the Midst of the World Economic Crisis” has special significance in our present situation of many difficult social problems.

As you already know, the world has been in a critical condition since the Lehman Shock occurred at the end of 2008. This situation, called “the Second World Great Depression,” has caused increased unemployment and various difficulties in our lives. It is pointed out that due to these issues the number of suicides has increased during the past 2 years. At this vital moment, we need to discuss how to find the hope of life and to save lives in order to fulfil our mission : preventing suicide through telephone counseling.

I hope we will learn from the keynote speech by Prof. Genda, who has been researching and promoting the “study of Hope”. We also wish to welcome Mary Parsissons, the President of Life Line International, and Rev. Hsin-An WU, Delegate of Taiwan, to the symposium in order to discuss this theme, as well as our Chair Kazuhiko Higuchi of FIND who will lead the discussion. I believe it will be a very interesting and meaningful discussion. We are working together for the same mission at this crucial juncture. All of us attending here are fellows and friends.

I Hope the conference will provide you nourishment for your future work and that you will enjoy your stay in Sendai. I welcome each one of you from the bottom of my heart !

Welcome Greeting



HIGUCHI Kazuhiko
Chair, Federation of Inochi-no-denwa (FIND)
Professor Emeritus, Doshisha University

I extend my gratitude to you all for coming to Sendai by train, airplane, car and even foot from all over the country and abroad. We are so happy to hold the conference for our fellow workers, not only from 50 centers in Japan but also from abroad, all with the same mission to prevent suicides through telephone counseling.

During the past 28 years, our Inochi-no-Denwa has endeavored to hold the conference every year so our telephone counselors can meet and receive training in order to brush up on their skills and improve the quality of their counseling.

In the past 12 years, more than 30,000 people commit suicide each year in Japan, which not only causes the families great sadness, but also results in great losses for society. In order to save as many lives as possible, the Federation of Inochino-Denwa, Japan has been working together. We have 50 centers in Japan, from Hokkaido in the North to Okinawa in the South, where volunteer telephone counselors accept calls 24 hours a day.

The first Inochi-no-Denwa started in 1971 in Tokyo, nearly 40 years ago. We hold a national conference every year, with each center taking a turn offering various workshops and study groups, and have had many volunteer participants. This year, we are meeting here in Sendai.

I am pleased and feel honored that we can hold the 13th Asian-Pacific Telephone Counseling Conference here together with our annual Inochi-no-Denwa National Conference, where we all come to work toward the same purpose. I extend my gratitude to President Mary Parissons coming here from far away, and especially to the participants from other Asian and Pacific countries.

We hope to utilize this occasion to learn, share experiences together, and encourage each other as colleagues with the same mission of “saving lives.” The conference itself is only for a few days, however, I hope this conference helps to develop and deepen friendships for many years to come. Lastly, I would like to tell you that the conference is held by a generous grant from the JKA. I am deeply grateful to the JKA for its generosity in enabling to hold this conference.

Thank you for your participation.

Welcome Message from President of Life Line International



Ms. PARISSONS Mary

Chair Life Line International
Family and Child Health Nurse
Counsellor for Relationships Australia.

On behalf of Life Line International I would like to take the opportunity to welcome you to the 13th Asia -Pacific Conference.

It is a privilege for me to be asked to join you here representing the 22 member countries of Life Line International.

Life Line International and Inochi No Denwa, together with Befrienders Worldwide and IFOTES have enjoyed a long friendship.

IFOTES and Life Line International are working closely together and are uniting to form the Emotional Support Alliance.

The Life Line centres in this region are an important part of Life Line International.

I look forward to new friendships and discussions on ways we can work together during this conference.

I congratulate the organizing committee on their program and wish you all a good conference.

Introduction of Keynote Speaker

Dr. Yuji Genda,

**Prof. of Institute of Social Science,
University of Tokyo**



**Born in 1964, Graduated from Univ. of Tokyo
PhD at Osaka Univ.
Prof. of Gakushu-univ. in 2000
Prof. of Univ. of Tokyo in 2007**

Books & papers :

“A Nagging Sense of Job Insecurity : The New Reality Facing Japanese Youth”, 2001
“Job Creation”, 2004, “Jobless Youth in Japan”, 2006, “Studies of Hope” series 5 volumes, 2009

Keynote Speech (abstract)

Hope in Society

Yuji, Genda
Institute of Social Science
University of Tokyo

Hope is a subjective representation that is wanted as something desirable in the future. Hope can be categorized according to factors such as achievability and sociality. In a Japanese nationwide questionnaire of approximately 2,000 people in their 20s to 50s, conducted in 2006, about 80% of respondents said they had some type of hope and 60% said that they believed their hope was attainable. The largest number of respondents described hopes regarding work, far outnumbering those who suggested hopes regarding family, health or leisure.

Hope that is considered attainable is strongly defined by three social factors. This makes it possible to explain why a loss of hope spread between the 1990s and the beginning of the 2000s. First, hope is influenced by the degree of choices available, which depends on affluence. Analyses have shown that people who are elderly and perceive their remaining time as limited, and those who have been marginalized in education and/or employment and/or who have low income and/or poor health, are more likely to report an absence of hope. Social changes, such as the falling birthrate, increase in low income population or unemployment, worsening health conditions and stagnating school advancement rates, have led to a rise in the percentage of people who lack hope.

