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Queen’s Aging and Health Program

**AGHE 812 – Religion, Spiritual Health and Aging**

**Elective Course**

**Copyright by Tracy J. Trothen**

**FALL 2016 Course Instructor: Tracy J. Trothen** On-line [trothent@queensu.ca](mailto:trothent@queensu.ca)

**Office Hours** – Contact the instructor via email. If needed, a mutually convenient time will be arranged for a phone conversation.

613-533-6000 ext. 74319

**Course Description:** Spiritual well-being is a defining aspect of healthy aging. This course will pay attention to the spiritual challenges as well as resources that come with aging. The following topics are addressed with attention to their complexity: mortality, loss and grieving, dementia, developmental theory and faith, religious participation, the relevance of diverse faiths and culture, and ultimate questions of meaning. Christian, Jewish, Muslim, Hindu and Buddhist perspectives will be included. Participants will have the opportunity to explore listening skills, self-awareness, and relational dynamics such as transference, as these relate to the course.

**Objectives:** **Through the course the instructor will:**

1. introduce the student to the meaning and scope of spirituality and religion as these concepts relate to aging adults;
2. become familiar with some spiritual and religious care theory as it applies to issues related to aging;
3. examine the relationship between self-awareness and the provision of spiritual care; and
4. introduce students to the complexity of spiritual care practice including some rudimentary spiritual care theory.

**Outcomes:** **After completing this course students are expected to be able to:**

1) identify and explain spiritual issues that are associated with aging, including loss, grief, mortality, and questions of meaning;

2) identify and discuss some relevant issues arising from of diverse faith traditions to the spiritual wellbeing of the aging; and

3) understand the relevance of self-awareness and listening skills to the clinical provision of spiritual care.

**Outputs: During the course the students will:**

1. develop an understanding of the rudiments of spiritual/pastoral care clinical practice including the meanings of spiritual and religious care and the importance of self-awareness, through required readings, module posts and responses, and the completion of a short essay on the relationship between self-awareness and clinical spiritual care;
2. identify and explain some important issues related to spirituality, religion, and the elderly including dementia, loss, mortality, and questions of meaning, through writing posts on the modules’ required readings and responding to those posts; and
3. develop their knowledge of one particular aspect of spirituality and/or religious care and aging through a research paper on a chosen topic.

**COURSE MATERIALS**

**Required Texts:**

Doehring, Carrie. *The Practice of Pastoral Care – a postmodern approach*. Kentucky: Westminster/John Knox Press, (revised and expanded edition), 2015.

Selected articles as identified for each module. There is a link to the e-reserves reading list of required articles for the course on the onQ course site. It is on the left hand side under “Table of Contents,” just above the course modules. If you click on this, it will take you to all the required readings other than the Doehring book.

**Suggested Texts (for research essays or interest – please note – this is NOT an exhaustive list but only a sampling):**

Ahmad, M. and S. Khan. 2015. “A Model of Spirituality for Ageing Muslims.” In *Journal of Religious Health*: 1-14. DOI 10.1007/s10943-015-0039-0

Atchley, R. 2009. *Spirituality and Aging*. Baltimore, MD: The Johns Hopkins University Press.

Byrne, L. &MacKinlay, E. (2012). “Seeking meaning: Making art and the experience of

Spirituality in dementia care.” In *Journal of Religion, Spirituality & Aging*, 24:105-119.

Callaby, P. (2012). “Caregiving in dementia: From resentment to forgiveness.” In *Journal of Religion, Spirituality & Aging*, 24:93-104.

Chechowich, Faye. (2008). “An Annotated Bibliography on the Intersection of Aging, Spirituality, Religion and Ministry Practices.” In *Christian Education Journal* 5(2): 363-372.

Coleman, P. 2011. *Belief and Ageing: Spiritual Pathways in Later Life*. Bristol, UK: The Policy Press. (UK context)

Fisher, J. C. and Henry C. S. 2007. *A journey called aging: Challenges and opportunities in older adulthood*. New York: The Haworth Press.

Gollnick, J. 2005. *Religion and spirituality in the life cycle*. NY: Peter Lang.

