

# **PASTORAL RESPONSES TO EXPERIENCES OF AGING**

**PC 310-03 – J-Term**

**January 3--January 25, 2013**

**Instructor: Sharon E. Bowland, MSW, LCSW, MPS, PhD**

**Office:** 502-852-0425 **Cell:** 314-288-4777

**Class meets from 1-4 pm in Schlegel Hall Room 121**

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**Meetings:** By Appointment

## **Course Description:**

This is an elective course in pastoral care and counseling suitable for pastoral counselors, marriage and family therapists, and parish pastors. During this seminar you will develop a basic knowledge of the bio-psycho-social-spiritual issues facing the aging population of this country in the 21<sup>st</sup> Century and increase your appreciation of the opportunities and challenges inherent in the aging process.

The course assumes you have a working knowledge of pastoral care, pastoral theology, and experience in a ministry or clinical context. We will address the implications for ministry in society and in communities of faith. We will address issues that predictably arise in ministry with those who are older and elderly. We will explore individual, systemic, and congregational perspectives as those inform ministry and clinical practice.

Another assumption of this course is that by developing pastoral care/clinical skills in working with older adults you will become more aware of older adults' strengths and responsive to their needs. In the context of counseling and pastoral ministry, you will need to draw upon your experiences in field practice and the practice of ministry, as well as knowledge gained from family and other life experiences. This course will draw upon a variety of disciplines, including marriage and family therapy, pastoral theology, theological texts, and social science research.

## **Course Goals:**

The major goals of the course are: 1) to raise your awareness of ageism and its manifestations in our multicultural society, 2) to explore your attitudes towards aging, 3) to explore the spirituality of older adults, including religious and spiritual resources for coping with difficult life events that are part of the aging experience, 4) to help you develop a theology of aging that informs ministry and family practice with older adults and their families, and 5) to develop your motivation and skills in addressing the needs of older adults in counseling and pastoral ministry. The church and allied professionals are key resources for older adults due to their central roles in family and community life.

The course will incorporate methods conducive to seminar work. You are expected to participate fully in the course through required readings, contributions in class, and preparation of written work.

## **II. COURSE GOALS**

1. To raise self-awareness about manifestations of ageism in our culture, including our own ageism;
2. To understand the normal aging process (psychological, physiological, social, spiritual) and potential for a positive aging experience that can be supported in congregational life and in clinical work;
3. To explore cultural differences between diverse groups of older adults that influence aging and expressions of spirituality and religious activities;
4. To understand how to form and maintain a productive therapeutic alliance with older adults and their families during the treatment process (AAMFT Core Competency 1.3.6);
5. To know the signs of mental illness, including depression in older adults and to identify intervention methods;
6. To understand the impact of trauma and other challenging life experiences on spirituality, and how to skillfully respond;
7. To be able to recognize cognitive decline and appropriate pastoral/clinical responses to persons with dementia and their caregivers;
8. To recognize and respond appropriately to ethical issues in end of life care;
9. To critically examine theological and theoretical viewpoints from which to construct pastoral theological understandings of aging and end of life care.

### **Learning Objectives:**

#### **Upon completing this course you will:**

1. Be more self-reflective and skillful in identifying your own biases and fears about working with older adults, recognize and minimize the presence of ageism in your clinical work and pastoral ministry, and be familiar with current cultural systems, structures, and metaphors concerning aging.
2. Demonstrate beginning competency in recognizing and responding to religious/spiritual struggles, strengths, and opportunities for older adults, including older adults who come from different races/ethnicities.
3. Comprehend the variety of health and mental health issues, including the dementias and depression, for aging persons and their caregivers;
4. Know how to apply ethical principles on medical, legal, and social justice issues related to aging, taking into account the need for cultural competency.
5. Have knowledge about web-based and community resources for enhancing your pastoral and clinical responses to experiences of aging.

### **Use of Inclusive Language:**

Learning is fundamentally concerned with communication, self-expression, and personal and social transformation. Learning respects individuals, their feelings, their value and worth, and their particular potential for contribution to common knowledge and community virtue. Learning is

fundamentally and intentionally inclusive. Learning extends us beyond the boundaries of what we have known, compelling us to work for a more inclusive and just world.