Secondly, hope is influenced by interpersonal relations based on exchanges with others, such as family members and friends. Individuals who grew up in an environment where they experienced expectations and confidence from their family are more likely to report having hope. Individuals with an awareness of having many friends are more likely to have hope. Further, those who interact with friends outside of work colleagues and family members are more likely to have hope regarding their work. Thus, friends have a great deal to do with the generation of hope not only quantitatively but qualitatively as well. The spread of loneliness among the Japanese population as a whole, symbolized by unstable family relations, bullying, social reclusiveness, NEETs, and the solitary death of senior citizens, has accelerated the spread of a loss of hope.

In addition to economic and sociologic factors, we must focus on the narrative structure of society, which is believed to be necessary for facing an uncertain future, as a social facet of hope. Statistical analyses show that individuals who have experienced setbacks that forced them to modify their hopes, and who, with the background of having overcome such obstacles, do not hesitate to make apparently vain efforts, are more likely to have attainable hopes. If the society in story consists mainly of people who have had such experiences and or who have such characteristics, people are more likely to have hope. We also need to have foresight about the direction of society beyond simply acceleration and efficiency, while being expected to make strategic judgments to avoid failures and to use non-wasteful problem-solving thought. Social circumstances in which there is no shared new value in story to provide such foresight can also contribute to an expansion of the loss of hope.

Conference Overview

Wednesday, September 29th

Venue : AER

9 : 00 am-4 : 00 pm

Asian-Pacific Regional Board Meeting of Life Line International

Participants : Board members of affiliated countries

Thursday, September 30th

Venue : Sendai International Center

11 : 00 am-1 : 00 pm

Registration (Welcoming Tea Ceremony)

2nd Floor : Entrance Hall

1 : 00 pm-1 : 50 pm

Opening Ceremony

Convention Hall

Music and poetry reading

Opening Remarks

Welcome messages :

Introduction of representatives from abroad

2 : 00 pm-3 : 00 pm

Convention Hall

Keynote Address

Prof. Yuji Genda (University of Tokyo)

“Bringing Hope of Life in the midst of the World Economic Crisis :

Suicide Prevention through Telephone Counseling”

3 : 00 pm-3 : 15 pm **Break**

3 : 15 pm-5 : 15 pm

Convention Hall

Symposium



K. Higuchi



Y. Genda



M. Parsissons



H. Wu

Coordinator : Prof. HIGUCHI Kazuhiko, Chair of FIND Japan

Panelists : Prof. GENDA Yuji, Tokyo University

Mary PARSISSONS, President of Life Line International

Rev. Dr. WU Hsin-An, Chair of International Business Life Line, Taiwan

6 : 30 pm-9 : 00 pm

*Hotel Metropolitan Sendai

International Night Banquet

*Buses to the Hotel Metropolitan Sendai from Sendai International Center are available for those attending the Banquet. Each country will be asked to make a national performance there.

Friday, October 1st

Study Groups and Workshops

Venues : Sendai International Center
Sendai Civic Auditorium, Seminar Room

9 : 30 am-10 : 00 am

Registration

10 : 00 am-12 : 00 pm

Study groups (1, 3)

Workshops (morning session)

12 : 00 pm-1 : 00 pm

Lunch Break

1 : 30 pm-3 : 30 pm

Study groups (2, 4)

1 : 00 pm-4 : 00 pm

Workshops (afternoon session)

4 : 00 pm-

Enjoy your time in Sendai !

Saturday, October 2nd

Sendai International Center

8 : 30 am-9 : 30 am

Registration

2nd Floor Entrance Hall

9 : 30 am-11 : 30 am

Convention Hall

Presentations of Life Line-Regional Country Reports

Coordinator : Rev. Yukio Saito

Presentors : Representatives of Participating Countries

Introduction of participating countries and centers

11 : 40am-12 : 00 pm

Closing Ceremony

12 : 00 pm-

Sendai City Tour (optional)

Friday, October 1st

Venues : Sendai international
Center (Int'l), Sendai Civic
Auditorium (Civic) and Rinko-in

