

Chapter 1 : The Challenges of Aging | Brian Alger: On the Liminal Frontiers of Experience

What are the challenges of aging? Our journey through the second half of life requires each one of us to adapt to a variety of age-related challenges. The physical challenges of aging result in various forms of functional decline in the body.

Birth of a New Age, December December Transcriptions are intended to reproduce the source document accurately, adhering to the exact wording and punctuation of the original. In general, errors in spelling, punctuation, and grammar have been neither corrected nor indicated by [sic]. Delivering the opening speech to an overflowing crowd at Holt Street Baptist Church, King declares that the success of the Montgomery movement has shattered many stereotypes. Significant variations are noted below between the notes taken by a person attending the Washington speech and the text that King prepared for his Holt Street remarks. One year ago we assembled in this church and voted unanimously to cease riding the buses of Montgomery until injustice had been eliminated in three definite areas of bus transportation. The deliberations of that brisk and cold night in December will long be stencilled on the mental sheets of succeeding generations. Little did we know on that night that we were starting a movement that would rise to international proportions; a movement whose lofty echos would ring in the ears of people of every nation; a movement that would stagger and astound the imagination of the oppressor, while leaving a glittering star of hope etched in the midnight skies of the oppressed. Little did we know that night that we were starting a movement that would gain the admiration of men of goodwill all over the world. But God still has a mysterious way to perform his wonders. It seems that God decided to use Montgomery as the proving ground for the struggle and triumph of freedom and justice in America. It is one of the ironies of our day that Montgomery, the Cradle of the Confederacy, is being transformed into Montgomery, the cradle of freedom and justice. We have learned many things as a results of our struggle together. Our non-violent protest has demonstrated to the Negro, North and South, that many stereotypes he has held about himself and other Negroes are not valid. Montgomery has broken the spell and is ushering in concrete manifestations of the thinking and action of the new Negro. Some of the basic things that we have learned are as follows: One of the amazing things about the protest that will long be remembered is the orderly way it has been conducted. On every hand you have evinced wise restraint and calm dignity. You have carefully avoided animosity, making sure that your methods were rooted in the deep soils of the Christian faith. Because of this, violence has almost been a non-existent factor in our struggle. For such "discipline, generations yet unborn will commend you. If we are to be fair and honest we must also commend the white community at this point. If there had not been some discipline and moral sensitivity in the white community, we would have had much more violence in Montgomery. All of this renews my faith in the vast possibilities of this community. I am aware of the fact that the vast majority of white persons of Montgomery and the state of Alabama sincerely believe that segregation is both morally and sociologically justifiable. But nobody has been able to convince me that the vast majority of white people in this community, or in the whole state of Alabama, are willing to use violence to maintain segregation. It is only the fringe element, the hoodlum element, which constitutes a numerical minority, that would resort to the use of violence. I still have faith in man, and I still believe that there are great resources of goodwill in the southern white man that we must somehow tap. We must continue to believe that the most ardent segregationist can be transformed into the most constructive integrationist. I cannot close these introductory expressions without giving a personal word of appreciation. I realize that words can never adequately express appreciation. Real appreciation must flow from the deep seas of the heart. But in my little way and with my stumbling words, I would like to express my deepest appreciation to each of you for following my leadership. The wonders that have come about in Montgomery this year were not due so much to my leadership, but to the greatness of your followship. The Executive Board has worked as a unit and has distinguished itself for peace and harmony. The Negro ministers of the city deserve the highest praise. They have worked indefatigably and assiduously for the overall cause of freedom. They have been willing to forget denominations, and realize a deep unity of purpose. There is nothing more majestic and sublime than the quiet testimony of a people willing to sacrifice and suffer for the