Since all learning is inherently ethical and political, and theological discourse traditionally has been patriarchal and gender exclusive, the Seminary has established a policy, in the interest of constructing an inclusive and egalitarian community, that the language (symbols, metaphors) used in our class discussions and written work shall be gender inclusive and respectful of all persons and groups as valued human creatures of God.

Racism also permeates our society and is detrimental to any learning environment. We need to use language, symbols, and metaphors that honor our commitment to racial inclusiveness, and to take the risk of challenging each other when we have slipped into destructive discourse.

### **Grading Criteria**

Assignments will be turned in on the day they are due by midnight. Late papers will be graded down 1/3 letter grade (A becomes A-; A- becomes B+; etc.). Any paper turned in after the due date, regardless of the reason for its lateness will be considered a "late paper" unless prior arrangements have been discussed with Dr. Bowland.

Class discussion and attendance **are required** in this course. Assigned readings should be completed before class, and you should be prepared to discuss and apply readings during class. At the end of J-Term you will grade yourself on whether you kept up with the required reading, class attendance and participation (25% of grade). Only one excused absence for J-term will be allowed.

**Special Needs:** If you have a learning disability, sensory, or physical disability or other impairment, or if English is your second language and you may need special assistance in lecture, reading assignments, and/or testing, please talk directly with Dr. Bowland.

You are expected to maintain personal and professional boundaries at all times in discussions and role-plays. Respect for diverse viewpoints is important in interactions during this class. Confidentiality is part of our covenant to enable you to share personal reflections when appropriate.

### ***Evaluation of Written Assignments***

Graduate level writing is expected in this course. LPTS has adopted the Chicago/Turabian style for all written work. Please edit all work carefully before turning it in. Points will be deducted for poor grammar and sentence structure.

**ASC (Academic Support Center)** is available Monday & Wednesday, 9:00 a.m.-3:30 p.m., Tuesday & Thursday, 9:00 a.m.-5:30 p.m., and Friday, 9:00 a.m.-2:00 p.m. Please call or stop by to make an appointment, or visit: [http://lpts.edu/Academic\\_Resources/ASC/Online\\_Writing\\_Lab.asp](http://lpts.edu/Academic_Resources/ASC/Online_Writing_Lab.asp).

**Please note the LPTS Academic Honor Code.** All papers must have appropriate footnotes or endnotes. Each paper must represent original work done for this class. If you have questions, please do not hesitate to consult the professor. Papers not properly referenced will receive an F. Be careful to fully document any information included in your writings that is not original. Also be aware that when you summarize information, even when you give the complete documentation information, your summaries should be in *your words* and not retain too much of the

original author's style. A paper that presents the ideas or writing of someone else as if they were your own is considered plagiarism, and seminary policy on academic honesty will be followed. The Academic Support Center has handouts, and/or the Library can be of assistance.

### **Requirements and Evaluation:**

#### **1. Class Participation -- Punctual attendance and quality of participation**

Students will participate in each class by contributing to discussions in a critically informed and collaborative manner. You will be asked to evaluate your level of participation and engagement in class at the end of this course. This evaluation will become part of your grade for the course.

**2.** To facilitate our discussions, you will bring to each class session at least **2 TYPED questions from readings each day** to inform discussion in class. These questions should be developed to further explore areas discussed in the readings. They will be turned in at the end of class each day. In order to receive credit for these questions you must attend class and submit them to the instructor at the end of class. Dr. Bowland will not accept any questions by email after class. These questions should demonstrate critical engagement with the reading. They will contribute to the evaluation of your class participation and engagement. Questions turned in to the instructor at the end of each class (worth 10% of your grade), and involvement in discussions during class will result in points representing 35% of your total grade in this class. You will need to attend class and turn in questions in order to do well in this class since there will only be one excused absence during J-term.