Kimble, M. A. and McFadden, S. H. eds. *Aging, spirituality and religion: A handbook*, Vol 2, Minneapolis: Fortress Press, 2003.

Koenig, H. G. 2013. *Spirituality in Patient Care*, 3rd Edition. PA: Templeton Press. (See pp. 244-280 for a helpful summary of some religious practices relevant to healthcare. There are several monographs and edited collections by Koenig that are appropriate to the course.)

MacKinlay, Elizabeth, ed. 2010. *Ageing and Spirituality Across Faiths and Cultures*. Philadelphia, PA: Jessica Kingsley Publishers. (Australian context)

MacKinlay, E.; Ellor, J. W. & Pickard, S., eds. 2001. *Aging, spirituality and pastoral care: A multi-national perspective*. NY: The Haworth Press.

MacKinley, E. 2014. “Baby Boomers Ageing Well? Challenges in the Search for Meaning in Later Life.” In *Journal of Religion, Spirituality & Aging* 26: 109-121.

Moriarty, G. 2006. *Pastoral Care of Depression: Helping Clients Heal Their Relationship with God.* New York: The Haworth Pastoral Press.

O’Connor, T.S, Lashmar, C. & Meakes, E., eds. 2008. *The Spiritual Care Giver’s Guide: Transforming the Honeymoon in spiritual Care and Therapy*. CAPPESWONT & Waterloo Lutheran Seminary: Waterloo, ON.

Palmer Thomason, S. 2006. *The Living Spirit of the Crone: turning aging inside out*. Minneapolis, MN: Fortress Press.

Pargament, K. I. 2007. *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*. The Guilford Press: New York, NY.

H. Pettegrew (2008). “Perspectives on the Spiritual Development of the ‘Aging’ Boomers.” In *Christian Education Journal* 5(2): 305-320.

Walsh, F. (2009) “Religion, Spirituality, and the Family: Multifaith perspectives” (In Froma Walsh, ed. *Spiritual Resources in Family Therapy*)

**Course Requirements and Evaluation:**

1. Module Presentation 25%

2. Posted Responses to Peer Module Presentations & Participation 20%

3. Research Paper (including short reflection on self-reflexivity

& spiritual care practice) 55%

**General Expectations for all Assignments**

You are expected to submit your assignments on time.  Extensions will only be considered in the case of extenuating circumstances (e.g., serious illness, death in family) and must be submitted in writing (via email) to the Course Instructor no later than noon on the day prior to the assignment due date.

All assignments are to be computer generated using no smaller than 12 point type with 2.54 cm (1 inch) margins all around. All written assignments should be carefully proofread and well-edited. In-text and reference citations should be formatted using APA 6th edition. A useful resource for this formatting can be found online at: <http://owl.english.purdue.edu/owl/resource/560/10/>. Students may want to consider downloading and using a reference manager program such as Mendeley (available free of charge) (<https://www.mendeley.com/>).

PowerPoint presentations and required readings for each module will be posted. Doing both will keep you on top of the course material and give you the foundation you need. Please do the modules in order as the modules build on each other and I will expect you to have knowledge of the previous modules’ content. You can do the readings ahead of time if you like.

**(1) Module Presentation:**

Each student will sign up to post **one** 400-450 word presentation on the required readings for **one** of the ten modules. These presentation posts will be the mechanism for generating critical discussion on the module’s required readings. You are to use **only** the required readings for the module for which you sign up, and you can assume that everyone has completed the required work for the previous modules.

To do this assignment you will: a) formulate as concisely as possible **one** issue that arises from the required readings and b) write a short analysis that draws in (appropriately) as many of the required readings and other material (ex. my lecture, guest lectures) for that module as you are able, and begins to explore the theme or question you identify. Use internal references only with author and page number. Do not include a bibliography. Be clear and concise. Do not use extra readings; use only the required readings.

**The presentation must be posted on the start date for that module.**

Everyone must sign-up for one Module Post (as per the course syllabus).