cause of freedom. I am sure that God smiles upon each of you with an exuberant joy. It is an exciting age filled with hope. It is an age in which a new social order is being born. We stand today between two worlds--the dying old and the emerging new. Now I am aware of the fact that there are those who would contend that we live in the most ghastly period of human history. They would argue that the rhythmic beat of the deep rumblings of discontent from Asia, the uprisings in Africa, the nationalistic longings of Egypt, the roaring cannons from Hungary, and the racial tensions of America are all indicative of the deep and tragic midnight which encompasses our civilization. They would argue that we are retrogressing instead of progressing. But far from representing retrogression and tragic meaninglessness, the present tensions represent the necessary pains that accompany the birth of anything new. Long ago the Greek philosopher Heraclitus argued that justice emerges from the strife of opposites, and Hegel, in modern philosophy, preached a doctrine of growth through struggle. It is both historically and biologically true that there can be no birth and growth without birth and growing pains. Whenever there is the emergence of the new we confront the recalcitrance of the old. So the tensions which we witness in the world today are indicative of the fact that a new world order is being born and an old order is passing away. We are all familiar with the old order that is passing away. We have lived with it for many years. We have seen it in its international aspect, in the form of Colonialism and Imperialism. There are approximately two billion four hundred million 2,, people in this world, and the vast majority of these people are colored--about one billion six hundred million 1,, of the people of the world are colored. Fifty years ago, or even twenty-five years ago, most of these one billion six hundred million people lived under the yoke of some foreign power. We could turn our eyes to China and see there six hundred million men and women under the pressing yoke of British, Dutch, and French rule. We could turn our eyes to Indonesia and see a hundred million men and women under the domination of the Dutch. We could turn to India and Pakistan and notice four hundred million million brown men and women under the pressing yoke of the British. We could turn our eyes to Africa and notice there two hundred million black men and women under the pressing yoke of the British, the Dutch and the French. For years all of these people were dominated politically, exploited economically, segregated and humiliated. But there comes a time when people get tired. There comes a time when people get tired of being trampled over by the iron feet of oppression. There comes a time when people get tired of being plunged across the abyss of exploitation where they experience the bleakness of nagging despair. So in the midst of their tiredness these people decided to rise up and protest against injustice. As a results of their protest more than one billion three hundred million 1,, of the colored peoples of the world are free today. They have their own governments, their own economic system, and their own educational system. They have broken loose from the Egypt of Colonialism and Imperialism, and they are now moving through the wilderness of adjustment toward the promised land of cultural integration. As they look back they see the old order of Colonialism and Imperialism passing away and the new order of freedom and justice coming into being. We have also seen the old order in our own nation, in the form of segregation and discrimination. We know something of the long history of this old order in America. It had its beginning in the year when the first Negro slaves landed on the shores of this nation. They were brought here from the soils of Africa. And unlike the Pilgrim Fathers who landed at Plymouth a year later, they were brought here against their wills. Throughout slavery the Negro was treated in a very inhuman fashion. He was a thing to be used not a person to be respected. He was merely a depersonalized cog in a vast plantation machine. The famous Dred Scott Decision of well illustrates the status of the Negro during slavery. In this decision the Supreme Court of the United States said, in substance, that the Negro is not a citizen of the United States; he is merely property subject to the dictates of his owner. It was in this year that the Supreme Court of this nation, through the Plessy v. Ferguson Decision, established the doctrine of separate-but-equal as the law of the land. Through this decision segregation gained legal and moral sanction. The end results of the Plessy Doctrine was that it lead to a strict enforcement of the "separate," with hardly the slightest attempt to abide by the "equal. Living under these conditions, many Negroes came to the point of losing faith in themselves. They came to feel that perhaps they were less than human. The great tragedy of physical slavery was that it lead to the paralysis of mental slavery. So long as the Negro maintained this subservient attitude and accepted this "place" assigned to him, a sort of racial peace existed. But it was an uneasy peace in which the Negro was forced

patiently to accept insult, injustice and exploitation. It was a negative peace. True peace is not merely the absence of some negative force--tension, confusion, or war; it is the presence of some positive force--justice, goodwill and brotherhood. And so the peace which presently existed between the races was a negative peace devoid of any positive and lasting quality. Then something happened to the Negro. Circumstances made it necessary for him to travel more. His rural plantation background was gradually being supplanted by migration to urban and industrial communities. His economic life was gradually rising to decisive proportions. His cultural life was gradually rising through the steady decline of crippling illiteracy. All of these factors conjoined to cause the Negro to take a new look at himself. Negro masses began to reevaluate themselves. The Negro came to feel that he was somebody. So he could now cry out with the eloquent poet:

Chapter 2 : Erikson's stages of psychosocial development - Wikipedia

Nationwide identification is essentially the most highly effective power in world politics at present. A lot of the robust leaders world wide have been swept to energy with a powerful nationalist story and govern in nationalist methods.

A lot of the robust leaders world wide have been swept to energy with a powerful nationalist story and govern in nationalist methods. That is true in Russia, China, India, the U. It occurs to be a cramped, reactionary and racial story. They might seize the normal American nationwide story, or broaden it to assemble within the unheard voices, whereas offering a coherent, unifying automobile to have fun the American dream. And but what have we heard from the Democrats? Why have the Democrats failed to supply a counternarrative to Trumpian nationalism? For 2 causes, I believe, one political and one ethical. First, today nations usually outline their nationwide identities via their immigration insurance policies. Democrats have by no means favored to speak about immigration at election time. The immigration subject splits the Democratic coalition. Prosperous progressive and liberal activists are for it, however working-class whites and African-People are extra skeptical. Furthermore, these going to the polls lately who identify immigration as their high subject are typically rather more restrictionist. So this yr, as in previous years, Democrats have tried to alter the topic. In September, for instance, 50 p. Second, over the past a number of years, Democrats have begun to consider nationalism and immigration otherwise. Prior to now, Democrats tended to see immigration as an financial subject. Most mainstream Democrats have at all times been pro-immigrant, however additionally they favored border enforcement as a method to defend working-class wages. Barack Obama deported extra unauthorized immigrants in his first two years in workplace than Trump has to this point. Requires legislation and order on the border are taken as code for racism. This framing unwittingly cuts the legs out from any place that falls wanting open borders. Progressives are for abolishing ICE and our present asylum-detention procedures, however what would they put of their stead? After 30 years of multiculturalism, the bonds of racial solidarity trump the bonds of nationwide solidarity. Democrats have a really robust story to inform about what we owe the victims of racism and oppression. Over the following few a long time, America will change into a majority-minority nation. Evidently the Democratic Celebration goes to steer us via this transition. Trump had an opportunity to construct a pan-ethnic nationalist coalition however went with white identification politics as an alternative. Republicans have rendered themselves irrelevant to the good generational problem earlier than us. Historical past and up to date occasions have proven us that. Associated in opinion
Opinion Artwork Cullen: The Luck of the Democrats
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Chapter 3 : The Challenge of Old Age

Here's the central challenge of our age: Over the next few decades, America will become a majority-minority country. It is hard to think of other major nations, down through history, that have.