Study Groups and Workshops Overview : in (Ja) Japanese (Ch) Chinese (Ko) Korean				
Time	Study Group	Subject	Speaker (s)	Venue
10:00am-12:00pm	1	Connecting Our Hearts (Ja)	SATO Hatsume	Int'l
1:30pm-3:30pm	2	Recognizing the Signs of Suicide (Ja)	TAKAHASHI Yoshitomo	Int'l
10:00am-12:00pm	3	The Heart of Grief Care (Ja)	TAKAGI Yoshiko	Int'l
1:30pm-3:30pm	4	Psychological Care for Cancer Patients, their families and Survivors (Ja)	ONISHI Hideki	Int'l
	Workshop			
10:00am-4:00pm	5	Know Yourself, Know Others (Ja)	FUKUYAMA Seizo	Int'l
10:00am-4:00pm	6	Assertion Training (Ja)	HIRAKI Noriko	Int'l
10:00am-4:00pm	7	Brief Therapy (Ja)	MIYATA Keiichi	Int'l
10:00am-4:00pm	8	Dealing with Difficult Cases (Ja)	ARITA Motoko	Int'l
10:00am-4:00pm	9	Supervision for Telephone Counseling (Ja)	HIDAKA Masahiro	Int'l
10:00am-4:00pm	10	Internet Counseling (Ja)	TAMURA Takeshi	Int'l
10:00am-4:00pm	11	Telephone Counseling in the Time of Economic Crisis (Ch)	WENG Chin-Ko	Int'l
10:00am-4:00pm	12	Script Analysis in Korean Culture (Ko)	RHEE Kee-Choon	Int'l
10:00am-4:00pm	13	Logo Therapy (Ja)	SATO Fumiko & YAMAGUCHI Hiroshi	Civic
10:00am-4:00pm	14	Psychodrama (Ja)	TAKEI Yoshisada	Civic
10:00am-4:00pm	15	Art Therapy (Ja)	SATO Shizuka	Civic
10:00am-4:00pm	16	Bodywork (Ja)	GLOVER Toshiko	Civic
10:00am-4:00pm	17	The Hidden but Rich Possibilities of the Body (Ja)	NAKAMORI Makio & SATOMI Mariko	Civic
10:00am-4:00pm	18	Suicide and Mental Illness (How we support those suffering from depression) (Ja)	MIYAKOSHI Takashi & CHIBA Ken	Civic
10:00am-4:00pm	19	Suicide and Crisis Intervention (Ja)	SHIRAI Sachiko	Civic
10:00am-4:00pm	20	Support for Suicide Survivors (Ja)	NISHIURA Kayoko	Civic
10:00am-4:00pm	21	Facilitators' Training (Ja)	YAMAMOTO Takako	Civic
10:00am-4:00pm	22	Reflecting the Life and Death for Awareness of the Meaning of Life (Ja)	NUNOSHIBA Yasue	Rinko-in

Study Groups and Workshops

Study Groups

1. Connecting Our Hearts

SATO Hatsume

One day in early March about two years ago, a woman in her thirties visited me and said, “I have no major concerns to talk about, but I just wanted to meet you.” I asked her to come inside. Since it was our first time meeting we had nothing more than a light conversation, and then lunchtime came. Using what I had at that time, I cooked a simple lunch, as usual, and we started eating. She then started telling me that she works at an elementary school, and has five people in her family, a husband, two children and her mother-in-law.

She continued, telling me, “My mother-in-law is not feeling well recently but since she rarely talks, I don’t know what to do. She is hospitalized now, but during my spring break, I am supposed to bring her back home, so I am very worried about it.” She looked more relaxed and comfortable with the atmosphere as she looked at the direction of the table in front of her and asked about recipes for the dishes she liked. When I was feeling like this, she, all of a sudden, said, “I think I should just do what she likes,” as if she realized and was sure of what the life with her mother-in-law would be like.

“I think so, too; that is the best thing to do,” I accepted what she said, and asked if there was anything else she wanted to talk about. She said that when there are dishes that her mother-in-law likes on the table, she talks happily about what she did when she was still well and lively.

She took 4 hours to come to visit me, wondering how she will get along with her mother-in-law, but I was happy to know that the right direction for her was found in a place where it is closest to her.

Food is life : The very basic thing in life. There is no more direct way of conveying one’s heart than food.

2. Recognizing Signs of Suicide

TAKAHASHI Yoshitomo

Risk factors for suicide are : 1) a prior history of suicide attempts, 2) untreated or undertreated mental disorders, such as depression, schizophrenia, alcoholism, personality disorders, etc., 3) a lack of support, 4) middle-aged and elderly males, 5) various types of loss, 6) a family history of suicide, and 7) accident proneness. Generally, the more risk factors a person has, the higher his/her risk is.

In this workshop, I will explain the risk factors in detail, and discuss how we should work with high-risk persons. We need to be aware, however, that evaluating these risk factors is only an approximate way of screening the suicidal risk in a mid- to long-term time frame. In addition, we need to pay attention to the fact that this is not something we can use to predict the immediate (24-48 hour) suicide risk, which we want to know in clinical settings. Rather than a one-way lecture, I would like to make this workshop an interactive session where participants actively engage in it and exchange their experiences.

3. The Heart for Grief Care

TAKAGI Yoshiko

Our life is a process of being “one who sends people off” on their journey to becoming “one who is sent off”. Also in our daily lives, it is a continuation of “one being healed” becoming “one who heals”. However, as we sometimes experience in our own relationships with others, there are people who are living “without being healed” after experiencing various losses in their lives.

“Caring for the heart” of those who are dealing with the agony of grief is not only the work of professionals ; anyone can be a “healer” for them. However, those in grief will appreciate “healers” understanding “grief” and having training to help them. This will become an important support for them to start a new life. “The heart needed for grief care” is a heart that provides a safe place. In other words, it is not a world of words or manuals, but of sharing space and time with those who are grieving the losses of what was important in their lives.

4. Psychological Care for Cancer Patients, their Families and Survivors

ONISHI Hideki

In spite of the drastic progress in cancer treatment, cancer is still the number one cause of death. Having cancer also forces one to make changes in one's social and daily life. This is a major stress for cancer patients, and it is not surprising that this stress leads some to develop mental illness.

In research on cancer patients undergoing treatment, about half of them are diagnosed with mental illness. Of those, three major diagnoses are adjustment disorder, depression and delirium. These mental symptoms are associated with such things as difficulties making decisions, longer hospitalization, and suicide, but with treatment intervention, improvement can be expected.