No more than 1 person may sign up per module, unless there is already one person signed up for each of the 10. You must sign-up by Sept 13. **This will be done of a first-come-first-served basis. Email me with your top 3 choices of modules, in order of preference. (**[**trothent@queensu.ca)**](mailto:trothent@queensu.ca))**.** I will give you your first choice if no one else has already requested it.

Please upload a copy of your presentation to DropBox right after you post it.

**(2) Posted Responses to Module Peer Presentations:**

Every student must respond to the presentations posted. (The number of posted presentations per module will vary depending upon the number of students enrolled in the course.) (If there is no presentation posted for a module, you can still post responses to the readings.) Choose **1 posted presentation per each of modules EXCEPT for the module for which you post your 400-450 word “Presentation”** – see requirement #1 (for a **total of a minimum of 9** “responses”) and give a **75-100 word response** to each of those 9 presentations. **I will choose one of your posted responses** at random, at the end of the course, to evaluate as part of your course grade. I will give you my evaluation of one of your responses after all modules have been completed. (You may choose to post additional responses after your formal first response.) All responses must be posted within 7 days after the Module start date.

**You must use the following outline to prepare your formal first responses (75-100 words each):**

1. What is the theme or question identified in the posted presentation? Summarize this concisely or state if it is not clear.

2. Comment briefly on at least one aspect of the analysis in the posted presentation.

3. Identify at least one additional relevant issue (to the identified theme/question) not identified in the posted presentation.

Use internal APA style references to required readings in your response.

Your challenge is to be as concise as possible while demonstrating knowledge of the readings and an ability to analyze the readings and any other posted material (ex. my lecture, guest lectures).

I will provide you with the sign-up list for module presentations, after it is finalized. **For those modules in which no one is posting a module presentation, your responses will follow a different format:** identify one issue from the readings in 75-100 words. Explain this issue as clearly as you can and reference as many of the required readings as you can.

**How to Post Your Responses and Presentations:** The onQ “forum” we will use is entitled Module Presentations. Within this forum there are 10 “topics” – each of which is identified as a Module (ex. “Module 5”). Under each topic, **presenters** for that module (topic) will post their presentations by **noon EDT on the date of the module** (listed in the course outline). Each posted “presentation” will be the beginning of a “thread.” When you post your presentation, **you will provide a descriptive title for this thread**.

If you are not the presenter, you must **respond** to one thread using the outline for responses above. You can post additional informal but thoughtful responses **after** your formal response (i.e. the 3 questions), in which you do not use the 3 questions. You will have 7 days from the time the presentation is posted to post your responses. Please do not post after the 7 days.

For module 4, you need to post your regular response (except for Melissa who is posting her module presentation at the beginning of module 4) PLUS a response to Jan Kraus' questions which are included at the end of her half hour recorded presentation. Your response to Jan's questions will not be graded but the completion of this response is a required part of the "Responses" course requirement.

**(3)** **Research Paper (including short reflection on self-reflexivity & spiritual care practice):**

The topic of this research paper will be an in-depth exploration and analysis of a particular topic related directly to the course. (For examples, see below.)

**Your “Proposal” (see last page of syllabus) is** **due Friday October 7.**

The research paper will be 15-17 pages, double-spaced, typewritten, with 12-point font (not including your bibliography or title page). Research beyond required class reading and a formal bibliography (single spaced) are required. Be sure to include a selection of current sources, and use both books and articles from scholarly journals.

2 pages of your 15-17 page research paper will be used to consider the relevance and meaning of **self-reflexivity,** in spiritual care practice, to your essay topic. Use only the required Doehring book to address this topic.

You must use APA style in your paper.

**Research Paper Due Date: Friday December 2, 2016 (or earlier) by 12 noon EDT. Use the dropbox on the essay module onQ to post your essay to me. Please post it as a Word document (not a PDF).**

**Possible topics:**

Spirituality and end of life

Spirituality and dementia

Spirituality, Depression (and/or other mental illness), and Aging

Spiritual Care for aging adults (you could focus on a particular religion or a general spirituality)

Caregivers’ Spiritual Needs

Aging, Trauma, and Spirituality

Women, Aging, and Spiritual Care

Forgiveness, Sin, and Aging

Meditation, Prayer, Health and Aging

Spirituality and Palliative Care

Aging, Spirituality, and the Baby-Boomers

**Be sure to use the ATLA database**. There are books, articles, and journals (ex. *Journal of Religion, Spirituality & Aging*) in the topic area of aging and spirituality.