We repost a number of our favorite articles on spirituality and financial wayshowing. The purpose of life is to know ourself, but the self that we know is the soul, also called the Atman by Hindus and the Christ by Christians. This same Self is itself an offspring, part, spark these words are all metaphorical of the Supreme Self. Jesus characterized it as a relationship between the Son and the Father. The Self, Atman or Christ is the Father individuated. The Self is said to reside in the spiritual heart, on the other side of the hridayam or heart aperture, which is usually closed. But the ego resides only in our thoughts. We leapfrog over one less adequate sense of self to another more adequate sense, and then to a more adequate sense than that. We do so by realization. We have a permanent interest in the self that we have and are. The depth of our knowledge will vary but the object of our knowledge – the self at whatever level we conceive of it at any moment in time – remains the same. What are some of those false beliefs? This sense of separation sets us up for the errors we commit out of believing the next two concepts. The second concept is survival. It identifies itself with our body, family, house, car, job, etc. We never die although we doff this body as we would a suit of clothes. The third concept is scarcity. We think that everything in our world is scarce and that, as separate beings trying to survive, we must compete for scarce resources. And I imagine there would be no scarcity here either if we but changed our way of seeing things. The separative ego accomplishes survival in the midst of perceived scarcity by engaging in the self-serving bias. That way of being magnifies the self and minimizes others, glorifies itself and detracts from others. It attributes all successes to itself and all failures to others. It embraces all victories and disavows responsibility for all losses. It judges and dominates others and avoids judgment and domination of itself. It blames others and sidesteps blame of itself. It builds around the being a constructed self or mask, sells its performances to others, and seeks validation. It manages its image by such strategies as dressing for success, looking out for number one, talking it up, etc. It creates a story about itself, bending history to the needs of the moment and rehearsing its story wherever possible until the details are polished and arranged to give the desired impression of success, victory, influence, etc. The ego lives at the peripheries of life. It traffics in extremes, drama, and histrionics. The Self lives in the centre, in the middle, in the heart and has no truck or trade with extremes, drama, or histrionics. One who lives in the center is usually characterized by balance, serenity, joy and the other divine qualities. The person living on the peripheries and in the extremes is usually seeking money, sensual gratification, and influence. The ego tends to be selfish; the Self tends to be selfless. When we hear someone blowing their own horn, boasting about their accomplishments, puffing themselves, it usually means that they see themselves as this body, together with its thoughts and feelings, and probably nothing else. To do so is to take an empirical-materialist view of life that only what we can touch, see, hear and feel is real. Such a view is not enough to allow us to realize our Self and therefore not enough to achieve the purpose of life. To do so is not an easy thing. Most people do actually believe that they are this body, its senses, and its mind and nothing else. The challenge is also to live by what the Buddha called the Middle Way of balance and moderation. There has never been a better time to accomplish these spiritual goals in life than now. Never has it been easier. Never has so much conspired to assure our success in these efforts. Footnotes 1 Parabrahman is what Christians call the Godhead. I give you my divine authority to do so. I will guide you. I will help you. But I entrust this to you as well. That gateway is open and you are being flooded and you are being assisted and you will be assisted every step of the way.

Chapter 4 : The Challenge Movie Review

The Challenge of Old Age Publication of The Reformed Presbyterian Church of Ireland. Since the last war, better nutrition, health care and living standards have resulted in increased life expectancy.

The football World Cup finals in Russia did all that again these past four weeks. For those who love football, the feats and the cross-cultural spectacle of this World Cup were especially memorable. The story of how that coverage was put together is too detailed to tell in full, but let this glimpse be a tribute to the professionalism of the many people involved. I also want to remind online readers that what is accessible for free does not come without significant cost. It was striking how the editorial and technical teams deployed the technologies that today allow genuinely international events like World Cup finals to be experienced by huge, disparate yet interacting audiences. All 64 games were live blogged. The live coverage of the England win over Colombia was viewed “ mostly on phones ” more than 3. The guide to all players had more than 2m views. Sixteen other World Cup items were viewed more than 1 million times each. Woodward emphasises that when he took up his role last April he was the beneficiary of planning by others that began last November when the 32 qualifier nations were settled. Eight sport staff went to Russia, joined by correspondents based in the region. The beauty and simplicity of much of the graphic design work, such as the Golden Boot leading goalscorers standings and charts about goals , enhanced enjoyment. The international outlook of the contemporary Guardian was strongly evident in the coverage. Audiences returned to the Guardian for matches that did not involve England. When Russia played Croatia in the quarter-finals, the live blog was viewed 1. France v Belgium had 1. The coverage happened not in a traditionally slower summer news period, but alongside a burst of major news events. The Guardian live blog of the rescue last week of the boy footballers from a cave in Thailand was viewed 5. As a journalistic challenge, the spread of the audience across regions and technologies is vastly different from the Guardian reports of World Cups in the print-only era. The process also brought reminders that sport-as-politics is as much a constant as the disbelief of fans when favourites exit early, like Germany and some others did this year. Cultural differences in playing the same game were as evident then and they have been in Russia lately. The reporter in Rome continued: It is one of our greatest multimedia successes.

Chapter 5 : "Facing the Challenge of a New Age"

(Psalm , Today's English Version) This 3,year-old poetic song confirms that old age is an age-old challenge. Despite laudable medical advances, some aspects of old age still cause particular "trouble and sorrow."