Families, too, experience physical and psychological stress, which can lead to physical and mental illnesses, thus, they are called "the second patients" and are recognized as a focus of treatment and care.

Survivors experience major stress from losing a loved one. This stress affects them physically and psychologically, and is associated with higher death rates and increased occurrences of psychological and physical illnesses. Therefore, physical, mental and social approaches are required.

In this study group, I would like to focus on actual cases as we discuss the psychological care for cancer patients, their families and survivors.

Workshops

5. Know Yourself, Know Others

FUKUYAMA Seizo

The things that support your telephone consultation activities probably are you own will and the passion and sense of mission to interact with other people.

At that time, what becomes more important than anything else is to deeply understand yourself and the way to relate to other people. This conference is an opportunity to interact with people from other countries, so as much as possible, I would like to create a "non-language" work experience upon which everyone can develop their own self-understanding. Through collaborating in various activities such as using clay and balloons and drawing pictures, I hope we can confirm the "empathy" and "solidarity" that transcend nations.

It is not important to prepare anything in order to participate. All you need is to bring your own depth of feeling and a little sense of adventure.

6. Assertion Training

HIRAKI Noriko

Assertion is a self-expression in which one respects one's self as well as others. It is also a concept and skills in which people try to understand each other's differences in order to develop better relationships with each other through communication.

The concept and skills of assertion can be used for relationships between family members (parents and children and/or spouses) and friends. Also, it is useful in work relationships and negotiations, especially with the development and improvement of supportive skills in helping professions.

In this workshop, through lecture and exercises, participants will deepen their understanding of assertive theory, human rights, the relationship between assertion and perspectives, and expressions using assertion. I hope that participants will find it useful in helping others in their everyday lives.

7. Brief Therapy

MIYATA Keiichi

In this workshop, the participants will be able to get ideas for using brief therapy in their telephone counseling through learning and experiencing the basic thinking and intervention skills of brief therapy. This workshop is mainly experiential. By actively listening to, accepting and showing interest in the caller, the listener can be invited to start the conversation for counseling. At this point, for the first time, it is possible to talk about "what the caller would like to happen."

Brief therapy's characteristic is not in a special technique that draws people's interest, but is based on the relationship with the caller, which appears simple, but requires many layers of subtle interactions between the two. The listener actively listens to the caller while being attentive to his/her emotions, behaviors and thinking as well as body language and posture. As the listener respects the caller's way of thinking and living, they work together to bring about the experience of finding resources within the caller which leads him/her to solve his/her own issues.

The participants in this workshop will be able to experience and learn the relationships and effective ways of asking questions that are necessary to support the caller's transition from focusing on the "problem" to focusing on "solutions."

8. Dealing with Difficult Cases

ARITA Motoko

Telephone Counseling is good for people with certain life-styles and problems. For psychologically distressed people, the telephone represents a safe means to begin social interaction. There are some callers who call the Life-Line center five or six times a day. This could be viewed as a great dependency. Some callers tend to produce panic, anxiety, distress and so on in the telephone workers. However, the exasperated caller, hostile and abusive caller, or defensive caller are often callers who are making covert cries for help.

At the same time, every telephone worker has some areas in which he/she is vulnerable and unable to act as a worker. A telephone worker has to be aware of the negative feelings and/or inner conflicts that arise from contact with a caller. It is important to think about how to express these feelings in a way that is useful for the caller.

A caller has some power to control a worker's emotions. When working on the telephone, it is important to differentiate sharply between conversational telephone calls and the calls that require therapeutic or crisis intervention procedures.

I would like members of the audience to share difficult cases they have had and to build our discussion on those cases.

9. Supervision for Telephone Counseling

HIDAKA Masahiro

A telephone counselor listens attentively to the caller's story. If the caller is a wife of an alcoholic husband, the counselor deals with the caller's feelings and how she deals with the situation of her husband's drinking problem, but is careful not to deal with the husband's situation, feelings or reasons for drinking. The focus of the telephone counseling is always on the caller. The purpose of the telephone counseling is to support the callers so that they can live their lives without telephone counseling.

In the same way, it is not the purpose of supervision in telephone counseling to talk "about" the caller. It is an intellectual exercise to think about who the caller is or what kind of problem that the caller is dealing with. You can only develop knowledge from "aboutism".

In supervision, the counselors become aware of their own biases and tendencies from how they dealt with previous cases, and they can utilize what they learned in their future telephone counseling. Therefore, one could say that the purpose of the supervision is for the counselors to develop self control.

I would like this workshop to be an opportunity to train supervisors and for participants to learn actual supervision methods.

10. Internet Counseling

TAMURA Takeshi

Inochi No Denwa (Life Line) in Japan has run an e-mail counseling service since 2006, and receives more than a thousand messages each year.

The process of counseling through mediums like the telephone and internet differs significantly from the ordinary face to face counseling; e.g. (a) limited communication channel (speaking vs. writing, verbal vs. non-verbal message), and (b) synchronicity of the counseling process (real time vs. lag time).

New theories and practices of internet counseling that resonate with the unique internet communication process need to be devised.

This workshop includes; (1) sharing IND's internet counseling experience over the past four years, (2) visualize the internet counseling process through role playing by the participants, and (3) discussing the new internet counseling; its effectiveness, possibilities, limitations and ways to trouble shoot.

