

School of Theology and Ministry  
Seattle University  
901 12<sup>th</sup> Avenue, PO Box 222000  
Seattle, WA 98122-1090

Spring Quarter 2014  
*March 31-June 2*

### **COURSE INFORMATION**

#### **STMA 561 Psychospiritual Development**

Mondays, 1:30 PM-4:20 PM

Classroom: HUNT 100

Prerequisites: STMM 500, STMM 569, or STMA 575,  
and *successful completion of 12 credits of theology at the  
graduate level*

### **INSTRUCTOR**

**Gretchen Gundrum PhD**

Office: 2401.5 10<sup>th</sup> Ave E, Seattle

Office Hours: By appointment

Office Phone: 206-651-4305

SU Email: [gundrumg@seattleu.edu](mailto:gundrumg@seattleu.edu)

Web: [gretchen.gundrum.googlepages.com](http://gretchen.gundrum.googlepages.com)

### **COURSE DESCRIPTION**

*Psychospiritual Development* examines the growth of the human person psychologically, emotionally, and spiritually through various stages of the lifespan. Several theoretical models of psychological and spiritual development are introduced, which students will be required to analyze, discuss, and evaluate in light of their own life experiences. Three autobiographical papers are required. Students will work in small groups to: deepen their awareness of how various cultural influences shape individual growth; and, to increase their respect and compassion for the struggles all face on the human journey to find meaning. The search for meaning is the deepest spiritual quest of the human heart; world religions see this search ending in the Ultimate Mystery, which we call God. Meaning and understanding evolve throughout the lifespan, inviting individuals to deeper insight and collaboration with the energy and design of the Universe. These ideas will be explored from psychological and spiritual frameworks.

*Changes may be made to this syllabus and to class process at the discretion of the instructor.*

### **STM LEARNING OUTCOMES**

Although this course is required of all students pursuing the MATS, MATL, and MARPT degrees, students from other degree programs are welcome to take it as well. It is designed to assist students in meeting the following STM learning outcomes:

- 1) Knowledge of the interaction of religious/spiritual experience and culture in their ecumenical and multicultural dimensions:
  - ◆ Students read about and reflect upon the nature of culture and its diverse influences on human development with specific examples from different cultures.
  - ◆ Students read and discuss texts on psychological and spiritual development written by men and women of different faith traditions and cultures (see bibliography).
  - ◆ Students participate in stable working sub-groups with the greatest variety of faith traditions and cultures possible.
  - ◆ Students examine the ways their faith traditions and cultures have shaped their self-understanding and their understandings of God.
  - ◆ Students reflect upon the way contemporary culture affects spiritual growth and development.
  - ◆ Students evaluate theories of psychological and spiritual development in light of particular social and cultural contexts, personal narratives, and the experience of other class participants.

- 2) Ability to articulate one's relationship with God, as it is informed by theological reflection in one's social context:
  - ◆ Students write three papers in which they articulate how their relationship with God has affected or been affected by identity-forming life experiences at three stages of life.
- 3) Ability to articulate and live from an understanding of self as human, minister, and leader:
  - ◆ Students become familiar with particular theories of psychological and spiritual development that shed light on their sense of self and other as human.
  - ◆ Students explore, articulate, and synthesize their own psychospiritual development through reading, reflection, discussion, and writing.
  - ◆ Students explore the relevance and consequences of psychospiritual development for past, present, and future ministries.
- 4) Ability to be a responsive, discerning listener who can enter another's worldview;
  - ◆ Students act as responsive listeners for other class participants through active, attentive listening in both large and small groups.
  - ◆ Students' capacity for compassion is expanded through an awareness of difference, grace, and opportunity operative in others' lives.