Subjects Description Facing the Challenges of a Multi-Age Workforce examines the shifting economic, cultural, and technological trends in the modern workplace that are taking place as a result of the aging global workforce. Taking an international perspective, contributors address workforce aging issues around the world, allowing for productive cross-cultural comparisons. Chapters adopt a use-inspired approach, with contributors proposing solutions to real problems faced by organizations, including global teamwork, unemployed youth, job obsolescence and over-qualification, heavy emotional labor and physically demanding jobs, and cross-age perceptions and communication. Additional commentaries from sociologists, gerontologists, economists, and scholars of labor and government round out the volume and demonstrate the interdisciplinary nature of this important topic. Reviews "This latest addition to the Frontier Series is an important step forward in consolidating what we know about an increasingly age-diverse workplace, and offering guidance about what we need to do to develop applicable, effective organizational strategies and interventions. Finkelstein, Truxillo, Fraccaroli, and Kanfer offer a volume rich in detail, and comprehensive in scope" and one that cuts through much of the generational stereotyping prevalent in the popular press. Taking a global perspective, the volume informs our basic understanding of the issues while also highlighting how that information can best be used. The vision of the editors has resulted in a masterful volume that will be an outstanding resource to researchers and managers in organizations charged with managing a diverse workforce. I was impressed by the use-inspired approach that the editors adopted in this volume. It has produced an interesting and complementary collection of forward-looking chapters that offer real food for thought to both researchers and practitioners as they consider how to move forward in understanding and addressing these issues.

Organizations and Teams Go Global 2. Age Diversity and Global Teamwork: An Integrative Perspective Annet H. De Lange, Dorien T. Kooij, and Beatrice I. Van der Heijden Issue Two: Patterns of Employment and Unemployment 4. Challenges Facing Specific Workforce Sectors 7. Practical Workplace Changes and Challenges 9. Zabel and Boris B. To Stay or to Leave: Age Differences and Discrimination Rudolph and Hannes Zacher How Individuals Navigate Social Mobility: Labor Force Transitions in Late Life: Optimizing Older Workforces Laura L. Developing "Best Practices" for Organizations: The goal of the series is to inform and stimulate research for SIOP members students, practitioners and researchers and people in related disciplines, including other subdisciplines of psychology, organizational behavior, human resource management, and labor and industrial relations. To propose a title, please contact Christina Chronister christina.

Chapter 6 : 4 Main Challenges Affecting the Multigenerational Workforce

The Challenge of Old Age Since the last war, better nutrition, health care and living standards have resulted in increased life expectancy. The average life span is now ten years longer than it was a generation ago and senior citizens are the fastest-growing section of our society.

The Challenge of Old Age Since the last war, better nutrition, health care and living standards have resulted in increased life expectancy. The average life span is now ten years longer than it was a generation ago and senior citizens are the fastest-growing section of our society. It has been estimated that approximately one person in six is retired and the number of over 80s in the United Kingdom is growing by about ten thousand each year. Old age – its status, problems and opportunities – is presenting a challenge which cannot be overlooked. Problems of Old Age At a time when they long for stability older people are often called on to face drastic, and sometimes unwelcome, changes – moving home, retirement from a job, the loss of a partner. As their physical powers wane they may have to cope with illness, pain or loss of mobility. Loneliness is a very real problem, as contemporaries die and families move. They become increasingly aware that their life on earth is nearly over and many are afraid of dying. Finance, too, can cause concern, since half of the elderly are trying to make ends meet on less than half the average wage. It is not a time of life to be sentimentalised but to be faced with such realism as that shown in chapter 12 of Ecclesiastes. Pressures from Society While our society provides a high level of medical and social care, the problems of the elderly are being aggravated by certain social and cultural trends. Smaller and more mobile families are leading to the break-up of the extended family unit and this disintegration is further encouraged by the instability of marriage and the practice of both husband and wife going out to work. The result is that we are moving towards a society in which all the young and able-bodied are fully occupied with their own lives and older people are left without any relatives able to help care for them. The development of the welfare state has not proved an unmixed blessing. They are then abandoned to the mercy of an impersonal bureaucracy and starved of friendship and individual care. The rampant disrespect for human life which is evidenced in the murder of thousands of the unborn is bound to affect those at the other end of life, especially as they consume an ever-increasing proportion of medical resources. Abortion will, paradoxically, have a child – called euthanasia. Since the last war, better nutrition, health care and living standards have resulted in increased life expectancy. The result is that we are moving towards a society in which all the young and able-bodied are fully occupied with their own lives and older people are left without any relatives able The Perspective of the Bible The Word of God stands firmly opposed to current devaluation of the old. They are to be given honour and respect: Their advice is to be sought: Old people are not some separate species, but people who happen to be old – ordinary people, whom we are commanded to love as ourselves, to care for in their need, to treat as valuable and important. Christians must lead the way in loving the elderly sacrificially, imaginatively and perseveringly. The Responsibility of the Family Scripture places the main responsibility for the care of the elderly upon the shoulders of younger relations. Such care is regarded as an essential element of saving religion: These verses of course require more of us than financial support. Older people are to be recognised as part of the family, not overlooked or pushed to one side. Their advice and help should be sought whenever appropriate. If they live on their own – which is usually desirable in the interests of maintaining identity and independence – there should be frequent visiting and contacts. Young people who cultivate the society of their elders will find their own lives deeply enriched. The Responsibility of the Church The church must assure the elderly among its membership that they are an important part of the body. God is the hope of the church and He is able to use any of His people, no matter what their age, in its growth and up-building. Those who have walked with God for many years. Any congregation which despises its elderly is quenching the Spirit. The church is also responsible for providing teaching aimed specifically at the old. Instruction should be given on such subjects as facing death, coping with loneliness and bereavement, handling pain and disability in a God-honouring way. They should be reminded of the nearness of heaven and urged to rejoice in it and to prepare themselves for it. Every age group has its peculiar temptations and difficulties and the