11. Telephone Counseling in the Time of Economic Crisis

WENG Chin-Ko

(Ex-Chair of Taiwan Life Line)

Crisis Telephone Counseling depends more on the how to respond to personal problems than having a great deal of knowledge of Psychology or psychiatry. Be aware that trainees have problems. Crisis Telephone Worker needs to grow into mature, sensitive, skillful, experience.

ESSENTIAL of CRISIS TELEPHONE WORKE

1. To understand what is Crisis Telephone worker.
2. To be sensed to identify with the crisis situation and needs of other persons,
3. To assist a caller to express his inner feelings in trust and acceptance.
4. To enable a caller to bring a positive attitude to the difficulties he is meet, and
5. To be able to establish a meaningful relationship.

DEAL WITH CASES of ECONOMIC CRISIS

1. Listening
2. Discussion
3. Referral

EMERGENCY TELEPHONE COUNSELING

1. Making Contact
2. Examining the Dimensions of the Problem
3. Exploring the Possible Solutions
4. Assisting the Caller to Taking Right Action
5. Following Up.

CHARACTER of CRISIS TELEPHONE WORKER

Be an acceptant, mature, sensitive, non-judgmental, responsible, empathy, caring skillful, relaxed, Committed and faith-filled Crisis Telephone worker.

WHEN & WHERE TO GO FOR HELP

For Life Threatening Emergencies in Taiwan Call 100 or 119 Which will connect you with immediate Help for AMBULANCE, POLICE, FIRE BRIGADE
1995 for Taiwan Lifeline. 0800-786-995 for Peace Line. 1957 for Economic crisis.

12. Script Analysis in Korean Culture

Kee Choon RHEE

(Professor Emeritus, MTU, Chairman, FOLK)

Transactional Analysis (TA), originated by Eric Berne (1910-1970), comprises a theory of personality, a theory of social interaction, and an analytic tool for psychotherapy. The subdivisions of TA are structural analysis of ego states, transactional analysis, game analysis and script analysis. The goals of TA include autonomy through the development of an integrated Adult. Three features of an autonomous personality are awareness, spontaneity, and intimacy. This workshop deals with the last subdivision with some experiments in relation to Korean culture.

- Scripts People Live By All the world is a stage

And all the men and women merely player.

They have their exits and their en trances : Each man in his time plays many parts.

W. Shakespeare

A psychological script is an individual's ongoing program for his or her life drama which dictates where he or she is going with his or her life and how he or she is to get there. It is a drama an individual

compulsively act out or rehearse, though his or her awareness of it maybe vague. A psychological script has a striking resemblance to a theatrical script. Each has a prescribed cast of characters, dialogue, themes and plots, acts and scenes, which move toward a climax and end with a final curtain.

The drama of life starts at birth. Different dramas contain varying degrees of constructiveness, destructiveness, productiveness, or nonproductiveness-arriving nowhere. Script instructions are preprogrammed into the Child ego state through transactions between parent figures and their children. As children grow up they learn to play parts-persecutors, rescuers, victims-unknowingly inviting others to play complementary roles. When grown up, an individual plays out his or her script within the cultural context of the given society in which he or she lives and which has its own dramatic patterns. Thus, Shakespeare said, all the world is a stage.

● Cultures Have Scripts

Cultural scripts are the accepted and expected dramatic patterns that occur within a specific society. They are determined by the spoken and unspoken assumptions believed by the majority of people within that community about expected role, stage directions, costumes, settings, and final curtains. Cultural scripts reflect what is thought of as the “national character,” and the same drama may be repeated generation after generation.

Cultural scripts usually dictate specific roles. Most cultures bifurcate between the roles men are to play and the roles expected of women. Most culture have preferable gestures and postures around such things as manners, rituals, sexual behaviors, and personal choices, If an individual’s life drama fits the expectations of one’s culture, he or she receives acceptance and approval. If not he or she will be rejected.

Some individuals in the same culture may be considered a failure if they choose to pursue their own life goal, ideas, or talents in the name of the self-identity. In the transitional period of Korean social change, how to find out creative scripts that nurture awareness, spontaneity, and intimacy in the Korean hearts out of learned and rehearsed automatic motoring mechanism is the very core of this workshop. To achieve this goal, some cultural experiments will be mobilized in the form of transactions and sharing.

13. Logo therapy

SATO Fumiko
YAMAGUCHI Hiroshi

Many people who call us say they “cannot find the meaning in life,” or they “lost the meaning in life.” Also, in our daily lives, we hear statements like “I don’t know what to do, and every day is boring,” “there is no meaning in living like this…” In other words, these statements express a loss of “purpose in life.”

How can we relate to and support people like this ? “The meaning of life” is something each person needs to find, however, we tend to blame others around us and expect others to do something by saying, “if only I had more money,” “if only my husband earned more money,” “if only my parents had better understanding.”

Viktor Frankl survived the extreme conditions of a Nazi concentration camp during World War II by having the attitude of “Saying yes to life in spite of everything”. He then worked as a psychiatrist to help people take back their life and be able to say, “Yes to life.” His theory is called “logo therapy.” He says that a person’s basic need is “a will to meaning” and that a person continues to look for meaning during life, but the meaning in life is not something to be given, rather it is a responsibility of “what I need to do now” for others or for something that one chooses to take. The basic attitude of logo therapy is that it is not “what is life going to give you,” but “life is waiting for you.”