For MARPT students in a Couples and Family Therapy Program: *Integrating systems and psychological theories, supervised clinical experience, theological education, and spiritual formation in order to clinically heal and empower diverse families, individuals, and groups from any faith and culture.*

Student Learning Outcomes (SLOs)	AMFTRB and State Licensure Domains	Intentional Input of Core Competencies
<p>*SLOs specifically highlighted in this course are in bold</p> <p><b>SLO1: Students will identify as couples and family therapists who integrate effective, competent clinical education and practice with theological studies and spiritual formation.</b></p> <p>SLO2: Students will demonstrate knowledge of family systems theories and will be able to apply systemic treatment in clinical practice.</p> <p><b>SLO3: Students will demonstrate multicultural competencies, including providing clinical services to families and individuals who come from diverse races and ethnicities, genders and sexual identity, and religions and spiritual traditions.</b></p> <p>SLO4: Students will demonstrate legal and ethical competence by understanding and adhering to laws and ethical codes.</p> <p>SLO5: Students will be able to offer systemic case conceptualizations and treatment plans that show awareness, skill, and ability to work within the clients' social location, including spiritual and religious orientation.</p> <p>SLO6: Students will demonstrate skills in collaborating with health care and helping professionals such as physicians.</p>	<p>(AMFTRB) Practice of MFT</p> <p>(State License) Individual Development</p>	<p><a href="http://www.aamft.org/imis15/Documents/MFT_Core_Competencie.pdf">http://www.aamft.org/imis15/Documents/MFT_Core_Competencie.pdf</a></p> <p>1.2.1; 2.1.1; 2.3.7; 3.4.5; 4.3.2</p>

## COURSE REQUIREMENTS

1. On-time attendance at all classes and prompt return from breaks.
2. Active participation in small and large group discussions and exercises.
3. Required readings as listed below.
4. Three papers. Requirements listed below; grading rubric provided in syllabus.
5. Photos of yourself as a child, adolescent, and young adult. (If your photos reside at your mother's home in Minneapolis (or wherever!) please ask her to loan them to you for this Winter Quarter class.)
6. Please note that cell phones are not invited to the classroom. Distracting to the instructor and fellow students, their use is restricted to breaks.
7. Use of laptops in the classroom may be helpful but checking your email during class time is definitely not. Deprived of your attention, scintillating presence, and thoughtful participation, we'd all be cheated.

## GRADING

Each paper is worth 25% of your grade (75% total); another 25% derives from class participation. Please review the grading rubric for papers on page 10 of this syllabus.

*Your class participation and active engagement are essential to the life of this course. Please do not enroll in this course if you will be absent for more than one three-hour period or if you must miss the first class session. Any absence may affect your grade.*

## GUIDELINES FOR PAPERS

Papers are to be typed in 12-pt. font, double-spaced, on one side of regulation-size, white paper, with margins of one inch. Please use proper sentence structure, diction, spelling, grammar, etc. If you have difficulties with any of these areas of composition, please have someone proofread your paper so that you can correct it before submission. Relying only on spell-check may not be enough. You may also receive individualized attention for your writing through the SU Writing Center. For more information, access their website through the SU home page. Well-written papers are a joy to read; sloppy, inarticulate papers create feelings of crankiness in your instructor. You do not want a cranky instructor reading your work.

When referring to course readings in papers, use either the footnote citation format of the *Chicago Manual of Style*, latest edition, or the parenthetical style of *The Publication Manual of the American Psychological Association*. **MARPT students are required to use APA style.**

- ◆ If you use the footnote format of *The Chicago Manual of Style*, you do not need to add a bibliography. MATS and students from other degree programs will find that STM theological faculty often prefers this style.
- ◆ If you use the parenthetical style of *The Publication Manual of the APA*, you need to include a bibliography at the end of the paper.

A copy of either style manual may be purchased in the SU bookstore. Both are also found in the *Simon & Schuster Handbook for Writers* (10th Edition) by Troyka & Hesse. There are many on-line resources available and some software applications will do the formatting work for you. Students may also refer to the STM Writing Guidelines included in this syllabus (pp.11-12). Please also use care in properly formatting on-line citations as well.

**Papers are to be 5-6 pages in length.** No more than 6 pages will be read. There is a discipline in being concise and focused. Students' grades will be negatively affected if papers are late without prior consultation with faculty. *Please speak with me if you need time adjustments for a serious reason. I will make every effort to return your papers promptly.*

*In each paper you must demonstrate the application of theories presented during class lecture, discussion, and assigned readings to your own life experience, citing and incorporating the work of at least two theorists and their interpreters/expanders in your work. Review the rubric carefully so that you can address key elements comprehensively. Skillful use of source material will help convince me that you read and digested assigned readings well.*

**PAPER ONE: DUE IN CLASS, MONDAY, APRIL 21, 2014.**

From the period of childhood, briefly describe your social location and the familial culture you were embedded in, including ethnic or racial aspects, if they were influential on your sense of self. Choose one event, person, place, or time you believe to be particularly formative of your psychospiritual development. This might be a place of early wounding, a time of triumph or deep joy, a significant loss or trauma, or your earliest memory of God. How did this experience influence your psychological and spiritual growth? How is this experience different from or similar to the movement of childhood as described by Piaget, Erikson, or Rizzuto? Compare and contrast their insights to your experience. What insights from our discussion of attachment theory are stirring in you? Describe aspects of your image of God, your spirituality, or your awareness of God at this time in your life.