discerning pastor will try to meet the real needs of his people from the Word of God. The elderly should be directed to new avenues of Christian service. Are they being used or wasted? The church should see to it that such gifts are utilised, either congregationally or denominationally. The housebound and frail can be encouraged to devote themselves to the most valuable ministry of all—that of intercessory prayer. What a blessing that may prove! A church which takes trouble to enlist its older members for fruitful service will be giving them a sense of worth as well as reaping the benefits of their work. Finally, the church should consider practical ways of helping the elderly in the local community. This might be done by visiting, holding social meetings or providing meals in the church buildings. Difficult as their circumstances may be, they have no right to be selfish, complaining or critical. They may not make unreasonable demands upon their relations and friends, nor act as if the world should revolve around them. They too must continue to struggle against their sin and ask for daily grace to overcome it. Old age can be an opportunity for making new friends, developing new interests, discovering fresh ways of service, spending more time in fellowship with God. It can be happy and winsome or empty and sad—depending largely on the faith and grace of the person involved. To the elderly God has given precious promises and they are called to depend on these and to demonstrate their truth for His glory. Perhaps the most subtle, yet frightening, pressure which society exerts upon the elderly is its widespread worship of youth. Our culture glorifies the young, strong and beautiful. A whole industry is devoted to staving off the signs of aging, because, in the Western world, to be old is the unforgivable sin. The question of the popular song: The Perspective of the Bible The Word of God stands firmly opposed to current devaluation of the old.

Chapter 7 : The Challenge of Scaling Soft Skills

*Art's Prospect: The Challenge of Tradition in an Age of Celebrity [Roger Kimball] on calendrierdelascience.com *FREE* shipping on qualifying offers. Most of the really invigorating action in the art world today is a quiet affair, Mr. Kimball observes.*

The Challenge of Old Age Publication of The Reformed Presbyterian Church of Ireland Since the last war, better nutrition, health care and living standards have resulted in increased life expectancy. The average life span is now ten years longer than it was a generation ago and senior citizens are the fastest-growing section of our society. It has been estimated that approximately one person in six is retired and the number of over 80s in the United Kingdom is growing by about ten thousand each year. As their physical powers wane they may have to cope with illness, pain or loss of mobility. Loneliness is a very real problem, as contemporaries die and families move. They become increasingly aware that their life on earth is nearly over and many are afraid of dying. Finance, too, can cause concern, since half of the elderly are trying to make ends meet on less than half the average wage. It is not a time of life to be sentimentalised but to be faced with such realism as that shown in chapter 12 of Ecclesiastes. Smaller and more mobile families are leading to the break-up of the extended family unit and this disintegration is further encouraged by the instability of marriage and the practice of both husband and wife going out to work. The result is that we are moving towards a society in which all the young and able-bodied are fully occupied with their own lives and older people are left without any relatives able to help care for them. The development of the welfare state has not proved an unmixed blessing. It has created a "leave it to them" mentality, the tendency of the citizen to shrug off his own responsibilities with the comforting reflection that the state provides all that old people need. They are then abandoned to the mercy of an impersonal bureaucracy and starved of friendship and individual care. The rampant disrespect for human life which is evidenced in the murder of thousands of the unborn is bound to affect those at the other end of life, especially as they consume an ever-increasing proportion of medical resources. Perhaps the most subtle, yet frightening, pressure which society exerts upon the elderly is its widespread worship of youth. Our culture glorifies the young, strong and beautiful. A whole industry is devoted to staving off the signs of aging, because, in the Western world, to be old is the unforgivable sin. The question of the popular song: They are to be given honour and respect: I am the LORD. Their advice is to be sought: Christians must lead the way in loving the elderly sacrificially, imaginatively and perseveringly. Such care is regarded as an essential element of saving religion: But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. These verses of course require more of us than financial support. Older people are to be recognised as part of the family, not overlooked or pushed to one side. Their advice and help should be sought whenever appropriate. Nor should this be thought of as "one-way traffic", for grandparents, great-aunts and great-uncles have an immense contribution to make to the younger generation. Young people who cultivate the society of their elders will find their own lives deeply enriched. The often-repeated statement that "the young people are the hope of the church" is not biblical. God is the hope of the church and He is able to use any of His people, no matter what their age, in its growth and up-building. Those who have walked with God for many years. Paul, for example, says that older women should "That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Any congregation which despises its elderly is quenching the Spirit. The church is also responsible for providing teaching aimed specifically at the old. Instruction should be given on such subjects as facing death, coping with loneliness and bereavement, handling pain and disability in a God-honouring way. They should be reminded of the nearness of heaven and urged to rejoice in it and to prepare themselves for it. Every age group has its peculiar temptations and difficulties and the discerning pastor will try to meet the real needs of his people from the Word of God. The elderly should be directed to new avenues of Christian service. Are they being used or wasted? The church should see to it that such gifts are utilised, either congregationally or denominationally. What a blessing that may prove! A church which takes trouble to enlist

its older members for fruitful service will be giving them a sense of worth as well as reaping the benefits of their work. Finally, the church should consider practical ways of helping the elderly in the local community. This might be done by visiting, holding social meetings or providing meals in the church buildings. Difficult as their circumstances may be, they have no right to be selfish, complaining or critical. They may not make unreasonable demands upon their relations and friends, nor act as if the world should revolve around them. They too must continue to struggle against their sin and ask for daily grace to overcome it. Old age can be an opportunity for making new friends, developing new interests, discovering fresh ways of service, spending more time in fellowship with God. To the elderly God has given precious promises and they are called to depend on these and to demonstrate their truth for His glory. I have made, and I will bear; even I will carry, and will deliver you. This is a committee that has been given the task of monitoring the moral trends in the life of our nations, and bringing a Biblical and reformed witness on our national life.