**Outline of Classes:**

**Note: Please read the required readings BEFORE you listen to the lectures.**

**Module 1** **Introduction to Course: Understanding Spirituality, Religion, and Sept 13 Pastoral in Context**

**Required Readings:**

Doehring, pp. xiii-xxviii;

James W. Ellor (2011), “Reflections on the Words ‘Religion,’ ‘Spiritual Well-Being,’ and ‘Spirituality’” in *Journal of Religion, Spirituality & Aging* 23: 275-278.

M. Schlehofer, A. Omoto, and J. Adelman (2008), “How Do ‘Religion’ and ‘Spirituality’ Differ? Lay Definitions Among older Adults” in *Journal for the Scientific Study of Religion* 47(3): 411-425.

**Module 2 Religious Care: Introduction to The Abrahamic Traditions & Aging – Sept 20 Islam, Judaism, and Christianity**

**Required Readings:**

S. Khan and M. Ahmad (2014), “The Case for Muslim Aged Care in the West” in *Journal of Religion, Spirituality & Aging* 26: 281-299.

G. Baeke, J. Wils, and B. Broeckaert (2012), “‘Be Patient and Grateful’ – Elderly Muslim Women’s Responses to Illness and Suffering” in *The Journal of Pastoral Care & Counseling* 66(3-4): 5-13.

D. Haber (2011), “Jewish Aging: Model Programs in Social Service, Adult Learning, Intergenerational Exchange, and Research” in *Journal of Religion, Spirituality & Aging* 23: 304-317.

E. MacKinley, “Friends and Neighbours: Pastoral Care and Ageing in Christian Perspective” in *Ageing and Spirituality across Faiths and Cultures*, ed. E. MacKinley (London: Jessica Kingsley Publishers, 2010): 68-80.

**Module 3 Religious Care: Introduction to Two Eastern Traditions – Buddhism Sept 27 and Hinduism**

**Required Readings:**

J. M. Kalavar, C. N. Buzinde, D. Manuel-Navarrete, and N. Kohli (2015), “Gerotranscendence and Life Satisfaction: Examining Age Differences at the Maha Kumbha Mela” in *Journal of Religion, Spirituality & Aging* 27: 2-15.

Chao-Ti Wu (2013), “Exercise as Great Medicine: A Taiwanese Reflection on Aging and the human Spirit” in *Journal of Religion, Spirituality & Aging* 25: 20-27.

R. Nakasone, “A Brief Review of Buddhist Writings on Spirituality and Aging” in Methods in Religion, Spirituality & Aging, ed. J. W. Ellor (London: Routledge, 2009): 211-217.

A. Rayner and P. Bilimoria, “Dying: An Approach to Care from Hindu and Buddhist Perspectives” in *Ageing and Spirituality across Faiths and Cultures*, ed. E. MacKinley (London: Jessica Kingsley Publishers, 2010): 138–151.

Suggested sources on mindfulness & aging (Please note: at this time there is not sufficient research available to support a research essay on this specific topic.):

<https://www.amazon.com/Aging-Spiritual-Practice-Contemplative-Growing/dp/1592407471/ref=sr_1_1?ie=UTF8&qid=1467375203&sr=8-1&keywords=Buddhism+and+growing+old>

<https://www.amazon.com/Mindfulness-Based-Elder-Care-Elders-Caregivers/dp/082611511X/ref=sr_1_2?ie=UTF8&qid=1467375426&sr=8-2&keywords=McBee+Lucia>

**Module 4** **Rudiments of Spiritual Care Practice:**

**Oct 4 Listening & Responding**

**Required Readings:**

Doehring, chapters 1-3, pp. 1-72

Schwartz, “A Psychiatrist’s View of Transference and Countertransference in the Pastoral Relationship” in *The Journal of Pastoral Care* (XLIII/1, Spring 1989): 41-46.