**PAPER TWO: DUE IN CLASS, MAY 12, 2014.**

From the period of adolescence **or** young adulthood, choose one event, person, place, or time you believe to be particularly formative of your psychospiritual development. How did this experience influence your psychological and spiritual growth? How is your experience similar to and/or different from the movements of adolescence or young adulthood we have studied, or from the developmental insights described in **Patrick Howell's** text, **Nydam, Cushing & McGoldrick, Slee, and others?** If your background culturally is from a minority group, reflect on how your experience meshes with or departs from the insights expressed in **Rogoff, Wimberly, Sue et al, or Herring**. Describe aspects of your image of God, your spirituality, or your awareness of God at this time in your life.

**PAPER THREE: DUE IN CLASS, JUNE 2, 2014.**

Describe a crisis that you faced as an adult (it's best to not choose something too current). What was the nature of the crisis—i.e., why was this particular situation a crisis for *you*? Using the **Whiteheads'** model of the steps involved in an adult's crisis, how did you navigate through it? What were the people or events that helped you? Where was God for you? Did God feel absent, distant, or close at hand? Did your faith help you? Did it change in any way? If the crisis was precipitated by choices you made, do you now see any shadow elements in the inner dynamics that led you into it? **Apply Jung's theory and Rohr's insights as appropriate.** If an outer event happened to you that precipitated the crisis, what made it difficult to resolve? Did anything you did or didn't do seem to make it worse? If anger, sadness, and grief were present, how did you deal with these messy emotions? In hindsight, what did the crisis teach you and how did it change you? Can you see a blessing in any of it now?

**GRADING CRITERIA FOR EACH PAPER (see rubric, page 12)**

1. Evidence of authentic expression of experience.
2. Evidence of significant understanding of at least two theorists.
3. Articulation of impact upon **both** psychological and spiritual development.
4. Clarity of writing, which includes:
  - a. Clearly articulated thoughts and feelings
  - b. Accurate structure, grammar, and spelling
  - c. Accurate citations

*Those who wish their final papers mailed back will need to submit a stamped, self-addressed envelope and sufficient postage with their final paper. Otherwise, students can retrieve them later at the STM front desk.*

## REQUIRED READING

Gundrum, Gretchen. *Reader for STMA 561: Psychospiritual Development*, 2014. Articles as assigned in syllabus (see pp. 6-9).

Howell, S.J., Patrick J. (1996) *A Spirit Guide Through Times of Darkness*. Kansas City: Sheed & Ward. [ISBN 1-55612-818-5]

Kelcourse, Felicity B., Ed. (2004). *Human Development and Faith: Life-Cycle Stages of Body, Mind and Soul*. St. Louis, MO: Chalice Press. [ISBN 0-8272-1442-1]

Rohr, Richard. (2011). *Falling Upward: A Spirituality for the Two Halves of Life*. San Francisco: Jossey-Bass. [ISBN 978-0-470-90775-7]

Roseborough, David J. (2006). Coming Out Stories Framed as Faith Narratives or Stories of Spiritual Growth. [Electronic version.] In *Pastoral Psychology*, 55:47-59. To access from campus use: <http://dx.doi.org/10.1007/s11089-006-0031-4>. For off-campus access use: <http://2012.seattleu.edu/library/services/offcampus/>.

Slee, Nicola. (2004). *Women's Faith Development: Patterns and Processes*. Burlington, VT: Ashgate, 81-161. [ISBN 0-7546-0886-7]

Whitehead, Evelyn Eaton and James D. Whitehead. (1993). *Christian Life Patterns: The Psychological Challenges and Religious Invitations of Adult Life*. New York: Crossroad, 6-203. [ISBN 0-8245-1154-9]

For MARPT Students:

McGoldrick, M., Carter, B., & Garcia-Preto, N. (2011). *The expanded family life cycle: Individual, family and social perspectives (4<sup>th</sup> Ed.)*. Boston: Allyn & Bacon.

