Pain, Suffering, and Death

Fall, 2007

Instructor: R. Craig Jordan, D. Min.         Religious Studies 233

Office Phone: 516-7461

Home Phone: 278-1517 (No calls after 9:30 P.M. Please)

Beeper: 418-1376 (office hours only)

Office address: Methodist Healthcare-University Hospital
               Spiritual Care Services
               316 Doctors' Building
               Bellevue at Eastmoreland
               Memphis, TN 38104

               email: jordancraig2@bellsouth.net or jordanc@rhodes.edu

Home address: 924 Sheridan Place
              Memphis, TN 38107-4611

1. This is a seminar that examines problems, issues, and coping-resources related to crisis experience involving pain, suffering and death. Most students find that the nature of the course material and philosophy of the class challenges them to deal with feelings and personal experiences. It includes group discussions, audio-visual presentations, and some interviews as can be arranged with health professionals. Designed for persons interested in future health and human service vocations, the course also serves those persons who wish to explore the seminar topics from a variety of life and faith perspectives. P.S. & D. is a Service Learning Course. A “lab experience” will be required of each student. See item 7 below for further information.

2. There are no examinations for this course. There is, however, a sizeable amount of reading and writing to be done. Some factual learning is necessary, but the basic educational value of the course comes from personal reflection, sharing, and self-exploration. A goal of the course is to provide a learning environment where students integrate individual perspectives, course materials, personal experiences, and service learning into a meaningful whole. If students show evidence of not being
preparing for class, I reserve the right to institute pop quizzes to encourage student preparation.

3. Student groups will be responsible for leading designated class discussions. Since this course is designed as a seminar format, preparation for and participation in class discussions of the utmost importance.

4. Unless otherwise indicated PAPERS ARE DUE ON THURSDAYS. A Reaction Paper should be 500-700 words long and include your feeling (i.e. "gut") reactions to the reading, or video. The goal is for you to articulate and integrate your thoughts and feelings into a coherent whole. A common tendency is to seek to rationalize feelings through intellectualization. Because the course materials frequently surface issues and concerns which persons find emotionally uncomfortable, the goal of integrating thoughts and feelings is both assignment and growth opportunity.

Your paper is NOT written for the instructor. It is a reflection written for yourself to enhance and illustrate your growth in feeling, perception, knowledge, and understanding. While the instructor will evaluate your effort by the criteria described in Section 6 (see sub-item C especially) below, in the end the assignment is for your learning.

5. Format for Written Work

TYPE OR WORDPROCESS YOUR PAPERS. YOU MAY SINGLE SPACE YOUR TEXT. PLEASE NUMBER EACH PAGE AND LEAVE AMPLE MARGINS FOR COMMENTS. I encourage you to be creative in writing style and approach. At the same time the use of standard English including correct spelling, grammar, and punctuation are expected. Proper notation of any sources cited in your written work is also expected. (Both Rhodes and the Religious Studies Department have goals for students beyond the scope of this course).

6. Grading—

A. A final grade is assessed on the basis of class-participation and papers that are written in reaction to experiences of the class-readings, discussions, interviews, and videos. Student participation in class activities contributes to the final grade. At mid-term and near the end of the term each student will be given a participation grade (semester total of 2 participation grades) each one of which will carry the weight of one
paper grade. Grades earned in this course will be A--F. "C" reflects the minimal completion of every assignment at a basic level of accomplishment. A grade of "B" or "A" will be determined primarily by four factors: participation in and preparation for class discussions, ability to perceive and communicate significant issues, ability to relate the material to your personal experience and understanding, and ability to effectively communicate your feelings and insights to others.

B. ALL PAPERS ARE EXPECTED ON THEIR DUE DATE! THERE ARE LIMITED CIRCUMSTANCES WHERE AN EXTENSION IS NECESSARY. SUCH EXTENSIONS MUST BE CLEARED PRIOR TO THE DUE DATE. PAPERS WHICH ARE LATE AND NOT EXCUSED WILL BE LOWERED BY ONE FULL GRADE LEVEL (e.g. a paper that otherwise would have been scored an A- will be scored as a B-).