In this workshop, participants will learn the basic theory of logo therapy, and through some case studies, we will look back on our own way of life. I hope to have discussions with the participants about how we could approach calls from those who cannot find meaning in life.

If participants read Frankl’s book before the workshop it would help facilitate their understanding. Frankl’s book “Night and Fog” and “Man’s Search for Meaning” are both readily available at most major bookstores.

14. Psychodrama

TAKEI Yoshisada

I first encountered “psychodrama” 8 years ago at a “Psychodrama workshop” by Prof. Hajime Masuno. I commuted from Matsuyama City in Shikoku to attend this monthly workshop in Yoyogi, Tokyo. It was a very refreshing experience, one that I had never experienced before. It was comforting to be able to express myself and be able to relax my body and heart with the assistance of other participants. With the help of other members, I was able to express various emotions and images which I already had in myself, but had not been conscious of, had been repressing or avoiding expressing. By members accepting all my expressions, I was able to free all the repressed emotions and experience catharsis. There is an enjoyment from being given and acting out a role in psychodrama as well as in observing the drama. In this workshop, I would like to share with the participants the joy of physically moving and acting, expressing what is deep in your heart, remembering the past, getting to know other members, and experiencing the world together.

15. Art Therapy

SATO Shizuka

Telephone counseling is an experience in which a person opens one’s own heart to the outside world through voice and words, and touches others’ hearts. Internet (email) counseling is also an experience in which one can touch various people’s hearts via the paths that are open throughout the world. During this experience, our heart is opened up both to the outer world and to our own inner world. This is because other people’s hearts are also connected to a deeper part of our own heart.

In this art therapy workshop, we will utilize various techniques of art therapy based on experiences of intuition produced by various images in order to try to experience the inner world of one’s heart. Our heart has a broad expanse beyond time and space. We are able to connect with various people and worlds through the pathways of our hearts. You may be able to encounter yourself from the past and future, or parts of the unknown you. You may be surprised to encounter a world that spreads out deeper in your heart which you did not imagine exists. Those experiences may help you reorient your own human and world view. I hope this workshop gives you an opportunity to broaden your heart’s horizons and to deepen yourself through the various images that appear.

16. Bodywork

GLOVER Toshiko

“Bodywork” is an educational approach in which one sees him/herself through a window of one’s own body to deepen self-awareness and enhance self-development. Humans have three wisdoms; wisdoms of the mind, heart, and body. There is a view of humanity that states that among these, it is important to start from the wisdom of the body.

As a unique being in this world, how do I, who is breathing and living at this very moment, meet others and the world, and get to know them? If you can find your own uniqueness, you might be able to discover a clue to finding ways to becoming a better being.

This session will be a workshop in which I hope you will deepen your awareness through experience. In this program, I will use the Heart’s Four Windows (Johari Window Model), which is a self-development model in relationships, combined with other works.

There will be some physical interaction with each other, but I am not planning to have participants move their bodies like exercise. It will be better not to have too much introduction and details of the workshop beforehand, so please come and enjoy.

17. The Hidden but Rich Possibilities of the Body

**NAKAMORI Makio
SATOMI Mariko**

In today’s social life, which is filled with competition and stress, people’s bodies and minds are stiff. This results in fewer interactions with others and people whose vocabulary and ability to express them-

selves are poor.

In the morning workshop, we hope to massage and refresh your body, mind and words using “Exercise Noguchi (Founder, NOGUCHI Michizou).” Moreover, we want spread that fun into the worlds of singing and reading.

In the afternoon, with partner and group work focused on the themes of body and movement, let’s try to recapture the “everyday body” and recall what the body feels, thus regaining a supple mind and body.

Please wear clothes that are comfortable to exercise in.

18. Suicide and Mental Illness (How we support those suffering from depression)

MIYAKOSHI Takashi

CHIBA Ken

Suicide in Japan has been increasing since the IND Chiba Convention which was held 9 years ago ; the number of people committing suicide has never gone below 30,000 people. Especially the number of patients with depression, who are strongly associated with suicide, are showing a steady increase, which overlaps with the global economic crisis that began 2 years ago. On the one hand, there is a undeniable problem of the broadening of the concept of depression contributing to the increase. For example, depression caused by various degrees of environmental change and depression arising from interpersonal phobias and anxiety, panic attacks, or eating disorders. Moreover, depression resulting from having social adjustment difficulties due to having mild developmental disorders (such as attention deficit disorder and Asperger’s disorder) all have the same face of depression and further contribute to the increase. On the other hand, strict diagnostic criteria for depression disorders have been sought in modern society.

But in any case, not only depression in middle-aged people triggered by workplace stress, but also depression in elderly people resulting from physical illness and isolation, depression due to youths’ maladjustment in school, and depression in young people who are social withdrawn, are all related to the various problems people face in the society.

Looking back on last International Convention in Chiba, a psychiatrist who made the main address and gave a lecture at a sub-meeting, touched upon the benefits and limitations of science. The etiology and treatment of depression by science has been progressing since then. Although depression is considered as the depletion of the healthy hormone in the brain, this disease continues to be seen as a disease of the heart. In other words, support of the individuals in the local community is even more needed.

This workshop consists of 2 parts. In morning session, we will discuss the profound diversity of depression which includes broad concepts. In the afternoon session, we will discuss case studies and ask your opinions as we explore the significance and potential of telephone counseling as well as the limitations and challenges for the future.