The Challenge of our Age is the product of two distinct forces: The sweeping power of demographic change, which will shape Maine for years to come, and the personal experiences of journalists at.

Is it okay to have been me? Reflection on life Hope: Mistrust oral-sensory, Infancy, under 2 years [edit]
Existential Question: Can I Trust the World? If caregivers are consistent sources of food, comfort, and affection, an infant learns trust " that others are dependable and reliable. If they are neglectful, or perhaps even abusive, the infant instead learns mistrust " that the world is an undependable, unpredictable, and possibly a dangerous place. While negative, having some experience with mistrust allows the infant to gain an understanding of what constitutes dangerous situations later in life; yet being at the stage of infant or toddler, it is a good idea not to put them in prolonged situations of mistrust: Is It Okay to Be Me? As the child gains control over eliminative functions and motor abilities , they begin to explore their surroundings. Parents still provide a strong base of security from which the child can venture out to assert their will. Children at this age like to explore the world around them and they are constantly learning about their environment. Caution must be taken at this age while children may explore things that are dangerous to their health and safety. At this age children develop their first interests. For example, a child who enjoys music may like to play with the radio. Children who enjoy the outdoors may be interested in animals and plants. Highly restrictive parents, however, are more likely to instill in the child a sense of doubt, and reluctance to attempt new challenges. As they gain increased muscular coordination and mobility, toddlers become capable of satisfying some of their own needs. They begin to feed themselves, wash and dress themselves, and use the bathroom. If caregivers encourage self-sufficient behavior, toddlers develop a sense of autonomy"a sense of being able to handle many problems on their own. But if caregivers demand too much too soon, or refuse to let children perform tasks of which they are capable, or ridicule early attempts at self-sufficiency, children may instead develop shame and doubt about their ability to handle problems. Guilt locomotor-genital, Early Childhood, 5"8 years [edit]
Existential Question: Initiative adds to autonomy the quality of planning, undertaking and attacking a task for the sake of just being active and on the move. The child is learning to master the world around them, learning basic skills and principles of physics. Things fall down, not up. They learn how to zip and tie, count and speak with ease. At this stage, the child wants to begin and complete their own actions for a purpose. Guilt is a confusing new emotion. They may feel guilty over things that logically should not cause guilt. They may feel guilt when this initiative does not produce desired results. The development of courage and independence are what set preschoolers, ages three to six years of age, apart from other age groups. Young children in this category face the challenge of initiative versus guilt. As described in Bee and Boyd , [12] the child during this stage faces the complexities of planning and developing a sense of judgment. During this stage, the child learns to take initiative and prepare for leadership and goal achievement roles. Activities sought out by a child in this stage may include risk-taking behaviors, such as crossing a street alone or riding a bike without a helmet; both these examples involve self-limits. Within instances requiring initiative, the child may also develop negative behaviors. These negative behaviors are a result of the child developing a sense of frustration for not being able to achieve a goal as planned and may engage in negative behaviors that seem aggressive, ruthless, and overly assertive to parents. Aggressive behaviors, such as throwing objects, hitting, or yelling, are examples of observable behaviors during this stage. Preschoolers are increasingly able to accomplish tasks on their own, and can start new things. With this growing independence comes many choices about activities to be pursued. But if, instead, adults discourage the pursuit of independent activities or dismiss them as silly and bothersome, children develop guilt about their needs and desires. Inferiority latency, Middle Childhood, years [edit]
Existential Question: The aim to bring a productive situation to completion gradually supersedes the whims and wishes of play. The fundamentals of technology are developed. The failure to master trust, autonomy, and industrious skills may cause the child to doubt his or her future, leading to shame, guilt, and the experience of defeat and inferiority. Allen and Marotz [15] also list some perceptual cognitive developmental traits specific for this age group. Children grasp the concepts of space and time in more logical,

practical ways. They gain a better understanding of cause and effect, and of calendar time. At this stage, children are eager to learn and accomplish more complex skills: They also get to form moral values, recognize cultural and individual differences and are able to manage most of their personal needs and grooming with minimal assistance. Erikson viewed the elementary school years as critical for the development of self-confidence. Ideally, elementary school provides many opportunities to achieve the recognition of teachers, parents and peers by producing things—drawing pictures, solving addition problems, writing sentences, and so on. If children are encouraged to make and do things and are then praised for their accomplishments, they begin to demonstrate industry by being diligent, persevering at tasks until completed, and putting work before pleasure. They may begin to choose to do more activities to pursue that interest, such as joining a sport if they know they have athletic ability, or joining the band if they are good at music. If not allowed to discover their own talents in their own time, they will develop a sense of lack of motivation, low self-esteem, and lethargy. They may become "couch potatoes" if they are not allowed to develop interests.