C. I will occasionally comment on positions taken, suggest optional views, and indicate where you have seriously misread or misinterpreted the materials. In addition I will suggest further development of ideas expressed, additional reading or sometimes indicate that your reading was superficial. Inevitably, there is a subjective dimension to grades assigned to papers. I will work very hard to base grading on my best professional judgment of the quality of your work. A grade is intended to measure the accuracy of your understanding of the written material, your willingness to risk yourself in self-exploration, the quality of your writing, and the degree to which you integrate reading material, personal experience, service learning experience, and depth awareness about the issues you discuss. In no case is a grade meant as a judgment about your personal experience.

D. Ideally, I hope every student makes an "A" in this course. Past experience indicates otherwise. While I do not perceive myself as a difficult grader, I do expect exceptional work for papers receiving an "A" (as opposed to "A-"). I want to support you in doing the best work possible. To that end I am happy to discuss your grades with you and make suggestions for improving your papers. It is best to set an appointment time when we can have 10-15 minutes minimum to talk. Please bring your paper with you for our mutual review.
E. Students who come to the evening viewings and discussions of the videos: THE NEW MEDICINE and THE FORGETTING will have .5 point added to their final averages for each viewing/discussion in which one participates (possible total of 1 additional point).

F. Grade Ranges
Each assignment will receive a numerical grade. The final letter assignment for the course will be based on the following ranges:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>98-100</td>
</tr>
<tr>
<td>A-</td>
<td>95-97</td>
</tr>
<tr>
<td>B+</td>
<td>92-94</td>
</tr>
<tr>
<td>B-</td>
<td>86-88</td>
</tr>
<tr>
<td>C</td>
<td>79-82</td>
</tr>
<tr>
<td>C-</td>
<td>76-78</td>
</tr>
<tr>
<td>D+</td>
<td>73-75</td>
</tr>
<tr>
<td>D-</td>
<td>67-69</td>
</tr>
<tr>
<td>F</td>
<td>66 and below</td>
</tr>
</tbody>
</table>

While this grading scale is likely different from ones you encounter in other classes, this one is based on the Rhodes 4.0 GPA grading scale. It is highly unlikely that your grade would be significantly different at the end of the term had I used a more common scale.

7. Service Learning Component

P.S. & D. is a service learning class. Students are required to participate in a designated service learning experience. You will have three agency choices with whom to work—the Crisis Hot Line, St. Peter’s Manor Nursing Home, or Methodist Alliance-Hospice. The Crisis Hot Line is a service of the Crisis Center and focuses on telephone intervention with persons who are primarily in emotional/psychological crisis. Their clients often include persons who are depressed, lonely, and/or potentially suicidal. St. Peter’s Manor is an intermediate care nursing home whose residents have multiple limiting conditions including dementias. Methodist Alliance-Hospice serves persons throughout the Metro area who are considered to have 6 months or less to live. Students will shadow hospice chaplains in their home visits. Work in each agency will involve training with their staff to prepare you for your role/task in the agency. While efforts will be made to work with student schedules, flexibility will be required of all persons involved. The course requirement is that you have the following number of contact hours with agency clients: St. Peter’s—7 hours, Methodist Alliance Hospice—9 hours, Crisis Center—15 hours. The different number of hours per setting is an
attempt to establish equity. Hours at St. Peter’s require multiple visits to accumulate. Alliance and Crisis Center hours can be accumulated in fewer agency visits. However, the agency may require more hours of you in exchange for the training they have invested in you. Students must meet both the requirements of the agency and the course. Additional information will be provided by agency representatives prior to your choosing a service learning setting. At the conclusion of your service learning experience, a 1-3 page reaction paper will be required in which you relate your experience and feelings to a theme of the course. Service learning hours must be completed by the final day of class. Otherwise students will need to take an incomplete grade for the course.

To facilitate communication Elizabeth Sharpe will serve as this year’s Service Learning Fellow. Elizabeth will be a resource to assist all of us during the term with communication and logistical needs. Her E Mail address is: shaen@rhodes.edu and phone number is 604 0625.

8. I do not have an office on campus. However, I live 2 blocks from campus. I desire to be available to discuss any class concerns. I am happy to meet with you before or after class to discuss concerns that are relatively brief. If we need to talk for a longer period of time I am happy to make an appointment with you to either meet you on campus or if you are willing to make the drive to see you in my office at Methodist Healthcare-University Hospital. I am available to talk with you by phone in the early evening hours and as I am able to talk with you during my working day at the hospital. I will answer your emails promptly. While I am not physically present on campus I want to work with you about your learning needs and be as available to you as I can be.