Assuming that all participants have some degree of understanding of depression, we hope this workshop will help us understand the feelings of people who are depressed, and also help deepen the understanding of telephone counselors.

19. Suicide and Crisis Intervention

SHIRAI Sachiko

E. Shneidman, an outstanding American thanatologist and cofounder of the Los Angeles Suicide Prevention Center, says that suicide is carried out when an individual thinks that “suicide is the Aristos,” which means “the best for a given situation” in Greek.

Shneidman claims that suicide is an action carried out when one has an overwhelming feeling of loneliness and despair that no help will come, which brings about “a transient psychological constriction of affect and intellect.” It is in this state of the mind that they feel that “suicide is the Aristos.”

If someone thinks suicide is the best alternative, is it impossible to prevent it? No, we can tell them that there are many other alternatives.

I would like to share with you the concept of “suicide is the Aristos” and the practical aspect of suicide intervention in this workshop.

20. Support for Suicide Survivors

NISHIURA Kayoko

Suicide in Japan is increasing rather than decreasing. The grief of a family that experiences a sudden suicide leads to immeasurable pain and many of the survivors keep it locked up in their heart for many years without telling anyone. This is a reality in Japanese society. In Japan, people try to avoid talking about “death,” and on top of that there is prejudice against “suicide.” Survivors also have a tendency to try to repress their own thoughts, which affects them not just psychologically but physically as well. When survivors try to face the “facts” of a suicide, they will bitterly avoid doing so if alone. The feeling of safety that comes from someone listening to and understanding them, though, will surely become a support for them from that point on.

In this workshop, members will have the experience of being a survivor in a group work setting through role-play, such as ① reflecting on the feelings that survivors have difficulty sharing with others and sharing those feelings with other members who have had similar experiences, and ② Experiencing a time and space in which one can express oneself safely. For achieving this, the participants in this workshop will learn the way of a facilitator and feel the “grief and pain” of being a survivor.

21. Facilitators' Training

YAMAMOTO Takako

Many IND volunteer training workshops have adopted the group experience. Even if not yet adopted, you might be preparing for that at some of the centers. What are you doing for the facilitator's training? The facilitator of a group, especially for an unstructured group like a T-group, must have a specially prepared place for learning how to become a facilitator.

“Facilitator Training” sessions have been held at various universities and research institutes, and I think it is important to participate in such training. If you adopt the IND workshops, though, consideration should be given to factors such as positioning the IND workshops within a series of training programs.

At this conference, while introducing the methods of group facilitator training workshops being conducted in Tokyo, I would like to spend our time thinking about the group perspective and methods from the point of view as a leader of an IND workshop. For those of you who are currently leading workshops at various IND locations, please act as group facilitators.

22. Reflecting the Life and Death for Awareness of the Meaning of Life

NUNOSHIBA Yasue

This workshop has been held every year for the ten years or so since I returned from the United States. In today's workshop, participants will reflect on their life up to now, and through image work, everyone will experience death and the process of being reborn. Through this work, I am forced to think about the meaning of life and at the same time made to feel deeply the dignity of being human.

Thinking about death is connected to thinking about life. Carl Jung stated that people in the image work live while repeatedly dying and being reborn. Through experiencing death in image work, one will see more clearly what issues are most important right now. Crying, laughing...in the midst of deep experience, I hope everyone will experience the meaning of living. It is a great pleasure to be able to have our workshop at a wonderful place like Rinkoin Temple. I am looking forward to seeing you at the workshop for our once in a lifetime meeting.

Note :

Most study groups and workshops will be led in Japanese except #11 (in Chinese) and #12 (in Korean).

However, we encourage participants from abroad to attend various study groups and workshops.

Therefore, we plan to have study groups and workshops with volunteer translators to help you (#1, #2, #3, #4) and workshops (#6, #10, #16, and #19), where leaders will lead groups partly in English and in Japanese.

We hope you will have a chance to share and work together with members from various countries. Volunteer interpreters will help you to understand what is going on at the workshop.

Traffic Guidance to Sendai International Center

Sendai Airport Arrivals

— **Taxi** : 35minutes to International Center

--- **Sendai Airport Transit** (Train) 25 minutes to Sendai Station (630 yen) Sendai Station to International Center ---

Bus : 10 minutes (180 yen)

Take Bus marked W8-3 Aoba dai

Or Bus marked W8-2 Miyakyodai

Get off at Hakubutukan Kokusai Center Mae: It is the 5th stop

Walk : 30 minutes from Sendai Station down AOBA DORI Avenue

Across the OHASHI-Bridge



Conference Registration Form

Name: _____ Gender: Male Female Other
Last First

Preferred Name on the Name Tag: _____

Address: _____ City, State, & Zip _____

Country: _____ Phone: _____ Fax: _____ Email: _____

Region/Federation: _____ Country: _____

Language: Japanese Chinese Korean English Vegetarian: Yes No

We will try to arrange for volunteer translators to assist you in the study groups.

Study Groups/Workshop:

Participants can attend two study groups or one workshop. Please check only one box, and indicate the study group/workshop number(s) of your choice from the program (see pg .7-16)

I would like to attend study groups:

Morning (10am-12pm) # _____ and afternoon (1 pm-3 pm) # _____

I would like to attend the workshop: # _____

Events:

I would like to attend the following events. (Please check):

Banquet dinner

Sendai City Optional Tour on October 2nd (after the closing ceremony).