#### **3. Film Reflection—5-10 Pages, Due Monday 1/7**

Watch *The Straight Story*. <http://www.youtube.com/watch?v=hAwKxvm5Xfg> The class discussion on Monday, 1/7 will focus on *The Straight Story*.

1. How is the aging process depicted in this film? (Use multiple points of view to analyze the story—
  - A. life course perspective, ie. historical events that shape who we are;
  - B. the role of culture in shaping who we are, including the limitations inherent in growing up in a particular time and place;
  - C. attitudes of various people in the film toward aging—i.e. biases, ageism;
  - D. degree of acceptance/support by others of Alvin's desire to visit his brother Lyle;
  - E. relationship between Alvin and Rose;
  - F. physical losses due to age;
  - G. the role of perseverance and wisdom;
  - H. the importance of resolving unfinished family business;
  - I. self-transcendence;
2. How might the film's depiction of aging and spirituality be different for an African-American male?
3. Explore the ethical issues of autonomy and self-determination raised by the film.
4. What effect does this film have on your attitudes towards spirituality and aging?

#### **4. Field Trip Journal Entry (two pages)—DUE as an email to instructor**

([sharon.bowland@louisville.edu](mailto:sharon.bowland@louisville.edu)) on Friday, January 18 by midnight. Write a short response paper to your field trip experience within 24 hours of completing the trip addressing the following questions:

1. Describe one place that you connected the dots between a class reading and an experience with a resident at Portland Plaza.

2. Name one “ah ha” moment you had about your own ignorance of African-American culture or your own racism?
3. Compare and contrast your personal experience of older family members with the older adults living in this low income senior community?

**5. Personal Interview/Life Review with an Older Adult or Older Couple (70 or older) - DUE 1/25 (8-10 pages):** Select an older adult who inspires you or gives you pause to think about how to age well. This should not be a member of your family.

**Interview the person(s)**, beginning by asking them to share the story of their life:

- + Who is the person – basic data – age, education, family, occupation, SES?
- + What are the most significant events this person identifies as “turning points” or “learning experiences” or “conversion experiences?”
- + How close/distant is their relationship with adult children and how does this relationship shape their experience of aging?
- + Social networks also determine our experience of aging. What about the importance of friends in their life?
- + How is this person’s health? What has his or her experience with the health care system been like?
- + What are the most positive and negative aspects of aging for this person?
- + Does this person attend church/synagogue/mosque? How satisfied is he/she with the formal religious system? What would s/he like from the formal religious system and its ministers?
- + What is the person’s philosophy of life and belief system? Does he/she have a religious/spiritual orientation to life? Can it be articulated?
- + What advice does this person have for your “successful aging?”

Write an **3-4 page** narrative of the interview characterizing the older adult(s) you chose to interview by creating a narrative account that responds to the questions above. Then complete a reflection on how your activities in this class, including the interview have influenced your attitude toward aging and older adults (**1 page minimum**). Lastly, develop a section on implications for your psychotherapy practice or pastoral ministry with older adults integrating course readings, class discussions, and what you learned on the field trip. (**3 page minimum**). **Total paper will be 8-10 pages long.**

**6. Final Presentation.** Drawing upon your readings from the class, class discussions, field trip, and your interview with an older person(s) create a handout designed to inform your colleagues about the five most important concepts you have learned during this class to be adopted as guiding principles in your clinical practice or pastoral ministry with older adults. Also come with one final question to share with the class as a jumping off point for in-depth exploration. Please write it on a single 3 x 5 card. We may re-design the final assignment based on class discussion.

### Grading:

1.	Class participation (Self-evaluation and Instructor Evaluation)	15%
2.	Questions from Readings—(10 sessions)	10%
3.	<i>The Straight Story</i> Response paper	25%
4.	Field Trip/Volunteering (Portland Plaza) & Journal Entry	15%
5.	Interview with Older Adults and Final Paper	25%
6.	Final Presentation—Handout & Final Question	10%
		<hr/> 100%

### Required Reading:

Horton-Parker & Fawcett. *Spirituality in Counseling and Psychotherapy*, Denver, CO: Love Publishing, 2010.

