

REFLECTION GROUPS – Year 2 SM120-1

Fall 2019 (Continued in Spring 2020)

Tuesdays 3:00-4:20pm in Schlegel 123

LEARNING CULTIVATORS: Rev. Dr. Janice Catron, jcatron101@twc.com
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CREDIT: 1.5 credits/sem. for a total of 3 credits. Taken alongside a 34-week long congregational placement (1 FE unit/sem. for a total of 2 units). This is a required MDiv course.

COURSE DESCRIPTION: Second year reflection groups combine field-based and classroom learning in order to encourage participants to deepen practical, spiritual and interpretive toolkits through the shared wisdom gained from communal reflection on the practice of ministry. Within small groups, students are encouraged to make connections among different parts of the seminary's curriculum and community life, to deepen and clarify their sense of vocation, and to practical theological reflection broadly understood as generative conversation between tradition and experience.

PREREQUISITES: Students should have completed first year Reflection Groups (SM1101 and SM1102). Congregation-based field placement is ordinarily required to be **concurrent** with second year reflection groups.

GOALS: We hope that students will

- Develop practical wisdom for ministry and begin to employ frameworks for practical theological reflection and interpretation;
- Experience ministry collaboratively, reflecting with a community willing to wrestle together on issues of importance to each group member;
- Learn techniques to assess theologically and sense intuitively a community's context, culture, and processes in order to guide ministry within that community and its context;
- Explore processes to help a congregation grow in faithfulness and discipleship;
- Develop a clearer sense of self as a pastoral/congregational leader; and,
- Value and cultivate spiritual formation for themselves and others.

These goals, along with work in the congregational placement, support MDiv Program Goal 5 (see p. 13 of the 2018-19 Academic Catalogue).

TEACHING METHODS: We will utilize lectures, panel discussions, memoir readings, group discussion, and case study reflection. Students will also write several notebook entries and add artifacts to their online Portfolio.

Assignments and Readings

BOOKS: Other readings will be distributed in class or on CAMS; books will be added in the spring.

- Floding, Matthew, ed. *Engage: A Theological Field Education Toolkit*. New York, NY: Rowman & Littlefield, 2017.

Choose 1 of the following memoirs:

- Andrews, William L., ed. *Sisters of the Spirit*. Bloomington, IN: Indiana University Press, 1986.
- Daniel, Lillian and Martin B. Copenhaver. *This Odd and Wondrous Calling*. Grand Rapids, MI: Eerdmans, 2009.
- Spong, Martha, ed. *There's A Woman in the Pulpit*. Woodstock, VT: Skylight Paths Publishing, 2015.

***NOTE: Students will read their chosen memoir as a spiritual companion throughout the semester. They can read at their own pace, however, they are encouraged to read slowly, so that the memoir stretches the entire semester. They will reflect on these memoirs in Field Notebook entries (see below).

REFLECTIVE FIELD NOTEBOOK: Four times during the semester, students will critically and theologically reflect on 1) spiritual practices, 2) readings and discussions, 3) memoirs, 4) extra-curricular events, and 5) field education experiences based upon prompts that can be found in the detailed course schedule, starting on page 4. Students will e-mail these reflections to their small group leader. Each reflection should be between 800 and 1200 words, with between 100 and 200 words dedicated to each of the five topics and 100-200 words to an integrative theological reflection that draws connections between the five other parts of the notebook entry.

ARTIFACTS: *Year-long project.** A Portfolio is a curated online collection of “artifacts” (written prayers, video or audio recordings, handouts, curricula, pictures, newsletter articles, etc.) that demonstrate learning, describe areas of interest, and express the creator’s personal character. Students will decide what artifacts to upload. Each artifact should be chosen to reflect on one or more of the following areas, which correspond to MDiv Program Goals and SLOs: 1) Worship and Proclamation; 2) Spiritual Formation; 3) Public Ministry; 4) Pastoral Care; and 5) Vocational Identity. Students must upload at least one artifact per area. Each artifact should be accompanied by a descriptive and reflective paragraph (no less than 150 words) that makes the case for the artifact’s inclusion and, **most importantly**, describes student learning in that particular area.

A Statement on Portfolios

An academic portfolio is a digital collection of artifacts created, managed, and, at times, shared by a student. These artifacts may include, but are not limited to, academic essays, blog posts, sermons, creative writings, recordings, etc. More than merely a collection of artifacts, however, a portfolio provides opportunities for reflection and further learning. Students will maintain portfolios throughout their time at Louisville Seminary that will serve various purposes.