## **STUDENTS' RIGHTS AND RESPONSIBILITIES AND UNIVERSITY RESOURCES AND POLICIES**

Please consult the *Student Handbook* on Seattle University's web page on all policies related to students' rights and responsibilities.

### **SPECIAL NEEDS**

If you have or think you may have a disability (including an "invisible disability" such as a learning disability, a chronic health problem, or a mental health condition) that would interfere with your performance as a student in this class, you are encouraged to discuss your needs and arrange support services and/or accommodations through Disabilities Services staff in the SU Learning Center, Loyola 100, 206-296-5740. This must be done before our first class meeting.

### **ACADEMIC RESOURCES**

- Library and Learning Commons (<http://www.seattleu.edu/learningcommons/>)  
(Includes: Learning Assistance Programs, Research [Library] Services, Writing Center, Math Lab)
- Academic Integrity Tutorial (*found on Angel and SU Online*)

### **ACADEMIC POLICIES ON REGISTRAR WEBSITE (<https://www.seattleu.edu/registrar/academics/performance/>)**

- Academic Integrity Policy
- Academic Grading Grievance Policy
- Professional Conduct Policy (*only for those professional programs to which it applies*)

### **ACADEMIC HONESTY**

The School of Theology and Ministry strictly adheres to the Academic Policy concerning honesty as published in the *Seattle University Student Handbook* (see the SU website).

### **APPOINTMENTS**

Students who wish to make an appointment can email the instructor. My office is off-campus but nearby on Capitol Hill: 2401.5 Tenth Avenue E, Seattle, 98102. Arrangements may also be made to meet on campus—time, space, and mutual convenience permitting.

### **CLASS PROCESS**

Because we will be dealing with personal material, class safety and confidentiality are important. Students are expected to arrive on time and return from breaks promptly, out of consideration for all.

- |             |  |
|-------------|--|
| 9:00-10:30  | General Overview of Topic of Day                                     |
| 10:30-10:45 | Break  |
| 10:45-11:30 | Small Group Discussion (in permanent working sub-groups as assigned) |
| 11:30-Noon  | Class Discussion of Readings/Group Experience                        |

## SCHEDULE OF CLASSES AND ASSIGNED READINGS

### **MARCH 31** *Introduction to Psycho-Spiritual Development*

*Safety, Confidentiality, Emotions, and Group Process*

*Course Overview and Expectations*

*Cultural Relativity of Developmental Theories*

#### **Required Reading for Class Discussion:**

Barbara Rogoff, "Orienting Concepts and Ways of Understanding the Cultural Nature of Human Development," chap. 1 in *The Cultural Nature of Human Development* (New York: Oxford University Press, 2003), 3-29. In READER.

### **APRIL 7** *Childhood: Skinned Knees, Bad Dreams, Joyful Hearts*

*Developmental Theory of Jean Piaget*

*Object Relations Theory and the Development of the God Image*

*The Work of Ana-Maria Rizzuto: God as a Special Transitional Object*

*Please bring a photo of yourself as a young child and photos of your parents to class.*

#### **Required Reading:**

Felicity Kelcourse, *Human Development and Faith* (St. Louis: Chalice Press, 2004), 1-58; 129-164; 183-204.

Piaget, Jean. Eras and Stages of Physical/Cognitive Development Summary. READER.

Michael St. Clair, "The Internal Image of God," chap. 2 in *Human Relationships and the Experience of God* (New York: Paulist Press, 1994), 19-30. READER.

### **April 14** *Adolescence & Identity Formation: Why Did You Dye Your Hair Blue?*

*The Work of Erik Erikson*

*Multicultural Identity*

*Implications for Faith Development*

*Please bring a photo of yourself as teenager to class.*

***First paper on childhood is due next week in class.***

#### **Required Reading:**

Alice M. Graham, "Identity in Middle and Late Adolescence," chap. 10 in *Human Development and Faith: Life-Cycle Stages of Body, Mind and Soul*, ed. Felicity B. Kelcourse (St. Louis, MO: Chalice Press, 2004), 223-235.