Kimble, McFadden, Ellor, & Seeber, Eds. *Aging, Spirituality and Religion: A Handbook. Volume 1*. Minneapolis: Fortress Press, 1995.

Kimble and McFadden, Eds. *Aging, Spirituality and Religion: A Handbook. Volume 2*. Minneapolis: Fortress Press, 2003.

Thibault, J.M. & Morgan, R. *No Act of Love Is Ever Wasted*. Nashville: Upper Room, 2009.

### Suggested Reading:

Cohen, Donna, and Carl Eisdorfer. *The Loss of Self: A Family Resource for the Care of Alzheimer's Disease and Related Disorders*. W.W. Norton & Co., 2002.

Gentzler, Richard. *Aging and Ministry in the 21<sup>st</sup> Century*. Nashville, TN: Discipleship Resources, 2008.

Mace and Rabins. *The 36 Hour Day*. Baltimore: Johns Hopkins Press

L'Engle, Madeleine. *The Summer of the Great Grandmother (Crosswicks Journal, Book 2)*. Harper San Francisco, 1996.

Hauerwas, Stanley, Stoneking, Carole Bailey, Meador, Keith G. & Cloutier, David, Eds. *Growing Old in Christ*. Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 2003.

Hooyman, Nancy R., and Wendy Lustbader. *Taking Care of Aging Family Members: A Practical Guide (Rev/Ex Edition)*. Free Press, 1994.

Callanan, M. & Kelley, P. *Final Gifts: Understanding the Special Awareness, Needs, and Communications of the Dying*. New York: Bantam, 1992.

Markson, Elizabeth. *Social Gerontology Today*. Los Angeles: Roxbury Publishing Co. 2003

Morgan, Richard. *Remembering Your Story: Creating Your Own Spiritual Autobiography*. Nashville: Upper Room Books, 2002.

Pargament, KI. *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*. Guilford Press, 2007.

Scheib, Karen. *Challenging Invisibility: Practices of Care With Older Women*. Chalice Press, 2004.

Thibault, JM. *A Deepening Love Affair: The Gift of God in Later Life*. Nashville: Upper Room Press, 1993

Thibault, JM. *10 Gospel Promises for Later Life*. Nashville: Upper Room Press, 2004

Thibault, JM & Morgan, RL. *Pilgrimage into the Last Third of Life: Seven Gateways to Spiritual Growth*. Nashville: Upper Room Press, 2012.

Thorson, James. *Aging in a Changing Society*. 2<sup>nd</sup> ed. Brunner-Routledge, 2000.

Wimberly, Anne, ed. *Honoring African American Elders: A Ministry in the Soul Community*. Jossey Bass, 1997.

## J-TERM, 2013 CLASS SCHEDULE

- 1/3     **Introduction to Syllabus and Orientation to the Course**  
**Introduction to aging—including Demographics of Aging**  
**Life Course and Life Span perspectives**  
**Reading Assignment:**  
1. Kimble & McFadden: *Aging, Spirituality & Religion*, Volume 1  
2. Koenig, Religion & Health in Later Life (p. 9-29) Vol. 1  
3. Maldonado, Religion and Persons of Color, (p. 119-130), Vol. 1  
**Handout *Facts on Aging Quiz—Adapted from Palmore, by Breyspraak, Kendall, & Halpert***  
Competencies: 1.2.1 - 2.1.6
- 1/4     **Exploration of Our Personal Attitudes towards Aging**  
Day out of class to view *The Straight Story* and to prepare a self-reflection paper.  
Self-assessment of attitudes toward aging  
(*Complete handout from Class 1 and come prepared to discuss your responses*)  
*See Film Review assignment description—film review due at class time on Monday*
- 1/7     **Exploration of Attitudes Continued in Class Discussion    (\*\*Questions 1)**  
*Film Review Due AT CLASS TIME*
- 1/8     **Psychological and Spiritual Development (\*\*Questions 2)**  
**Reading assignment:**  
1. Horton-Parker & Fawcett, *Spirituality in Counseling and Psychotherapy* (p. 1-51)  
2. Lanum & Birren, Adult Development Theories and Concepts, (p. 511-532) Vol. 1  
3. Vogel, Spiritual Development in Later Life (p. 74-86), Vol. 1  
4. Moody, Conscious Aging: The Future of Religion in Later Life, (p. 422-433) Vol 2  
  