1. Student Purposes Portfolios provide a virtual space for students to examine and reflect on their learning and to grow in their degree programs. They also provide opportunities for students to learn how to curate a professional self-presentation. A portfolio remains the student’s property after graduation, and it can have career purposes at that time.
2. Pedagogical/Course Purposes Some courses may require students to utilize portfolios for pedagogical purposes and course-specific goals.
3. Effectiveness Purposes Sampled, unidentified artifacts from portfolios will be reviewed annually by faculty for degree program improvement. With this in mind, students should not include anything in their portfolios that they would not want someone else to read. While this annual review does not intend to provide feedback to individual students, the feedback it provides for course design, curriculum content, and other matters of the Seminary learning environment will have lasting importance and improve the learning experience of future students.

CONGREGATIONAL PROJECTS: Students will complete several projects, often in consultation with their supervisor or congregation members. Instructions for each will be given in class before the projects are due. For the Fall, these projects include 1) Pastoral Calendar and Life Framework, 2) Exploring Culture, 3) A Case Study. Please bring your completed projects to class, either digitally or in print. If digitally, please e-mail your project to your small group leader before class.

GRADING: Placement supervisors will evaluate field-based experiences on a pass/fail basis. Students who demonstrate facility with skills listed in MDiv Program Goals and SLOs and who meet the terms of their Administrative Agreement and Learning Covenant will receive a passing grade for their two unit congregational placement. A passing grade from the field-based setting is mandatory to pass PTC.

<u>Assignment Breakdown</u>		<u>Grade Scale</u>			
Reflective Field Notebook	40%	A	93-100	C	73-76
Congregational Projects	30%	A-	90-92	C-	70-72
Portfolio	<u>30%</u>	B+	87-89	D+	67-69
	100%	B	83-86	D	63-66
		B-	80-82	D-	60-62
		C+	77-79	F	<60

Class Policies

CONFIDENTIALITY: Confidentiality is a matter of ethics in ministry. It is the trustworthy use of information to assure appropriate care of those who seek our assistance. It is not synonymous with keeping a secret (Lebacqz, *Professional Ethics*, 1985). Rather, it requires being accountable for honoring another's trust while assuring the best possible care for them. Accountability may warrant consultation. In this course, for instance, we ask you to develop case material from your ministry settings for consultation with your classmates and the teaching team. To do such consultation responsibly, any identifying information is adequately disguised and the cases are shredded after class.

Confidentiality applies in many situations in our course. Confidentiality should be kept appropriately regarding discussions in supervisory meetings and in small groups. Confidentiality should also be considered when writing about events in your journals.

In this age of social networking, students are reminded that ethics in ministry extend to the life we live online. Postings about confidential pastoral and congregational matters in the field education setting on social networking sites are inappropriate and may become actionable legal, ecclesial, and disciplinary matters. Students are also advised to be careful and prudent about the personal data they share on such sites; despite the presumption of privacy, these social networks can be shared with third parties, including ordaining bodies, seminary officials, and church authorities.

DISCUSSION: For ours to be an open classroom where freedom to speak and respect for all are assured, we need to agree that comments and expressions of belief that may be at variance with those of the instructors, another student, or our own must be respected, heard, and treated fairly. We hope this same attitude prevails where students serve and is modeled by them in these settings.

INCLUSIVE LANGUAGE: Learning is fundamentally linked to communication, self-expression, and personal and social transformation. It respects individuals, their feelings, and their particular potential for contribution to common knowledge. Learning is fundamentally and intentionally inclusive. 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 the construction of a learning community, that the language (symbols, metaphors) used in our class discussions and written work will be gender inclusive and respectful of all persons and groups as valued human creatures of God. Racism and white privilege, homophobia and transphobia, ageism, and prejudice toward people with physical and intellectual disabilities also permeate our society and are detrimental to any learning environment. We need to use language, symbols, and metaphors that honor our commitment to being a community respectful and welcoming of difference and opposed to all forms of social oppression.

Direct quotations from theological texts and Bible translations do not have to be altered to conform to this policy (though they can be). In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. More discussion about inclusive language can be accessed from the Academic Support Center and from this portion of the LPTS website: <http://www.lpts.edu/academics/academic-resources/academic-forms/guides-policies-and-handbooks/inclusive-and-expansive-language>.