Role Confusion Adolescence, 13–19 years [edit] Existential Question: The adolescent is newly concerned with how they appear to others. The ability to settle on a school or occupational identity is pleasant. In later stages of adolescence, the child develops a sense of sexual identity. As they make the transition from childhood to adulthood, adolescents ponder the roles they will play in the adult world. Initially, they are apt to experience some role confusion—mixed ideas and feelings about the specific ways in which they will fit into society—and may experiment with a variety of behaviors and activities. Eventually, Erikson proposed, most adolescents achieve a sense of identity regarding who they are and where their lives are headed. The teenager must achieve identity in occupation, gender roles, politics, and, in some cultures, religion. Erikson is credited with coining the term "identity crisis". This passage is necessary because "Throughout infancy and childhood, a person forms many identifications. But the need for identity in youth is not met by these. In relation to the eight life stages as a whole, the fifth stage corresponds to the crossroads: What is unique about the stage of Identity is that it is a special sort of synthesis of earlier stages and a special sort of anticipation of later ones. The problem of adolescence is one of role confusion—a reluctance to commit which may haunt a person into his mature years. Given the right conditions—and Erikson believes these are essentially having enough space and time, a psychosocial moratorium, when a person can freely experiment and explore—what may emerge is a firm sense of identity, an emotional and deep awareness of who he or she is. Often, this leads to conflict with adults over religious and political orientations. Another area where teenagers are deciding for themselves is their career choice, and often parents want to have a decisive say in that role. Once someone settles on a worldview and vocation, will he or she be able to integrate this aspect of self-definition into a diverse society? According to Erikson, when an adolescent has balanced both perspectives of "What have I got? *Italics in original* [18] Given that the next stage Intimacy is often characterized by marriage, many are tempted to cap off the fifth stage at 20 years of age. Erikson does note that the time of Identity crisis for persons of genius is frequently prolonged. So we do not have an exact time span in which to find ourselves.

Isolation Early Adulthood, years [edit] Existential Question: Isolation conflict is emphasized around the age of At the start of this stage, identity vs. Young adults are still eager to blend their identities with friends. They want to fit in. Erikson believes we are sometimes isolated due to intimacy. We are afraid of rejections such as being turned down or our partners breaking up with us. We are familiar with pain and to some of us rejection is so painful that our egos cannot bear it. Erikson also argues that "Intimacy has a counterpart: Once people have established their identities, they are ready to make long-term commitments to others. They become capable of forming intimate, reciprocal relationships. If people cannot form these intimate relationships—perhaps because of their own needs—a sense of isolation may result; arousing feelings of darkness and angst.

Stagnation Middle Adulthood, 40–59 years [edit] Existential Question: Generativity is the concern of guiding the next generation. Socially-valued work and disciplines are expressions of generativity. The adult stage of generativity has broad application to family, relationships, work, and society. When a person makes a contribution during this period, perhaps by raising a family or working toward the betterment of society, a sense of generativity—a sense of productivity and accomplishment—results. In contrast, a person who is self-centered and unable or unwilling to help society move forward develops a

feeling of stagnationâ€™a dissatisfaction with the relative lack of productivity. Central tasks of middle adulthood Express love through more than sexual contacts. Maintain healthy life patterns. Develop a sense of unity with mate. Help growing and grown children to be responsible adults.

Chapter 9 : The Challenge of the Times

FACING THE CHALLENGE OF A NEW AGE Those of us who live in the Twentieth Century are privileged to live in one of the most momentous periods of human history. It is an.

Overview[edit] The Challenge casts are season specific as the cast varies from season to season. These shows and seasons are: Most recently alumni from Big Brother U. Each of the opposing teams compete in numerous missions in order to win prizes and advance in the overall game. Following each mission, a team or a cast member is voted into an elimination round to take on the least successful team from the previous mission. In elimination rounds, they must compete against one another to determine which one is eliminated from the season. Each season has its own, very distinct elimination round, distinguished from those of other seasons in title, design, and general atmosphere. Some seasons , however, have used entirely different formats from the typical: All Stars ironically only included contestants from The Real World and consisted of a much smaller cast before the show was completely reconstructed by its second season. Except for season one, a monetary prize has always been the award for winning the final mission. Theme and format by season title[edit] Each distinct season title has indicated the general gameplay format used: Road Rules groupings, six players per team, no eliminations, missions in number of previous challenges though the original Gauntlet and Inferno were Real World vs. Battle of the Seasons and Battle of the Seasons On the first Battle of the Seasons, players were separated into teams of Real World and Road Rules, each cast member is paired off with a castmate from their original season. Each mission gave points based on finish. After each mission, the players with the most points cumulative from each team became the "Inner Circle" and voted off whichever pair they wanted. The individual winning pair of each challenge would earn an "additional prize. The Battle of the Seasons had a completely different format from the original. Each team consists of two men and two women from select seasons. After each challenge, there is a winning team and a losing team. The losing team is automatically sent to "The Arena," and faces possible elimination. The winning team become the Power Team, and selects one team to battle against the last-place team in the Arena. The teams entering the Arena must select one player of each gender from their own team to compete in the elimination. If the teams entering the Arena cannot decide which players will compete in the elimination, the Power Team chooses for them. The winning pair in the elimination rounds return to their season and stay in the game, while the losing pair is eliminated, reducing their season to two players. Battle of the Sexes and Battle of the Sexes 2: As the title implies, players are divided by gender. Each mission gave points based on finish, either with a partner or individually. After each mission, the players with the most points cumulative from each team became the "Inner Circle" and voted off whoever they wanted to. The winner of each challenge would earn a "lifesaver" which could be given to a member of either team; the recipient of the "lifesaver" would enjoy total immunity from being voted out, which created many interesting situations. No life-shields were used in the second installment. The final three players of each gender would compete against each other in a final race. Inferno , Inferno II and Inferno 3: The first Inferno consisted of Team Real World vs. The 2nd and 3rd installment consisted of Team Bad Asses vs. The players going into the "Inferno" then have the opportunity to save themselves from going in by winning a "life saver" in the challenge before the "Inferno. The first gauntlet consisted of Team Real World vs. The 2nd and 3rd installment consisted of Team Veterans vs. In the 2nd and 3rd particular installment, "Veterans" are considered players who have participated in a minimum of two challenges, while "Rookies" had either participated in one challenge or none at all. In the first two installments, team captains are assigned on a pre-challenge mission. In the third installment, no team captains are assigned, and the winning team also protects one player from the losing team from being chosen for the Gauntlet, but cannot protect the same player on two consecutive opportunities. The winning team chooses one team for an elimination round called an "Exile," while the other team is selected by a vote. Promoted as "every man for himself" as there are no permanent teams though some individual challenges require teams to be formed. All players compete individually, leading to just one champion of each gender. A challenge with no missions, just elimination rounds where the competitors are put on an island with limited supplies. In each episode, the competitors