Competencies: 2.3.7
- 1/9     **Mental Health, Counseling & Pastoral Care (\*\*Questions 3)**  
Meeting with John Barrow, Manager, Portland Plaza Senior Center & a community resident to discuss upcoming field trip and visit with residents  
**Reading assignment:**  
1. The Role of Spiritual Assessment in Counseling Older Adults, (p. 286-298) Vol. 2  
2. Knutson, Pastoral Care of Elders and Their Families (p. 206-223), Vol. 2  
3. Wimberly & Wimberly, Pastoral Care of African Americans (p. 161-174) Vol. 1  
4. MacKinlay, Pastoral Care for Depression in Long-Term Residents (p. 255-267) Vol. 2  
5. Friedman, Spiritual Challenges of Nursing Home Life, (p. 362-373) Vol. 1  
  
Competencies: 2.1.1 - 2.2.3
- 1/10   **Mental Health, Counseling, and Pastoral Care (\*\*Questions 4)**  
**Reading Assignment:**  
1. Pargament, Van Haitsma, & Ensing, Religion and Coping, (p. 47-67), Vol. 1  
2. Gieseler, et al., Understanding Religious Coping with Late-Life Crises, (p. 195-205) Vol. 2  
3. Black, Elders' Narratives of Suffering (p. 268-285), Vol. 2



Competencies: 1.4.1 - 2.1.3 - 2.1.5

1/11 **Spiritual Distress and Spiritual Well-Being (\*\*\*Questions 5)**

**Reading Assignment:**

1. Horton-Parker & Fawcett, (p.83-152), Explicit Strategies for Integrating Spirituality into Counseling & Psychotherapy
2. Rost, Issues of Grace and Sin in Pastoral Care with Older Adults (p. 239-254), Vol. 2
3. Older Gay & Lesbian Adults (p. 374-384), Vol. 1
4. Bowland, S. E., Biswas, B., Kyriakakis, S., & Edmond, T. Transcending the Negative: Spiritual Struggles and Resilience in Older Women Trauma Survivors. *Journal of Religion, Spirituality, and Aging*, 23(4): 318-337. (2011). (Handout)

Competencies: 3.5.7

1/14 **Normal and Abnormal Physical Changes of Aging**

**Cognitive Impairment: Delirium and the Dementias (\*\*\*Questions 6)**

GUEST LECTURE- Dr. Valerie McCarthy, Assistant Professor, University of Louisville, School of Nursing

**Reading Assignment:**

1. <http://www.learnwell.org/aging.htm> (Information on Aging)
2. Thibault & Morgan, "No Act of Love Was Ever Wasted"
3. Portions of *The Memory Tapes*, an HBO series on dementia: <http://www.hbo.com/alzheimers/the-films.html> will be assigned

Competencies: 2.1.3 - 2.2.5 - 3.1.3 - 1.4.1 - 2.2.5 - 3.1.4

1/15 **Caregiving: Formal and Informal Systems (\*\*\*Questions 7)**

**Reading Assignment:**

1. <http://www.nlm.nih.gov/medlineplus/caregivers.html> (Site for Resources)
2. Richards, Caring for the Caregiver, (p. 180-192) Vol. 2
3. Volicer & Brenner, Ethical Issues in Care of Individuals with Alzheimer's Disease (368-388)

Competencies: 3.5.7 - 4.3.2

1/16 **Field trip to Portland Plaza Senior Center**—Community for Older Adults

1/17 Time out of class to work on assignments—NO CLASS

1/18 Time out of class to work on assignments—NO CLASS  
*Journal Entry from field trip is due by MIDNIGHT TODAY*