STATEMENT ON SEXUAL HARASSMENT AND FIELD EDUCATION: Please review the Field Education Statement on Sexual Harassment as found in the field education handbook on page 9. <http://www.lpts.edu/academics/field-education/placement-hub/policies-and-procedures>.

From the Dean's Office

ATTENDANCE: Students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Three or more absences per semester (1/4 of the course) may result in a low or failing grade in the course.

PLAGIARISM AND DOCUMENTATION POLICY: All students are expected to abide by Seminary policies and expectations concerning student integrity, including academic honesty and avoidance of plagiarism. The Seminary’s policy on plagiarism is detailed in the Student Handbook, which is available on the Intranet or from the Dean of Students Office. Assistance with academic writing is available from the Academic Support Center.

SPECIAL ACCOMMODATIONS: Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

CITATION POLICY: Citations should follow Seminary standards, based on these guides:

American Psychological Association. *Publication Manual of the American Psychological Association*. 6th ed. Washington, DC: American Psychological Association, 2010.

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 9th ed. Chicago: University of Chicago Press, 2018.

The Chicago Manual of Style. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center.

Schedule

	TOPIC	DATE	KIND
Week 1	INTRODUCTIONS	Sep. 10	Plenary
Week 2	SOUL TENDING AND SPIRITUAL PRACTICES	Sep. 17	Small Groups
Week 3	INTRODUCTION TO CASE STUDIES	Sep. 24	Plenary
Week 4	CASE STUDY PRESENTATIONS 1	Oct. 1	Small Group
Week 5	FIELD NOTEBOOK SHARING	Oct. 8	Smaller Group
	RESEARCH AND STUDY WEEK		
Week 6	ETHICS IN MINISTRY – PANEL DISCUSSION	Oct. 22	Plenary
Week 7	CASE STUDY PRESENTATIONS 2	Oct. 29	Smaller Group
Week 8	NO CLASS – ATTEND FESTIVAL OF THEOLOGY	Nov. 5	FESTIVAL OF THEO.
Week 9	REFLECTIONS ON FESTIVAL OF THEOLOGY	Nov. 12	Small Group
Week 10	EXPLORING CONGREGATIONAL CULTURE	Nov. 19	Small Group
Week 11	NO CLASS - THANKSGIVING	Nov. 26	NO CLASS
Week 12	PORTFOLIO SHARING	Dec. 3	Small Group

WEEK 1 SEP 10 – INTRODUCTIONS – to small groups, the syllabus, the adjuncts – PLENARY

READINGS: Textbook - Floding, “Engaging for Faithful Leadership”; “Engaging Theological Field Education”; “Engaging with Your Supervisor-Mentor”; “Engaging with Your Field Education Student”; “Engaging as a Gendered Person”; “Engaging Race”;

Review Soul-Tending and Calendar assignments

WEEK 2 SEP 17 – Soul-Tending AND SPIRITUAL PRACTICES (FE supervisors invited) – SMALL GROUPS

READINGS: Textbook - Floding, “Engaging in Sustaining Spiritual Practices”; “Engaging in Personal Self-Care”;
CAMS - Jean Stairs, “Credible Caregivers,”; Nouwen, *Creative Ministry*, “Introduction”

Soul-Tending Draft and Pastoral Calendar Due

WEEK 3 SEP 24– INTRO TO CASE STUDIES – PLENARY

READINGS: Textbook – Floding, “Engaging in Theological Reflection”

CAMS – “Chapter 1” and Appendices 1 and 2 from *Shared Wisdom*

WEEK 4 OCT 1– Case Study Presentations 1 – SMALL GROUPS -

Class time 3:00 – 4:45 p.m.

1st Half of Students Submit and Present Case Studies

Each Small Group should have approximately five people. **The class will meet longer for this one class session to accommodate three case studies.**

WEEK 5 OCT 8 – FIELD NOTEBOOK SHARING – SMALL GROUPS

First Reflective Field Notebook Entry is Due. Students will share about their Spiritual Practices/Life-Framework, about their Memoirs, and about their Field Experiences.