*Required Reading continued.....*

Roger D. Herring, "Native American Indian Identity: A People of Many Peoples," chap. 8 in *Race, Ethnicity, and Self*, eds. Elizabeth P. Salett and Diane R. Koslow, (Washington, D.C.: National Multicultural Institute, 1994), 170-193. READER.

Felicity B. Kelcourse, "Finding Faith: Life-Cycle Stages in Body, Mind, and Soul" chap. 2 in *Human*

Ronald Nydam, "Early Adolescence: Venturing toward a Different World," chap. 9 in *Human Development and Faith: Life-Cycle Stages of Body, Mind and Soul*, ed. Felicity B. Kelcourse (St. Louis, MO: Chalice Press, 2004), 205-222.

Derald Wing Sue and others, "Understanding Racial/Ethnic Minority Views," chap. 6 in *Multicultural Counseling Competencies: Individual and Organizational Development* (Thousand Oaks, CA: SAGE Publications, 1998), 67-79. READER.

Edward Wimberly, "The Family Context of Development: African American Families," chap. 4 in *Human Development and Faith: Life-Cycle Stages of Body, Mind and Soul*, ed. Felicity B. Kelcourse (St. Louis, MO: Chalice Press, 2004), 111-125.

**April 21**      ***Young Adulthood: FACEBOOK, Anyone?***

*Psychospiritual Tasks of Young Adulthood: Sexual Identity & Vocation*

*Implications for Faith Development*

**Required Reading:**

Bonnie Cushing and Monica McGoldrick, "The Differentiation of Self and Faith in Young Adulthood: Launching, Coupling, and Becoming Parents," chap. 11 in *Human Development and Faith: Life-Cycle Stages of Body, Mind and Soul*, ed. Felicity B. Kelcourse (St. Louis, MO: Chalice Press, 2004), 236-250.

Patrick Howell, S.J. *A Spirit Guide Through Times of Darkness*. Kansas City: Sheed & Ward, 1996.

David J. Roseborough, "Coming Out Stories Framed as Faith Narratives or Stories of Spiritual Growth." [Electronic version.] In *Pastoral Psychology*, 55:47-59 (2006). To access from campus use: <http://dx.doi.org/10.1007/s11089-006-0031-4>. For off-campus access use: <http://2012.seattleu.edu/library/services/offcampus/>.

**APRIL 28**      ***Adulthood: It's Harder than It Looks***

*Patterns of Growth Through Crisis and Change*

*Please bring two photos of yourself after age 21.*

**Required Reading:**

Evelyn E. Whitehead and James D. Whitehead, *Christian Life Patterns: The Psychological Challenges and Religious Invitations of Adult Life*, New York: Crossroad, 1993.

Nicola Slee, *Women's Faith Development: Patterns and Processes*, Burlington, VT: Ashgate, 2004; 81-108.

Russell Haden Davis, "The Middle Years," in *Human Development and Faith: Life-Cycle Stages of Body, Mind, and Soul*, ed. Felicity B. Kelcourse (St. Louis, MO: Chalice Press, 2004), 251-268.

**MAY 5**      ***Adulthood: Dealing with Disillusionment***

*The Effects of Trauma and Wounding*

*Grief, Loss, Disappointment, and Forgiveness*

## 12-Step Spirituality

### **Required Reading:**

Richard Rohr, *Falling Upward: A Spirituality for the Two Halves of Life*. San Francisco: Jossey-Bass, 2011, 1-160.

***Second paper on adolescence and young adulthood is due next Monday in class.***

### **MAY 12**

#### ***C.G. Jung's Concept of the Shadow***

*Overview of Jung & His Theory*

*Shadow Integration*

*Brief Introduction to the Enneagram*

### **Required Reading:**

Harville Hendrix, "Creating the False Self, in *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature*, eds. Connie Zweig and Jeremiah Abrams (Los Angeles: Jeremy Tarcher, 1991), 49-52. READER.

Carl G. Jung, "The Aims of Psychotherapy," in *The Practice of Psychotherapy: Essays on the Psychology of the Transference and Other Subjects*, 2<sup>nd</sup> ed. Bollinger Series XX. Trans. R.F.C. Hull. New York: Pantheon Books, 1954, 36-52. (Originally published in 1931), 36-52. READER.