1/21 Martin Luther King Holiday—NO CLASS

1/22 **Theological and Ethical Issues, and End of Life Decision-Making (\*\*\*Questions 8)**  
**Guest Speaker (TBA)**

**Reading assignment:**

Kimble et al: Vol. 2

Stoneking, C. Postliberal, Postmodern Theological Views of Longevity, (p. 303-315)

Sponheim, Rowing toward the Creator: Eschatology and Aging, (p. 316-329)

Wallace, The theological View of Aging that Permeates the African American Experience (p. 330-344)

Sapp, Ethics and Dementia: Dilemmas Encountered by Clergy and Chaplains (p. 355-367)

Kimble, Final Time: Coming to the End (p. 449-459) Vol. 2

Competencies: 1.3.6 - 2.3.9 - 2.3.8 - 4.3.5

1/23 **Congregational Ministry & Programs for Older Adults (\*\*\*Questions 9)**

**Reading Assignment:**

1. Seeber, Volunteer Ministries with Older Adults, (p. 168-179)

2. Friedman, An Anchor amidst Anomie: Ritual and Aging (p. 134-144) Vol. 2

3. Djupe & Westburg, Congregation-Based Health Programs, (p. 325-334) Vol. 1

4. Huber, The Church in the Community (p. 285-305) Vol. 1

5. Stephenministries.org (Read about this resource for congregational ministry)

1/24 **Final Class—Presentations and Wrap Up (\*\*\*Question 10)**

Final Discussion of Interviews with Older Adults/Couples

*Final Presentations and Handouts are due*

1/28 *Final paper (Interview with older adults(s) due by midnight*

## STUDENT EVALUATION PC 310 (JANUARY TERM 2013)

### Rubric

#### Quality of Student Completion of Reading and Classroom Engagement

15 total points possible

Name: \_\_\_\_\_

In this classroom setting the ability to ask critical questions, to actively participate in the classroom conversation and to formulate and share your ideas in small group discussions are essential preparation for your work as a pastor or practitioner. You also need to demonstrate respect for the diverse opinions of others. It is important to monitor how much you are speaking and to know when to sit back and listen. Your skills in these areas will be observed and evaluated by you and by this instructor as part of your final grade.

1-Did not complete readings, low quality of engagement, did not participate in class

2-Completed a few of the readings, minimal engagement and class participation

3-Read approximately half of the readings, some engagement in class, but was unable to fully commit to the learning process

4-Read most of the readings, did not dominate class discussions, demonstrated strong engagement with the readings by raising important questions and making comments

5-Completed almost all or all of the readings, raised critical issues/questions for consideration, engaged deeply with the reading material to maximize learning for pastoral ministry or clinical practice, demonstrated a balance between participation and respect—exemplary performance