- PROMPT:
1. Spiritual Practices – Share the revised version of your Life Framework. In a few sentences, describe how it felt to craft this framework. How did you root yourself in what helps you to flourish? How did you branch out into what God has called you to become?
 2. Readings and Class – Choose two questions to answer from the ends of the chapters that we have read from *Engage: A Theological Field Education Toolkit*.
 3. Memoir Reading – How do the people from your chosen memoir describe what it means to be called by God? What words do they use to describe themselves?
 4. Extracurricular Experiences – Where have you experienced divine calling in the first few weeks of this semester? What happened?
 5. Field Experiences – What has been most life-giving about the first few weeks of your placement? What has been most challenging?
 6. Integration – Read through your responses to the questions above. What themes do you see emerging that resonate with your identity and calling as a minister? Bring to mind someone you consider a mentor or a role model for the kind of ministry in which you would like to engage. Imagine what advice or piece of wisdom they might give about the themes and experiences you have had thus far.

Submit Case Studies by October 3rd to Mumford and small group leader.

RESEARCH AND STUDY WEEK

READINGS: CAMS - Niemann, “Dancing” in *Christian Practical Wisdom*;

Ammerman, et al. *Studying Congregations*, Chp. 3;

***NOTE: These readings prepare students to complete the "Exploring Culture" project, which is due in a little over a month. Instructions for this project will be provided in class on Oct. 22.

WEEK 6 OCT 22 – ETHICS IN MINISTRY – PLENARY (FE supervisors invited – Panel)

READINGS: Textbook – "Engaging in Ministry Ethically"

CAMS – Lebacqz and Driskill, *Ethics and Spiritual Care*, selections;

Willimon, *Calling and Character*, "The Pastor in the Community"

Review Exploring Culture project

Second Reflective Field Notebook Entry is Due

- PROMPT:
1. Spiritual Practices – Having lived with the guidance of your life framework for several weeks, what do you find life-giving about the framework? What do you find constraining?
 2. Readings and Class – If you presented a case study on Oct. 8, spend time reflecting on what was helpful and what was challenging about presenting the case study. If you were not one of the presenters, reflect upon the experience of hearing someone else present and of sharing your wisdom in that space.
 3. Memoir – What roadblocks or hindrances have the people in your memoirs faced regarding their call to ministry? How are these roadblocks or hindrances similar and/or different from those you have faced?
 4. Extracurricular Experiences – Reflect on a seminary event that you have attended this semester (a chapel service, a non-course-based lecture, a student-led event, a workshop, etc.). Using the metaphor of consumable or compostable, consider what wisdom for ministry from that event will continue to nourish you and what you might need to send back to the soil because you could not digest it.
 5. Field Experiences – What constraints are placed on you as someone with pastoral authority in your placement (think about our readings about ethics for these week, as well as things that you have observed in your placement)? Which of these constraints enables you to be creative in ministry and which of them feels confining?
 6. Integration – What themes do you observe emerging from your responses to the questions above? What theological concept or received wisdom from your theological tradition do these themes bring to mind?

Submit Case Studies by October 24rd to Mumford and small group leader.

WEEK 7 OCT 29 – Case Study Presentations 2 – SMALL GROUPS

2nd Half of Students submit and Present Case Studies

WEEK 8 NOV 5 – FESTIVAL OF THEOLOGY – NO CLASS

WEEK 9 NOV 12 – REFLECTIONS ON FESTIVAL OF THEOLOGY – SMALL GROUPS

Third Reflective Field Notebook Entry is Due. Students will share about the Extracurricular Experience of participating in the Festival of Theology and how that relates to other aspects of the course.

- PROMPT:
1. Spiritual Practices – What spiritual practice from your life framework has been most difficult for you to undertake consistently? Why do you think this has been difficult for you? What might you change to enable you to do this practice with greater consistency?
 2. Readings and Class – If you presented a case study on Oct. 22, spend time reflecting on what was helpful and what was challenging about presenting the case study. If you were not one of the presenters, reflect upon the experience of hearing someone else present and of sharing your wisdom in that space.
 3. Memoir Reading – You should be more than halfway done with reading your memoir at this point. What moment from your memoir has been most difficult for you to read? Why was it difficult for you?
 4. Extracurricular Experiences – Reflect on your experience attending the Festival of Theology. Using the metaphor of consumable or compostable, consider what wisdom for ministry from that event will continue to nourish you and what you might need to send back to the soil because you could not digest it.
 5. Field Experiences – What personal interaction with someone at your placement has most brought you joy this semester? What interaction has most caused you frustration?
 6. Integration – What themes do you observe emerging from your responses to the questions above? What story or character from scripture resonates with these emerging themes?

WEEK 10 NOV 19 – EXPLORING CONGREGATIONAL CULTURE – SMALL GROUPS

Students should have completed their Exploring Culture Project. They will share about these in their small groups.