John Sanford, *The Man Who Wrestled with God*. NY: Paulist Press, 1987, chapters 1-3 and Appendix, 11-44, 125-132. READER.

"Parenting and Your Child's Shadow," in *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature*, eds. Connie Zweig and Jeremiah Abrams, (Los Angeles: Jeremy Tarcher, 1991), 58-60. READER.

Connie Zweig and Jeremiah Abrams, "Introduction: The Shadow Side of Everyday Life" in *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature*, eds. Connie Zweig and Jeremiah Abrams, (Los Angeles: Jeremy Tarcher, 1991), xvi-xxv. READER.

Take an online *Enneagram test* at one of the websites below. Most run about \$10.00. The tests on these particular sites are reputable and have been statistically validated.

[www.EnneagramWorldwide.com](http://www.EnneagramWorldwide.com) Palmer & Daniels

[www.enneagramspectrum.com](http://www.enneagramspectrum.com) Jerome Wagner

[www.enneagraminstitute.com](http://www.enneagraminstitute.com) Riso & Hudson

### **MAY 19**

#### ***Getting Older Isn't for Sissies***

*The Suffering Involved in the Aging Process*

*Completion of Life's Tasks*

**Required Reading:**

Helen K. Black, "Elders' Narratives of Suffering," in vol. 2 of *Aging, Spirituality, and Religion: A Handbook*, eds. Melvin A. Kimble and Susan McFadden (Minneapolis, MN: Fortress Press, 2003), 268-85. READER.

No class on Monday, May 26 due to Memorial Day holiday!

***Final paper on adulthood is due Monday, June 2 in class, along with your suggested grade for the course.***

**JUNE 2**

***Dying And Rising***

*Tying up Loose Ends*

*Reflections on Death: An Evolutionary Perspective*

*Please bring a symbol of your faith and spirituality that serves to ground and comfort you.*

*Please attach a short paragraph to your final paper describing the grade you think you deserve for the work you did in this course, and your rationale for that grade. I will take your assessment into consideration as I process the grade I think you earned for the course. ~ Thank you.*

# Student Writing Expectations

## *Style Manuals and Writing Assistance*

Students at the School of Theology and Ministry generally submit papers with footnote and bibliographical citations in one of two forms. Students in the MARPT degree program submit papers with citations in APA (American Psychological Association) format delineated by the *Publication Manual of the American Psychological Association*. Other students submit papers with citations in CMS (Chicago Manual of Style) format delineated by *The Chicago Manual of Style: The Essential Guide for Writers, Editors, and Publishers*. The basic rules for these style formats may be found at the following websites:

### **APA**

<http://bcs.bedfordstmartins.com/resdoc5e/>

(Diana Hacker website – under social sciences)

### **CMS**

<http://bcs.bedfordstmartins.com/resdoc5e/>

(Diana Hacker website – under history)

or

[http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)

(CMS website)

At times students need assistance with the writing process itself. In addition to face-to-face assistance offered by Seattle University's Writing Center (McGoldrick Learning Commons 2<sup>nd</sup> Floor), two websites offer online assistance with writing. These sites assist the writer in conceiving the project, developing a thesis statement, creating an outline, writing a paragraph, employing appropriate grammar and sentence structure, and so forth. They also provide resources for those for whom English is a second language. For online assistance with the writing process, consult:

- **Seattle University Writing Center**  
<http://www.seattleu.edu/writingcenter/>  
(under Resources)
- **Purdue Writing Center**  
<http://owl.english.purdue.edu/owl/>

## *Types of Writing Used in STM Papers*

### Reflective

The center of attention in this kind of writing is your own experience. It seeks out significant moments, tries to find the narrative thread that holds such experiences together, looks for personal insights into that experience, and relates your reflection on your experience to the themes of the course for which you are writing the paper.

### Research

The center of attention in this type of writing is historical events, biographical narrative, the development and cohesion of lines of thought of significant thinkers. Your reflections on this are not the key. What you want to present is an accurate account of what objectively happened. Your professor may ask for your reflections on the material, but that should come only after you have clearly presented the objective material.