#### **Please rank the following:**

##### **1. Completed the readings and engaged with the ideas contained within them:**

1      2      3      4      5

##### **2. Quality of participation in the classroom (asked critical questions and contributed to class discussions):**

1      2      3      4      5

##### **3. Quality of engagement with others in the classroom (monitored participation and gave respect to others):**

1      2      3      4      5

**RUBRIC FOR THE FILM REFLECTION ASSIGNMENT (20 PTS)**

<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>Demonstrates an understanding of ageism</b> —There is evidence of deep engagement around the problem of ageism for aging and clear personal reflection on your own ageism and remedies for it.	You clearly define ways in which ageism manifests in our society through the main character and his family situation, and response of larger society.	Ageism is defined and explored in this essay to a certain extent, but key illustrations from the film are missing.	Ageism is neither defined or explored in this essay.
<b>Demonstrates understanding of taking a life course perspective</b> —You strongly illustrate the importance of a life course perspective for working with older adults and have interwoven this perspective into your entire essay.	You clearly illustrate the value of taking a life course perspective when working with older adults. The integration of this concept is part of your essay.	Evidence that you understand the definition of life course perspective but you do not integrate this into the fabric of the essay	There is no mention of a life course perspective in this essay.
<b>Evidence &amp; Support from readings used to back up responses to questions</b> — Evidence that the readings were carefully selected to amplify lessons on aging (grief, loss, transcendence), and that you are committed to implementing them in your practice.	You are able to clearly connect the film and the readings, and there is evidence of increased insight into the value of this evidence for your practice with older adults.	You are able to clearly connect the film and the readings, but the connections, while competent, are unexceptional.	Readings are not used to support the central arguments made by the author of this essay.
<b>Clear &amp; Creative</b> —The essay is unusually thoughtful and exceptionally well organized. It makes a creative and original contribution to thinking about this topic.	The essay is competently presented. The arguments follow from each other and overall the essay is easy to follow and comprehensible. Some evidence of creativity.	The essay is clear, though it is largely a recapitulation of the points made in the readings.	The narrative does not flow from the questions to be addressed. It is hard to follow the flow of the essay. It is hard to see how the arguments fit together.
<b>Grammar, Punctuation, Sentence Clarity</b> —Sentences are well constructed and clear. The paper is obviously not a first draft, but has been revised and edited. It does	Some grammatical and punctuation errors that are clearly random. The paper could have benefitted from a final check before submission.	Some systematic errors could have been caught by you before handing in the paper if a final editing process had been carefully	There are many systematic grammatical errors, punctuation errors and/or sentence construction problems that interrupt the teacher's ability to read

not have grammar and punctuation errors.		conducted.	the article without stopping to discern your intention. The paper is probably a first draft.
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### RUBRIC FOR THE INTERVIEW WITH OLDER ADULTS (20 PTS)

4	3	2	1
<b>Demonstrates an understanding of successful aging—</b> Evidence of deep understanding of interviewee's potential for spiritual development and active engagement in life.	You clearly define ways in which your interviewee is not only adapting to their advancing age but illustrate the value and potential in this stage of human development.	Some recognition of the potential for successful aging, but this is solely based on having good health.	Continues to view older adults through the lens of decline and disability without reference to the potential for successful development in the last part of life.
<b>Demonstrates understanding of the value of religion/spirituality (R/S) in the aging process—</b> You strongly illustrate the importance of recognizing and discussing R/S in working with older adults, especially those with spiritual distress.	You illustrate the value of R/S when working with religious/spiritual older adults. The integration of this concept is part of your essay. It is part of spiritually sensitive practice.	Evidence that you understand the value of R/S for older adults, but you do not integrate this into the fabric of the interview	There is no mention of R/S in this interview.
<b>Evidence &amp; Support from readings used to back up responses to questions—</b> Evidence that the readings were carefully selected to amplify lessons on successful aging (grief, loss, transcendence), and that you plan to implement them in your practice.	You are able to clearly connect the concept of successful aging and the readings, and there is evidence of increased insight into the value of this evidence for your practice with older adults.	You are able to clearly connect the concept of successful aging and the readings, but the connections, while competent, are unexceptional.	Readings are not used to support the central arguments made by the author of this interview.
<b>Clear &amp; Creative—</b> Interview is unusually thoughtful and exceptionally well organized. It makes a creative and original contribution to thinking about successful aging.	The interview is competently presented. The arguments follow from each other and overall the interview is easy to follow and comprehensible. Some evidence of creativity.	The interview write up is clear, though it is largely a recapitulation of the points made in the readings.	The narrative does not flow from the questions to be addressed. It is hard to see how the arguments fit together (poorly organized).
<b>Grammar, Punctuation,</b>	Some grammatical and	Some systematic	There are many

<p><b>Sentence Clarity-</b> Sentences are well constructed and clear. The paper is obviously not a first draft, but has been revised and edited. It does not have grammar and punctuation errors.</p>	<p>punctuation errors that are clearly random. The paper could have benefitted from a final check before submission.</p>	<p>errors could have been caught by you before handing in the paper if a final editing process had been carefully conducted.</p>	<p>systematic grammatical errors, punctuation errors and/or sentence construction problems that interrupt the teacher's ability to read the article without stopping to discern your intention. The paper is probably a first draft.</p>
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