WEEK 11 NOV 26 – Thanksgiving Week – **NO CLASS**

WEEK 12 DEC 3 – PORTFOLIO ARTIFACT SHARING – SMALL GROUPS

Students should have uploaded several artifacts to their portfolio. In small group time, they will share about the artifacts that they uploaded and how they tie into themes from the course, Field Experiences, and memoir readings.

Fourth Reflective Field Notebook Entry is Due

- PROMPT:
1. Spiritual Practices – Having lived with your life framework for a semester, what would you like to change for next semester? What will you keep the same?
 2. Readings and Class – Reflect on the experience of compiling the materials for your Exploring Congregational Culture Project. What did you learn about your congregation that will be most helpful in the months ahead? Reflect on the process of uploading artifacts to your portfolio. What was challenging about this process? What was helpful?

3. Memoir Reading – You should be finishing reading your memoir. What story or quote will you carry with you in your current and future ministry? Why is it meaningful to you?
4. Extracurricular Experiences – Reflect on an event that you attended this semester that did not occur on campus and was not planned by anyone on campus. What insights did you gain from that experience that shed light on things that you have experienced on campus or in your field placement?
5. Field Experiences – Reflect on your first semester as a field education student in your placement. How has becoming a field education student caused you to see ministry or the church differently than you did before your field education experience?
6. Integration – What themes do you observe emerging from your responses to the questions above? Put these themes into conversation with a key insight that you have learned from the other classes (non-reflection groups) that you have been taking this semester.

REFLECTIVE FIELD NOTEBOOK RUBRIC

Components	Total Points Possible	Points Earned	Strength	Competence	Weakness	Missing
Theological Reflection	15		Strong and consistent theological reflection on ministry and pastoral vocation that integrates insights from the five categories. (10-15 pts)	Some evidence of theological reflection on ministry and pastoral vocation. (7-9 pts)	Little evidence of theological reflection on ministry and pastoral vocation (4-6 pts)	This area is not addressed in any fashion. (1-3 pts)
Engagement With Course Materials	15		Consistent, deep engagement with spiritual practices, class sessions, course readings, memoirs, extracurricular experiences, and field placements in ways that inform practice, and contribute to student's self-understanding and perspective on congregational life. (10-15 pts)	Tentative and surface engagement with course materials. (7-9 pts)	Superficial engagement with course materials in ways that leave out aspects of the course that have obvious bearing on matters the student encounters. (4-6 pts)	No engagement with course materials. (1-3 pts)
Writing style & mechanics	10		Communicates clearly and provides good documentation. (7-10 pts)	Some communication errors. Proper documentation usually provided. Some parts unclear or disorganized. (4-6 pts)	Writing is acceptable, but often unclear and disorganized. Proper documentation missing. (2-3 pts)	Abundant grammatical, spelling, and documentation errors. Writing indecipherable. (1 pts)
TOTAL	40 pts.		Comments:			

CASE STUDY RUBRIC

Components	Total Points Possible	Points Earned	Strength	Competence	Weakness	Missing
Background	4		Provides helpful context. (4 pts)	Provides some context. (3 pts)	Provides little meaningful context. (2 pts)	This area not addressed in any fashion. (1 pt)
Description	6		Brief, but thorough description of events with details that are important to the analysis, evaluation and reflection. (5-6 pts)	Brief and fair description with enough details to make sense of analysis, evaluation and reflection. (3-4 pts)	Cursory description or overly long description with either insufficient or extraneous details. (2 pts)	This area is not addressed in any fashion. (1 pt)
Analysis	4		Meaningful analysis with themes that make connections between the description, the evaluation and the theological reflection. (4 pts)	Clear analysis with themes that make some connections between the description, the evaluation, and the theological reflection. (3 pts)	Superficial analysis with themes that do not seem to draw from the case or provide material for the evaluation and reflection. (2 pts)	This area is not addressed in any fashion. (1 pt)
Evaluation	6		Thoughtful, thorough evaluation of the case, with evidence of good self-reflection and good questions that open up group discussion. (6 pts)	Good evaluation of the case, with evidence of self-reflection and some insightful questions for group discussion. (4-5 pts)	Cursory evaluation of the case, with little evidence of self-reflection and generalized questions. (2-3 pts)	This area is not addressed in any fashion. (1 pt)
Theological Reflection	6		Clear and creative reflection that pulls together biblical and/or theological themes in ways that emerge organically from the case. (5-6 pts)	Good reflection that pulls out themes that make some sense in the context of the case. (3-4 pts)	Reflection does not address biblical or theological themes, themes are disconnected from the case. (2 pts)	This area is not addressed in any fashion. (1 pt)
Writing style & mechanics	4		Clear communication. (4 pts)	Some parts unclear or disorganized. (3 pts)	Writing often unclear, disorganized. (2 pts)	Writing indecipherable. (1 pt)
TOTAL	30 pts.		Comments:			