select three people not necessarily by gender to go into an elimination round to win safety and a key to the prize money chest at the final challenge. The two non-winning players have a chance to plead their case to all the other competitors at the vote-off, where one player wins a key and the other is eliminated. Teams are not initially set. There is a race in the beginning, and while the top three players are announced, the bottom three are named as captains of the three teams; the three teams are then drafted by the captains while maintaining equal numbers of players of each gender. Each challenge involves all three teams; the winning team is safe from the elimination round – the "Gulag," while the losing teams go against each other in the Gulag. The challenge winner is safe from elimination – "The Jungle," while the last-place finisher and a non-winning team of the same gender battle it out in "The Jungle. The third installment also has 3 teams going into the elimination; the losing team, and 2 teams picked by the winning team. At the Jungle, the 2 teams picked for elimination by the winning team go back and forth picking skulls out of a box. There are 3 white skulls and 1 black skull. Whoever picks the black skull, them and their partner go into the Jungle against the last place team, and the other team is safe from the Jungle. Also, in the finale, teammates would go head to head in challenges, whoever finishes first the most in the challenges would decide if they would keep the money they earned for their respective placing, or split it with their partner. If the cast member chose to keep it for themselves, then their teammate would leave empty handed. Thirteen teams of ex couples compete in a challenge where the winner is safe from elimination and will be known as "The Power Couple," and they are responsible for choosing one team to go into the elimination round called "The Dome," along with the team that came in last-place in the challenge. A twist was added on Battle of the Exes II: Eliminated teams would compete in "Battle of the Ex-iled," which no one in the house knows about. The eliminated team will compete against the last "Ex-ile" winner and the loser would be permanently eliminated. This lasts until only four teams remain in the house, and the last team standing from Ex-ile will go back to the house for two more challenges before the final, which they are eligible for as long as they are not eliminated again. Each challenge is declared as either an individual, pair, or team challenge. For pair and team challenges, names are drawn out of a bag – one of each gender, or more for multi-team or pair challenges – that will be designated as captains. For team challenges, the captains will select players that will be split evenly amongst gender. The remaining non-winning players then participate in "The Draw," where the one player of each gender that draws a "kill card" faces the previously voted players in the elimination round. Battle of the Bloodlines: The winning pair of the mission sends in one pair to face the losing team of the mission into The Pit, depending on gender. However, after the second elimination, pairs are separated into two teams, each consisting of The losing team has to send one player from the losing team into The Pit, while the winning team has to send another player from the losing team into The Pit. If a player loses in The Pit, that player is not only eliminated, but so is their bloodline. The final five teams reverted to their pairs of two. The Pit consisted of both teammates competing instead of one representative competing for both teams for one elimination, then reverted to one representative for each team for the last elimination. Invasion of the Champions: The game started off with 18 Underdogs players who have yet to win a challenge who get dropped off a boat and onto a beach, where they were living in "The Shelter. The male and female winners of the challenge would be safe from elimination, and earn their ticket to "The Oasis" – the season house. The last-place male and female finishers automatically went straight into elimination for the first challenge. In the second challenge, the challenge winners will choose a player of the opposite gender to go into the elimination. The rest of the house then voted in who goes against them for the first and second challenge. The males voted for the females, and vice versa. For the third challenge, and the last chance to earn a ticket to the Oasis, the winners will be safe from elimination, and the two remaining players of each gender will compete. In the elimination, each gender will compete. The winners of the elimination round would return to the game, and earn a ticket to The Oasis. The losers of the elimination round go home. Players could not go into The Oasis until every ticket has been earned. Players who earned their ticket to the Oasis will be exempt from elimination and will not compete in challenges until the Champions enter the game. Beginning with the fourth challenge, as the season twist, eight Champions of past seasons of the show will enter the game, and the Underdogs will form a team against them. Each challenge will be designated for an Underdog or a Champion elimination – entitled "The Fortress. The

best performing guy and girl of the team designated for the Fortress will then choose one guy and one girl to go into the elimination. The rest of the house will then vote in the players who will go against them. The winners return to the game, and the losers go home. Similar to Free Agents, each challenge is either an individual, teams, or pairs challenge. The winning individual, pair, or teams would then nominate 1 player from each gender to go into the Presidio. The remaining non-winning players then participate in "The Double Cross Draw" where the one player of each gender that draws "The Double Cross" XX chooses a player from their own gender, who also participated in the draw, to join the previously nominated player into the Presidio to face elimination. In a twist, the eliminated players are sent into the Redemption House to compete for a spot back into the game. Each challenger in this season has at least one "vendetta" with someone in the game. Similar to both Free Agents and Dirty 30, each challenge is either an individual, teams or pairs challenge. Each competitor has their own individual bank accounts. The top three winners from each challenge, no matter the gender, form the "Troika".