9. PLEDGE

Unless you tell me to the contrary, I shall assume that your name signed to your written work indicates pledged work. Your pledge indicates to me that you have not read former students’ papers as an aid to the preparation of your papers in this course. Your pledge also indicates that you promise not to make your papers available for this purpose after you have completed the course. After you have completed the written assignments, you are encouraged to discuss any reading material, class interaction, or video with anyone you wish. Discuss the ideas as widely as you choose, but YOUR REACTIONS MUST BE YOUR OWN.
THESE DIRECTIONS ARE ESSENTIAL TO THE NATURE OF THIS COURSE.
Please see me if these expectations are not clear.

10. Inclusive Language Policy Statement, Department of Religious studies:

“In accordance with the editorial policy and practice of the majority publications in our field, and consistent with the policy of official Rhodes publications, the department of Religious Studies will require students in their written work to avoid the use of the term “man” (including also “men,” “mankind,” family of man,” “brotherhood,” and the compounds of “chairman,” “clergyman,” etc.) as a generic term, and to use inclusive terms (e.g., “human being,” “human,” “humanity,” “humankind,” “people,” “minister,” etc.) to designate both individuals and groups (This applies to humans only and not to the deity.)

Consistent with this policy, the pronoun “he” is not regarded as generic. Sound policy is to use appropriate pronouns when the antecedent is known. The MLA Handbook is recommended as a guide to good inclusive style for both editor and author. Quotations are of course to represent the original exactly. Translations are to reflect as precisely as possible the translator’s understanding of the original text with regard to gender.”

11. Due to limited class time and the use of videos for teaching/learning, there will be two viewing-discussion sessions. First we will see the National Public Television video, THE NEW MEDICINE. The second video, also done by NPR is THE FORGETTING (Alzheimer’s disease). Attendance IS NOT required. However as noted in item 6. E. above, students who participate in the viewing-discussions will receive extra credit to be added to their final class average. The sessions will be scheduled at times when most interested students can attend near the class session where the material is most applicable.

12. Books and Readings to be purchased

Several paperbacks are to be purchased for P.S. & D. All are available at the college bookstore:

A. Course Packet of Readings
B. Albom, Mitch: TUESDAYS WITH MORRIE
C. Callahan, Daniel: THE TROUBLED DREAM OF LIFE
D. Engelbert, Miriam: CANCER MADE ME A SHALLOWER PERSON
E. Farmer, Paul: INFECTIONS AND INEQUALITIES
F. Frank, Arthur W.: AT THE WILL OF THE BODY
G. Kliever, ed.: DAX'S CASE: ESSAYS IN MEDICAL ETHICS AND HUMAN MEANING.
H. Wiesel, Elie: NIGHT

Note the course pack is quite expensive. A copy will be kept on Reserve in the library should the cost be prohibitive for you.

13. RESOURCES FOR FURTHER LEARNING

Bulkeley, Kelly and Patricia: DREAMING BEYOND DEATH: A GUIDE TO PRE-DEATH DREAMS AND VISIONS

Burt, Robert A.: DEATH IS THAT MAN TAKING NAMES: INTERSECTIONS OF AMERICAN MEDICINE, LAW, AND CULTURE

Byock, Ira: DYING WELL: THE PROSPECT FOR GROWTH AT THE END OF LIFE

Callanan, Maggie and Patricia Kelley: FINAL GIFTS: UNDERSTANDING THE SPECIAL AWARENESS, NEEDS, AND COMMUNICATIONS OF THE DYING

Camus, Albert: THE PLAGUE

Cassell, Eric: TALKING WITH PATIENTS, VOL. 2, CLINICAL TECHNIQUE

________: THE NATURE OF SUFFERING

Cruikshank, Margaret: LEARNING TO BE OLD: GENDER, CULTURE, AND AGING

Doka, Kenneth and Davidson, Joyce: LIVING WITH GRIEF WHEN ILLNESS IS PROLONGED

Doka, Kenneth, Jennings, Bruce, and Corr, Charles A.: LIVING WITH GRIEF: ETHICAL DILEMMAS AT THE END OF LIFE

________: LIVING WITH GRIEF, WHO WE ARE, HOW WE GRIEVE
Frank, Arthur: The WOUNDED STORYTELLER

Grollman, Earl: TALKING ABOUT DEATH (with children)