EXPLORING CULTURE RUBRIC

Components	Total Points Possible	Points Earned	Strength	Competence	Weakness	Missing
Part 1	6		2-3 people interviewed. Stories brought to class (4-6 pts)	1 person interviewed. Stories brought to class (2-3 pts)	1 person interviewed. No stories obtained. (1 pt)	This area is not addressed in any fashion. (0 pts)
Part 2	6		2-3 people interviewed. Responses brought to class. (4-6 pts)	1 person interviewed. Responses brought to class. (2-3 pts)	1 person interviewed. No responses obtained. (1 pt)	This area is not addressed in any fashion. (0 pts)
Part 3	14		Meaningful analysis with themes that make connections between the various interviews, and demonstrate interpretive depth, with theological nuance. (12-14 pts)	Clear analysis with themes that make some connections. Basic interpretive and theological depth. (8-11 pts)	Superficial analysis with themes that do not seem to draw from the interviews. Little interpretive or theological depth. (4-7 pts)	This area is not addressed in any fashion. (1-3 pts)
Writing style & mechanics (only for Part 3)	4		Clear communication. Good documentation (if needed). (4 pts)	Some errors hinder communication. Some parts unclear or disorganized. (3 pts)	Writing is often unclear and disorganized. (2 pts)	Writing indecipherable. (1 pt)
TOTAL	30 pts.		Comments:			

PORTFOLIO RUBRIC

Components	Total Points Possible	Points Earned	Strength	Competence	Weakness	Missing
Selection of Artifacts	8		All categories (Worship and Proclamation, Formation, Public Ministry, Pastoral Care, and Vocational Identity) clearly represented by at least one artifact. Selection demonstrates careful thinking about the category and offers meaningful perspective unique to the student and their placement. (7-8)	All categories clearly represented by at least one artifact. The selection of artifacts demonstrates understanding of the categories and offers some perspective that relates to the student and their placement. (5-6)	At least half of the categories represented by one artifact. Most artifacts make sense in their categories. Selection demonstrates some thought, though with limited grasp of categories. Artifacts only loosely related to the student and their placement. (2-4)	One or fewer of the categories is represented. OR The artifacts presented do not seem to relate to any of the five categories. (1)
Reflections	10		All reflections clearly and creatively describe why artifacts demonstrate learning in their category. (8-10)	Most reflections describe why artifacts demonstrate learning in related category. (5-7)	A few reflections demonstrate some insight into the learning that the artifact represents. (2-4)	Missing, or do not show why artifacts demonstrate learning. (1)
Accessibility of Design and Appropriate Use of Multimedia	6		Design demonstrates intentionality and thoughtfulness in 1) <u>accessibility</u> : the size, color and format of fonts and images contribute to the site's accessibility and readability and are used consistently; 2) <u>multimedia</u> : all multimedia used (including, but not limited to any artifacts) is appropriate for the intended audience and contributes to website's overall tone. (5-6)	The Portfolio demonstrates some intentionality and thoughtfulness in the two areas of design accessibility and appropriate multimedia use, but is not always consistent or evidences mismatches in tone or intended audience. (3-4)	Both accessibility and multimedia use do not demonstrate intentionality and thoughtfulness consistently throughout. <u>OR</u> One of the two areas of accessibility and multimedia use is not attended to as coherently or as consistently as the other. (2)	Haphazard Design is difficult to understand. Chosen Multimedia either do not work (broken links, indecipherable audio; fuzzy pictures or video) or do not match the intended tone and audience. (1)
Clarity	6		The Portfolio achieves clarity in <u>expression</u> : the writing is clear and easy to understand. (5-6)	The Portfolio mostly achieves clarity, though some aspects may be confusing. (3-4)	The Portfolio is not consistently clear. (2)	The Portfolio is difficult to read, frustrating to navigate and haphazardly organized. (1)
TOTAL	30		Comments			