### Synthesis

The center of attention in this type of writing is the thought of another person or group of people (a school of thought). Like a research paper the emphasis is on the objective presentation of their thought. But as a writer, you begin to enter the picture by summarizing their thought, pointing out the central ideas, showing the development in their thinking, and offering a critique (positive and negative) of their thought

### Constructive

The center of attention in this type of writing is your own developing thought on a topic. Given the nature of STM, the topic would probably be in an area of theology or spirituality. Your thought should be rooted in experience, your own and that of others, so that it might provide insight into that experience. You might use and even quote other significant thinkers, but in this type of paper you dialogue with their thinking in order to develop your own thought on the matter.

### Clinical/pastoral

The center of attention in attention in this type of writing is professional skill. It usually calls for a description of a key encounter in a pastoral or clinical setting and then your reflection on how well you used the pastoral and/or clinical skills you are developing in your degree program. You might use and quote the thought of others and reflect theoretically on the situation you relate, but the key to the paper is how you are developing the skills you need to be an effective minister or counselor.

## RUBRIC FOR ASSIGNED PAPERS

*STMA 561: Psycho-Spiritual Development*

STUDENT:

DATE

PAPER NO.

<b>AUTHENTIC EXPRESSION OF EXPERIENCE</b>				<b>COMMENT</b>
<ul style="list-style-type: none"> <li>• Depicts experience at specified stage of life</li> <li>• Describes meaningful, substantive experience</li> <li>• Communicates with honesty and transparency</li> <li>• Engages reader's attention</li> </ul>	Meets criteria at high level; clearly delineates significant experience	Meets some criteria; uneven	Meets few criteria; fails to give reader clear picture of life experience	
<b>PRESENTATION OF THEORIST'S POSITION—ONE</b>				<b>COMMENT</b>
<ul style="list-style-type: none"> <li>• Demonstrates clear understanding of theorist's framework or concepts</li> <li>• Uses theory with sufficient complexity, subtlety, and insight</li> <li>• Uses theory to shed light on and affirm experience, or</li> <li>• Differentiates experience of self from theorist's concepts of development</li> </ul>	Meets criteria at high level; clear, good sense of complexity; appropriate utilization	Meets some criteria; uneven or has some lapses in clarity; less complex	Meets few criteria; often unclear, inappropriate utilization; too superficial or thin	
<b>PRESENTATION OF THEORIST'S POSITION—TWO</b>				<b>COMMENT</b>
<ul style="list-style-type: none"> <li>• Demonstrates clear understanding of theorist's framework or concepts</li> <li>• Uses theory with sufficient complexity, subtlety, &amp; insight</li> <li>• Uses theory to shed light on and affirm experience, or</li> <li>• Differentiates experience of self from theorist's concepts of development</li> </ul>	Meets criteria at high level; clear, good sense of complexity, appropriate utilization	Meets some criteria; uneven or has some lapses in clarity; less complex	Meets few criteria; often unclear, inappropriate utilization; too superficial or thin	
<b>IMPACT ON PSYCHOLOGICAL DEVELOPMENT</b>				<b>COMMENT</b>
<ul style="list-style-type: none"> <li>• Demonstrates impact of experience on thoughts, feelings, and behaviors</li> <li>• Describes impact of experience on sense of identity</li> <li>• Describes impact of experience on relationships</li> </ul>	Meets criteria at high level; clear, broad sense of impact on psychological development	Meets some criteria; uneven or has some lapses in clarity; less breadth	Meets few criteria; often unclear, little sense of impact on psychological development	
<b>IMPACT ON SPIRITUAL DEVELOPMENT</b>				<b>COMMENT</b>
<ul style="list-style-type: none"> <li>• Describes impact of experience on relationship with God or Ultimate Mystery</li> <li>• Describes impact of experience on God images and belief systems</li> <li>• Describes impact of experience on lived experience of faith</li> </ul>	Meets criteria at high level; clear, broad sense of impact on spiritual development	Meets some criteria; uneven or has some lapses in clarity; less breadth	Meets few criteria; often unclear, little sense of impact on spiritual development	
<b>CLARITY OF WRITING</b>				<b>COMMENT</b>
<ul style="list-style-type: none"> <li>• Has a well organized, easy-to-follow structure</li> <li>• Each paragraph develops one idea clearly</li> <li>• Is free from errors in grammar, punctuation, usage, or spelling</li> <li>• Properly formats, punctuates, and cites: quotations, paraphrases, and summaries of other authors' ideas</li> </ul>	Meets criteria at high level	Meets some criteria; uneven	Meets few criteria	