Brené Brown, “The Price of Invulnerability” - video on You Tube <http://www.youtube.com/watch?v=_UoMXF73j0c>

Kraus Voice-Over PowerPoint

**Suggested Reading:**

Bogia, “Responding to Questions in Pastoral Care” in *The Journal of Pastoral Care* (XXXIX/4, Dec 1985): 357-369.

R. R. Ganzevoort (2010), “Minding the Wisdom of Ages: Narrative Approaches in Pastoral Care for the Elderly” in *Practical Theology* 3(3): 331-340.

Trothen, “A Philosophical and Conceptual Basis for What We Are Doing: Relational and Spiritual Bases for the Practicum in Clinical Pastoral Education” in *The Practicum in Professional Education: Canadian Perspectives*, Edwin Ralph, Keith Walker, & Randolph Wimmer, eds. (Calgary, Canada: Temeron/Detselig Publisher, 2010): 105-122.

**Module 5** Part A: **Spiritual Care Seeker - Spiritual Care Giver Relationship &**

**Oct 11 Power, Ethics**

**Required Readings:**

Doehring, Chapter 4: 73-83.

C. Puchalski and B. Ferrell, *Making Health Care Whole: Integrating Spirituality into Patient Care* (PA: Templeton Press, 2010): chapter 5 “Professional Standards for Spiritual Care” pp. 33-52.

**Part B:** **Theological & Religious Reflection: Meaning-making, Embedded Theologies & Spiritual Distress**

**Required Readings:**

Doehring, Chapter 5: 85-116.

**READING WEEK: OCTOBER 17-21**

**Module 6 Spiritual Themes & Spiritual Assessment: Loss, Violence, & Coping**

**Oct 25 Required Readings**:

Doehring, Chapter 6: 117-154.

S. Stranahan (2008), “A Spiritual Screening Tool for Older Adults” in *Journal of Religious Health* 47: 491-503.

Granke Voice-Over PowerPoint

**Suggested Reading:**

H. G. Koenig, “Religion, Spirituality, and Health” in *Spiritual Dimensions of Nursing Practice*, eds. V. Carson and H. Koenig (PA: Templeton Press, 2008): 33-61.

**Module 7 Spirituality & Dementia**

**Nov 1 Required Readings:**

E. Ryan, L. Martin and A. Beaman (2005), “Communication Strategies to Promote Spiritual Well-Being among People with Dementia” in *The Journal of Pastoral Care & Counseling* 59(1-2): 43-55.

C. Perkins, R. Egan, R. Llewellyn, and B. Peterken (2015), “Still Living, Loving, and Laughing: Spiritual Life in the Dementia Unit” in *Journal of Religion, Spirituality & Aging* 27: 270-287.

J. Swinton (2014), “What the Body Remembers: Theological Reflections on Dementia” in *Journal of Religion, Spirituality & Aging* 26: 160-172.

Everett video

**Suggested Reading**

Swinton, John. 2012. *Dementia: Living in the Memories of God*. Grand Rapids, Michigan: Wm B. Eerdman’s Publishing Company.

**Module 8 Social, Family & Community Systems of Advantage and**

**Nov 8 Disadvantage: Some Marginalized Experiences of Aging & Spirituality**

**Required Readings**:

Doehring, Chapter 7: 155-172

M. Brennan-Ing, L. Seidel, B. Larson, and S. Karpiak (2013), “ ‘I’m Created in God’s Image, and God Don’t Create Junk’: Religious Participation and Support Among Older GLBT Adults” in *Journal of Religion, Spirituality & Aging* 25: 70-92.

C. Reimers (2011), “Women and Aging: Insights for Care from a Clinical Perspective” in *Pastoral Psychology* 60: 39-47.

K. Piderman, M. Lapid, S. Stevens, S. Ryan, K. Somers, M. Kronberg, M. Clark, and T. Rummans (2011), “Spiritual Well-Being and Spiritual Practices in Elderly Depressed Psychiatric Inpatients” in *The Journal of Pastoral Care & Counseling* 65(1-2): 1-11.