Groopman, Jerome: THE MEASURE OF OUR DAYS

Hamel and Dubose: MUST WE SUFFER OUR WAY TO DEATH? CULTURAL AND THEOLOGICAL PERSPECTIVES ON DEATH BY CHOICE

Hauerwas, Stanley: NAMING THE SILENCES: GOD, MEDICINE, AND THE PROBLEM OF SUFFERING

Heinz, Donald: THE LAST PASSAGE: RECOVERING A DEATH OF OUR OWN

Institute of Medicine-Field, Marilyn and Cassell, Christine, Editors: APPROACHING DEATH: IMPROVING CARE AT THE END OF LIFE

Irving, Leon: WHEN A BABY DIES, PSYCHOTHERAPY FOR PREGNANCY AND NEWBORN LOSS

Kimble, Marvin A. Susan H. McFadden, James W. Ellor, and James J. Seeber, eds: AGING, SPIRITUALITY AND RELIGION—A HANDBOOK.

Kramer, Kenneth: THE SACRED ART OF DYING: HOW WORLD RELIGIONS UNDERSTAND DEATH

Kubler-Ross, Elizabeth: ON DEATH AND DYING

Kozol, Jonathan: AMAZING GRACE

Lewis, C. S.: A GRIEF OBSERVED

Lifton, Robert J.: THE NAZI DOCTORS

Lynn, Joanne and Harrold, Joan: HANDBOOK FOR MORTALS: GUIDELINES FOR PEOPLE FACING SERIOUS ILLNESS

Neimeyer, Robbert A.: MEANING RECONSTRUCTION AND THE EXPERIENCE OF LOSS

Nuland, Sherwin: HOW WE DIE

Pargament, Kenneth: THE PSYCHOLOGY OF RELIGION AND COPING

Price, Reynolds: A WHOLE NEW LIFE

Pincus, Lily: DEATH AND THE FAMILY

Rando, Theresa: GRIEF, DYING, AND DEATH

Rinpoche, Soygal: THE TIBETAN BOOK OF LIVING AND DYING

Selzer, Richard: MORTAL LESSONS: NOTES ON THE ART OF SURGERY

Tolstoy, Leo: THE DEATH OF IVAN ILLYCH

Verghese, Abraham: MY OWN COUNTRY

Wilcox, Penelope: SPIRITUAL CARE OF DYING AND BEREAVED PEOPLE

Class Schedule and Assignments

Thursday, 23 August: Introduction, Getting Acquainted

Tuesday, 28 August: AT THE WILL OF THE BODY

Thursday, 30 August: Service Learning Overview and Resources

1st Reaction Paper due, AT THE WILL OF THE BODY

Tuesday, 4 September: Engelberg, CANCER MADE ME A SHALLOWER PERSON and Course Pack Reading (hereafter referred to as C.P., Toombs, “Vulnerability and the Meaning of Illness” (1).

Thursday, 6 September: C.P. Neale, ART OF DYING (2)

Tuesday, 11 September: TUESDAYS WITH MORRIE

Thursday, 13 September: Video--Bill Moyers PBS Series on DEATH IN AMERICA

C.P., Giblin, “Care of the Dying” (3)

2nd Reaction Paper Due, THE ART OF DYING
Tuesday, 18 September: Video—Moyers, DEATH IN AMERICA

Thursday 20 September: Video—Moyers, DEATH IN AMERICA

3rd Reaction Paper Due, TUESDAYS WITH MORRIE

Tuesday, 25 September: Video—DAX’S CASE and DAX'S CASE (Introduction—p. 22, 43-78, 97-114 (Kliever, Burton, White, Zaner, & Lynn)

Thursday, 27 September: DAX’S CASE (pp. 131--167) & C.P.Cowart and Burt, “Confronting Death . . .” (4)

Tuesday, 2 October: STUDENT LED DISCUSSION (2 Sub-groups), EUTHANASIA, C.P. United Methodist Association & (5), Attig, “Rational Suicide in Terminal Illness . . .” (6).

