

Environmental Checklist

PHYSICAL ENVIRONMENT: How can we help the resident to feel physically comfortable?				
Answer each question and describe the resident's reactions:				
1. Is the room large enough to accommodate the group?	Yes		No	
a. Is it free of other activities or noise?	Yes		No	
2. Does the room have:				
a. adequate lighting	Yes		No	
b. favorable acoustic design	Yes		No	
c. a non-distracting decor	Yes		No	
3. Is the seating comfortable?	Yes		No	
a. Is there room to navigate and pace if needed?	Yes		No	
4. Is it accessible to bathroom facilities?	Yes		No	
5. Are there visual cues that trigger memories of the resident's past faith experiences?	Yes		No	
a. Are there sensory cues (i.e.: a piano or electronic organ in the resident's sight)?	Yes		No	
(List:)				
6. Is the room set up to replicate a traditional worship service from the resident's youth?	Yes		No	
SOCIAL ENVIRONMENT:				
How can we help the resident feel valued as a person?				
Answer each question and describe the resident's reactions:				
1. Are the social customs from the resident's era observed for the particular faith service being presented? For example: the leader of the service, dressed in traditional garb, greets the participants at the door or comes out at the beginning of the service according to the old customs.	Yes		No	
2. Is there a time for sharing with the community with whatever response is possible? For example: holding hands or sharing greetings or blessings during community prayer or sharing a large print hymnal during the singing.	Yes		No	
3. Have the community of non-dementia persons participating in the service had the opportunity to attend a meeting prior to the service in order to learn ways to help residents with dementia feel a sense of community and acceptance at the service?	Yes		No	
4. Is the leader of the service knowledgeable about the adaptations necessary to facilitate providing a positive worship experience for residents with dementia and their families?	Yes		No	
PSYCHOLOGICAL ENVIRONMENT:				
How can we help the resident to feel safe?				
Answer each question and describe the resident's reactions:				
1. Are there sensory cues to trigger the residents' past memories of attending a faith service? Candles, incense, fragrant oils, organ music, can provide aromas and sounds to provoke old memories.	Yes		No	
List Examples:				
2. Do the faith leader and the other participants at the service have a positive attitude toward accepting the resident with dementia as a person with the ability to fulfill his/her spiritual needs even though that may be in a manner different than the traditional one?	Yes		No	

3. Are there any factors in the setting that are frightening or upsetting because they are misperceived by the resident or trigger fearful memories?	Yes		No	
a. Can these be identified and modified?	Yes		No	
List factors:				
List modifications:				
4. Is there someone who the resident feels comfortable with in attendance throughout the service that the resident can cue off of?	Yes		No	
List:				
5. Does the particular worship service seem to trigger negative responses in the resident?	Yes		No	
a. Can the triggers be identified and solutions sought, to prevent this reaction the next time?	Yes		No	
b. Are there parts of the service that the resident seems to enjoy?	Yes		No	
c. How can that be built upon?	Yes		No	
CULTURAL ENVIRONMENT:				
How can we help the resident to experience optimal stimulation?				
Answer each question and describe the resident's reactions:				
1. Are the rituals from the residents' early faith being followed in worship services and in 1:1 faith-sharing experiences? (Non-demented residents from the same faith and era can be asked for input in planning a service or spiritual experience that would be meaningful).	Yes		No	
2. Are simple straight forward directions given to participants? For example: are the names of hymns, prayers and directions for carrying out the rituals announced before each section of the service?	Yes		No	
3. Is the same ritual followed every time the service is held once it is found to meet the needs of the participants?	Yes		No	
4. Is familiar, easy to sing music, and familiar liturgical prayer used?	Yes		No	
5. Does the leader accept all sincere faith responses as valid, and incorporate them into the service to validate each participant's contribution, even though they are not traditional responses? (For example: "Yes, Mary, thank you for that prayer or singing out to God! Let's all hold hands and pray with Mary.")	Yes		No	