**Module 9 Spirituality and End of Life: Spiritual Care of HealthCare Providers & Nov 15 Care-Seekers**

**Required Readings:**

H. Dick (2014), “‘Every Time You Deal With a Death You Think, “One Day”. . .’ : The Emotional and Spiritual Effects of Dealing With Aging, Dying, and Death for Staff in a Residential Aged Care Facility” in *Journal of Religion, Spirituality & Aging* 26: 173-185.

G. Reid (2012), “Spirituality and End of Life Issues: A Review” in *Journal of Religion, Spirituality & Aging* 24: 120-130.

D. Friedman, *Jewish Wisdom for Growing Older* (Vermont: Jewish Lights Publishing, 2015): chapter 3 “The Ultimate Shattering – embracing our mortality” pp. 21-30.

R. Atchley, *Spirituality and Aging* (Baltimore, MD: The Johns Hopkins University Press, 2009): chapter 8 “Spirituality and the Experience of Dying and Death” pp. 133-144.

Kraus Voice-Over PowerPoint

**Module 10 Spirituality, Religion, & Goodness of Life: Meaning-Making & Hope**

**Nov 22 Required Readings:**

Doehring, Chapter 8: 173-186

K. Fischer (2011), “Long Life on a Fragile Planet: Nature, Spirituality, and Aging” in *Journal of Religion, Spirituality & Aging* 23: 172-183.

K. Noronha (2015), “Impact of Religion and Spirituality on Older Adulthood” in *Journal of Religion, Spirituality & Aging* 27: 16-33.

H. G. Koenig, Medicine, Religion, and Health (PA: Templeton Press, 2008): chapter 9 “Longevity,” pp. 129-145.

**ACADEMIC POLICIES**

**Academic Integrity**

Academic integrity is constituted by the five core fundamental values of honesty, trust, fairness, respect and responsibility (see: [www.academicintegrity.org](http://www.academicintegrity.org/)). Adherence to these values by students and faculty is central in order to build, nurture and sustain a thriving academic community.  Students are responsible for familiarizing themselves with the regulations concerning academic integrity and for ensuring that their academic work (e.g., assignments, exams, clinical education activities, etc.) conforms to the principles of academic integrity (see: <http://www.queensu.ca/academicintegrity/home>) Departures from academic integrity include plagiarism, use of unauthorized materials, facilitation, forgery and falsification, and are antithetical to the development of an academic community at Queen's.  Given the seriousness of these matters, actions which contravene academic integrity carry sanctions that can range from a warning or the loss of grades on an assignment to the failure of a course to a requirement to withdraw from the university.  If you have any questions about adhering to the principles of academic integrity, please speak to your instructor or the Associate Director responsible for your program.

**Accommodation for Short Term Illness or Disability**

If during the term, you experience a disability or illness that requires accommodation for a limited time period, please refer to the SRT policy for Short Term Academic Accommodation:  <http://rehab.queensu.ca/storage/policies/Guidelines_for_short_term_accommodation.pdf>

Queen's University is committed to achieving full accessibility for persons with disabilities. Part of this commitment includes arranging academic accommodations for students with disabilities to ensure they have an equitable opportunity to participate in all of their academic activities and meet all academic requirements of the program.  If you are a student with a disability and think you may need accommodations, you are strongly encouraged to contact the Queen’s Student Accessibility Services (QSAS) within the Student Wellness Services Office and register as early as possible.  For more information, including important deadlines, please visit the office website at: <http://www.queensu.ca/studentwellness/accessibility-services/>.