Thursday, 4 October: Alzheimer’s and Related Dementias, C.P.—, Sapp, “The Dilemma of Alzheimer’s” (7), and Gerber, “My Journey” (8)

4th REACTION PAPER DUE, DAX’S CASE

Tuesday, 9 October: Suicide, C.P.--Stillion/McDowell (9) & Shneidman (10),and N.I.M.H. Website (11)

Thursday, 11 October: Wiesel, NIGHT and Video Excerpts—REFLECTIONS

Tuesday, 16 October: FALL BREAK

Thursday, 18 October: HEBREW BIBLE, JOB, (Chapters 1-13, 17, 19, 29-30,38,& 42)(Please use one of the following translations: NRSV, ENGLISH BIBLE, OR JERUSALEM BIBLE),& C.P. Hutt-Byrne, “Give Sorrow Words . . .”(12).

Student Concerns at Mid-Term

5th Reaction Paper Due, Wiesel, NIGHT

Tuesday, 23 October: Callahan, THE TROUBLED DREAM OF LIFE, Introduction—p. 119

Thursday, 25 October: Callahan, Remainder of Book

Tuesday, 30 October: Video, FAITH AND DOUBT AT GROUND ZERO, Part 1
Thursday, 1 November: Video, FAITH AND DOUBT AT GROUND ZERO, Part 2

6th Reaction Paper Due, Callahan, TROUBLED DREAM OF LIFE


Thursday, 8 November: Farmer, INFECTIONS AND INEQUALITIES, “Invisible Women” (59-93), “Culture, Poverty, and HIV Transmission” (127-149) and C.P. Tuan, Young African Women and HIV” (13, note this essay is out of numerical order).

Tuesday, 13 November: H.I.V.—A.I.D.S. SPEAKER


7th Reaction Paper Due, Your Choice of Faith Traditions, Violence, or Children and Death

Thursday, 22 November: THANKSGIVING BREAK! ENJOY!

Tuesday, 27 November: Guest Speaker, Hospital Chaplain, "Spiritual and Emotional Needs of Suffering Persons"

Thursday, 29 November: Interview with a Health Care Professional

8th Reaction Paper Due, Integrative Essay on Service Learning and Course Theme
Tuesday, 4 December: Closure Discussion

9th REACTION PAPER DUE: "How My Feelings and Perceptions of Pain, Suffering, and Death Have Changed" or a Reaction Paper based on one of the books from the "Resources for Further Learning" Section of the Syllabus
<table>
<thead>
<tr>
<th>Chapter/Assignment</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. AT THE WILL OF THE BODY</td>
<td></td>
</tr>
<tr>
<td>2. ART OF DYING</td>
<td></td>
</tr>
<tr>
<td>3. TUESDAYS WITH MORRIE</td>
<td></td>
</tr>
<tr>
<td>4. DAX'S CASE</td>
<td></td>
</tr>
<tr>
<td>5. NIGHT</td>
<td></td>
</tr>
<tr>
<td>6. TROUBLED DREAM OF LIFE</td>
<td></td>
</tr>
<tr>
<td>7. FAITH TRADITIONS or VIOLENCE, or CHILDREN and DEATH</td>
<td></td>
</tr>
<tr>
<td>8. Integrative Paper on Service Learning</td>
<td></td>
</tr>
<tr>
<td>9. &quot;How my Feelings/Perceptions of PSD have Changed&quot; or Reading Selection</td>
<td></td>
</tr>
<tr>
<td>10. Class Participation, Mid-term</td>
<td></td>
</tr>
<tr>
<td>11. Class Participation, Final</td>
<td></td>
</tr>
<tr>
<td>12. Viewing-Discussion, ONE TRUE THING</td>
<td></td>
</tr>
<tr>
<td>13. Viewing-Discussion, THE FORGETTING</td>
<td></td>
</tr>
</tbody>
</table>
Religion 233
Pain, Suffering, and Death
R. Craig Jordan, Instructor

Date ___________
Name _____________________

Gender ___ Vocational Objective ________________________________
Class in School _____ Academic Major _____________________________
Age _____
Religious or Spirituality Orientation ________________________________

A. Describe your first experience with dying/death:
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
B. I felt
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
C. Now, when I think of death, I
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
D. If I learned today that I had less than 6 months to live, I
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
E. If I were facing imminent death, the person to whom I would turn is
__________________________________________________________________
F. My main concerns about dying are
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

G. My greatest problem in talking with others about death is
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

H. I chose to take this course because
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

I. I hope the following concerns will be addressed in the course
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

I. The instructor can best facilitate my learning by
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

J. Any other concerns you wish to share:
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

15