Lunch (a box lunch is included in the registration fee):

I would like to get a box lunch on October 1st.

Registration Fee **Attention to special discount fee for Early Registration!!**

Registration fee is ¥ 30,000 (Japanese Yen) **Early registration fee(until June 30) is 25,000 yen**

Registration fees include conference materials, the International Night Banquet (Sept. 30th), a box lunch (Oct. 1st), and the Sendai City Optional Tour (Oct. 2nd).

Payment information:

Registration fees can only be paid through a money transfer. Please send the payment to the following bank account by July 31, Saturday

Bank Account: The Bank of Tokyo-MITSUBISHI UFJ, LTD
SENDAI BRANCH SWIFT CODE: BOTKJPJT
Account Name: LIFE LINE SENDAI KAZUKO DEMURA Account Number: 0148910
Payment Amount : ¥30,000 Japanese yen Early Registration until June 30: ¥25,000

Accommodations:

The conference will not be making any arrangements for your accommodation. Please make reservations for your own accommodations. Information on the hotels in Sendai City is included P.17.

Signature _____ Date _____

Please send this registration form by fax or e-mail to the Conference chair, DEMURA Kazuko by July 25, 2010. If you have any question, please contact her by e-mail.

Fax: +81-22-718-4431 (Office of Sendai IND)

E-mail: kazdemura@yahoo.co.jp

Sendai City and Hotel Information

○ ¥9,000 and up (single room) without breakfast

	Hotel Metropolitan Sendai		Address TEL	1-1-1 Chuou Aobaku, Sendai 81-22-268-2525
	Single	Twin		
	¥14,000	¥11,000	Distance	JRSendai Station 1 min.
	Hotel JAL City Sendai		Address TEL	1-2-12Kakyojin Aobaku, Sendai 81-22-711-2580
	Single	Twin		
	¥9,500	¥8,500	Distance	JRSendai Station 4 min.
	Sendai Excel Hotel Tokyu		Address TEL	2-9-25 Ichibanchou Aobaku, Sendai 81-22-262-2411
	Single	Twin		
	¥10,500	¥8,900	Distance	JRSendai Station 15 min. (Near International Center)
	Hotel Monterey Sendai		Address TEL	4-1-8 Chuou Aobaku, Sendai 81-22-265-7110
	Single	Twin		
	¥12,500	¥9,800	Distance	JRSendai Station 3 min.

○ ¥8,000 and up (single) without breakfast

	Hotel Monte Hermans Sendai		Address TEL	1-2-15 Kakyojin Aobaku, Sendai 81-22-721-7501
	Single	Twin		
	¥8,500		Distance	JRSendai Station 3 min.
	Hotel Holiday Inn Sendai		Address TEL	1-4-1Shintera Wakabayashiku, Sendai 81-22-256-5111
	Single	Twin		
	¥8,900	¥7,800	Distance	JRSendai Station 6 min.
	Hotel Unisite Sendai		Address TEL	4-2-3 Chuou Aobaku, Sendai 81-22-716-0123
	Single	Twin		
	¥8,300		Distance	JRSendai Station 5 min.
	Library Hotel Sendai East		Address TEL	2-15-10 Kimachdoori Aobaku, Sendai 81-22-221-7666
	Single	Twin		
	¥8,900	¥7,800	Distance	JRSendai Station 10 min.

○ ¥7,000 and up (single) without breakfast

	Chisan Hotel Sendai		Address TEL	4-8-7 Chuou Aobaku, Sendai 81-22-262-3211
	Single	Twin		
	¥7,500	¥6,500	Distance	JRSendai Station 5 min.

	Hotel Greenmark Sendai		Address TEL	4-8-10 Chuou Aobaku, Sendai 81-22-224-1050
	Single	Twin		
	¥7,000	¥5,000	Distance	JRSendai Station 5 min.

○ ¥6,000 and up (single) without breakfast

	Ark Hotel Sendai		Address TEL	2-2-10 Oomachi Aobaku, Sendai 81-22-222-2111
	Single	Twin		
	¥7,600	¥6,800	Distance	JRSendai Station 15 min. (Near International Center)
	Hotel East One Sendai		Address TEL	1-5 Ichibanchou Aobaku, Sendai 81-22-213-1101
	Single	Twin		
	¥6,800		Distance	JRSendai Station 15 min.
	Toyoko Inn Sendai Chuou		Address TEL	1-1-10 Chuou Aobaku, Sendai 81-22-726-1045
	Single	Twin		
	¥6,600	¥5,600	Distance	JRSendai Station 15 min. with light breakfast

〈Venue : Sendai International Center〉

Refer to the map



Sendai is the prefectural capital of Miyagi Prefecture and the only government-designated city in the Tohoku region. Moreover, it is called the "city of the forest" because of its rich natural environment in the heart of the city such Hirose River and Mt. Aoba along with lush greenery including the trees lining the streets.

Truly fortunate with blessings from the ocean, mountains, and land, Sendai produces such products as seafood including oysters and tuna, rice and beef brands of superior quality known as Sendai beef. Sendai is the prefectural capital of Miyagi Prefecture and the only government-designated city. Sendai is famous for its Sendai Tanabata Festival held every August and Aoba Festival.

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