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**Other Academic Resources:**

Information on the Learning Commons is viewable at

<http://www.queensu.ca/qlc/index.html;jsessionid=3215FB0B04AED99FB4753CF6F1671544>

**MARKING AND GRADING**

All components of this course will receive numerical percentage marks. The final grade you

receive for the course will be derived by converting your numerical course average to a letter

grade according to Queen’s Official Grade Conversion Scale:

***Queen’s Official Grade Conversion Scale***

|  |  |
| --- | --- |
| **Grade** | **Numerical Course Average (Range)** |
| A+ | 90-100 |
| A | 85-89.9 |
| A- | 80-84.9 |
| B+ | 77-79.9 |
| B | 73-76.9 |
| B- | 70-72.9 |
| C+ | 67-69.9 |
| C | 63-66.9 |
| C- | 60-62.9 |
| D+ | 57-59.9 |
| D | 53-56.9 |
| D- | 50-52.9 |

If you do all of the work required in a class in an adequate and average manner, you will receive **Grades of “C”** (Percentages: 60-69.9 ; GPA: 1.7 -2.3).

**Grades of “B”** (Percentages: 70-79.9; GPA: 2.7-3.3) are given for “very good” work.

**Grades of “A”** (Percentages: 80-100; GPA 3.7-4.3) are given for “excellent” work.

**Grades of “D**” (Percentages: 50-59.9; GPA: 0.7-1.3) are given for “poor” work.

**“F”= 0 = Fail**.

**Evaluation of Content (Adapted with Permission from Richard Ascough)**

**90-100, A+, Publishable.** Assignment is of sufficient substance and style to be submitted to a refereed journal for publication.

**85-89.9, A, Outstanding.** Superior understanding of the subject matter. Evidence of original thinking and an extensive knowledge base. Careful, concise, critical analysis with a clear and well argued hypothesis based on the material. Shows a capacity to analyze, synthesize, and evaluate material. Shows a grasp of all the scholarly issues involved. Shows evidence of learning being extended beyond the initial learning situation. Clear thesis and conclusion. Well-researched and documented. Stylistically flawless.

**80-84.9, A-, Excellent.** Superior understanding of the subject matter. A careful analysis with some precision and attention to the details of the material. Shows some critical capacity and analytic ability and some original thinking. Needs a bit of fine-tuning of the details. Clear thesis and conclusion. Good research and documentation. Stylistically flawless.

**77-79.9, B+, Very Good.** Solid understanding of the subject matter. Good analysis and some critical reasoning. Reasonable understanding of relevant issues and familiarity with the material. Demonstrates a solid understanding of the relationship or connections among the basic concepts. Needs to be more concise or precise in details and more careful in forming arguments. Stylistically sound.

**73-76.9, B, Good.** Generally accurate account of the subject matter with acceptable analysis and some critical reasoning. Some interaction with relevant material. Demonstrates some understanding of the relationship or connection among the basic concepts. Needs more precision and attention to details and greater precision in the use of arguments. Some careless stylistic errors.

**70-72.9, B-, Fine.** Generally accurate description of the subject matter and an adequate grasp of the critical issues and ideas involved. Demonstrates rudimentary understanding of the relationship or connection among the basic concepts. Needs more attention to detail and better use of arguments. Some careless stylistic errors.

**67-69.9, C+.** Demonstrates an understanding of the basic facts, vocabulary, details, and elemental concepts. Shows an ability to deal with simple issues arising out of the material. Needs to explore the subject matter more fully and formulate ideas more clearly. Closer attention should be given to stylistic elements including sentence structure and paragraph organization.

**60-66.9, C- to C.** Demonstrates an awareness of the basic facts, vocabulary, details, and elemental concepts. Impressionistic or vague at points. Shows that the learning experience was profitable. Lacks clarity in formulating the issues and shows little or no evidence of critical reflection on the issues or data. Closer attention should be given to grammar, spelling, and punctuation.

**50-59.9, D-, D, D+.** Some understanding and treatment of the data and issues, but imprecise, impressionistic or vague. Lacks clarity in expressing the issues and shows no evidence of critical reflection on the issues or data. Major problems related to

issues of style.

**0-49, F, Inadequate.** Sloppy, imprecise or careless discussion of the material with little or no evidence of critical reflection. Stylistically flawed.

**RESEARCH PAPER PROPOSAL**

**DUE OCTOBER 7, 2016**

**STUDENT: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**TOPIC: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**WORKING TITLE: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**BRIEF DESCRIPTION: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**BIBLIOGRAPHY:**

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