ACADEMIC HANDBOOK
2024-2025

NAIITS: An Indigenous Learning Community
PO Box 1169
Montague, PE
C0A 1R0
Canada

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WELCOME TO NAIITS: AN INDIGENOUS LEARNING COMMUNITY

Message from NAIITS Director

Shari Russell
Director
NAIITS: An Indigenous Learning

Boozhoo. We are so delighted you have chosen to study with NAIITS. As a learning community that is Indigenous designed, developed, delivered, and wholly governed, we desire to see our students journey down the road of a living heart relationship with Jesus that does not require the rejection of our Creator-given social and cultural identity, nor the rejection of our worldview as the foundation for that relationship. Our community of learning values our students who contribute information and knowledge from their community contexts with a reciprocity of learning that contributes to the health and well-being of all. Our hope and prayer for you is that your time with NAIITS will be truly transformational for you and your community and that you will graduate with a deep confidence in Creator's design and intention for all.

Bdaande'en

Message from Director of Graduate Studies

Halito! As an Indigenous learning community, we strive to embody a hospitality where you feel welcomed and cared for. We take seriously our identity as a learning *community*, where folks can gather together as adult co-learners to explore what it looks and feels like to integrate their Christian and Indigenous identities holistically. It is our hope that in our asset-based, trauma-informed graduate programs, you will feel empowered to research the topics that sit in the back of your mind and to ask the hard questions that have been difficult to say in other spaces. We value courageous spaces that honor curiosity, humility, empathy, and the wisdom you bring. Oh, and fair warning, we love to laugh. As the elders shared with me when I was new: "We make fun of the ones we love." So I invite you to laugh with me, and even *at* me, as we seek to walk this bright path together.

Chris Hoklotubbe & Damian Costello

Message from Director of Post Graduate Studies

As Chris emphasized, at NAIITS: An Indigenous Learning Community, you don't just sign up for a degree program, you become part of our circle of learning. In the NAIITS Doctoral Program, we integrate scholarship, fellowship, prayer, and ceremony. Our international community will shape your work and you will in turn participate in broadening our theological vision. You'll join in all facets of our NAIITS PhD journey—rigorous academics, public intellectual life, community leadership, and traditional Indigenous knowledge and protocol—as we seek to become the innovative leaders that our Indigenous communities and world need.

NAIITS Contact Information

Mailing Address	**Canada**	**USA**	**Australia**
	P.O. Box 1169	8 Gurnet Road Suite 7	P.O. Box 615
	Montague, PE	#1058 Brunswick, ME	Moonee Ponds
	C0A 1R0	USA 0401110	VIC 3039

Submit an application   https://www.naiits.com/apply/
Request a transcript   admissions@naiits.com

To make contact by phone or zoom, please email the appropriate person to set up a call:

NAIITS Personnel Information

Shari Russell	NAIITS Director	shari@naiits.com
Adrian Jacobs	Elders' Circle Liaison	sagoulie@yahoo.com
Terry LeBlanc	Director Emeritus	terry@naiits.com
Damian Costello	Director of Post Graduate Studies	dcostello@naiits.com
NAIITS in North America		
Christopher Hoklotubbe	Director of Graduate Studies	choklotubbe@naiits.com
Hailey Climenhage	Registrar	hclimenhage@naiits.com
Gene Stevenson	Admissions & Student Services	gstevenson@naiits.com
Alison Lefebvre	Administrative Assistant	alefebvre@naiits.com
Beth Wood	On Leave	beth@naiits.com
NAIITS College in Australia		
Naomi Wolfe	Director of NAIITS College Programs	nwolfe@naiits.com
Dorothy Morgan	Registrar	dmorgan@naiits.com
Andy Mitchell	Non-Indigenous Student support	amitchell@naiits.com
Raisera McCulloch	Media/Administration	rmcculloch@naiits.com
NAIITS Learning Community for Decolonization and Innovation in Theological Education		
Mike Hogeterp	Lead Facilitator	mhogeterp@naiits.com
Nichole Forbes	Program Co-ordinator	nforbes@naiits.com
Meachum School of Haymanot at NAIITS		
Vince Bantu	Ohene	Vince.bantu@meachum.org
Carrie Burgett	Akowe	admin@meachum.org
IT/MEDIA Support		
NAIITS MOODLE	http://academics.naiits.com	

MOODLE Tech	moodle@naiits.com	or **HELPDESK** on Moodle Platform
Digital Theological Library	https://theoref.idm.oclc.org/login	Passcode required – will be sent by NAIITS Admin
Indigenous Pathways Staff		
IT /Technology	Matt LeBlanc	matt@iemergence.com
IP Director of Operations	Dianne Climenhage	dclimenhage@indigenouspathways.com
Finance Administrator	Vanda Campos	office@indigenouspathways.com
IP Communications	Emily McFarlan Miller	emmiller@indigenouspathways.com

IMPORTANT DATES
Important Dates – North America

September Session 2024	
Last Day to apply to a Master's program	August 09
All NAIITS staff in office	August 12-16
Last day to enrol in courses	August 23
Labour Day (North America)	September 2
First week of Classes	Week of September 16-20
National Day of Truth and Reconciliation (Canada)-office closed	September 30
Deadline to withdraw from a course without a "W" appearing on the transcript (tuition refund may be requested)	October 18
Last day to withdraw – no academic penalty	November 08
Reading Break	as arranged by individual Faculty
Final week for classes	December 09-13
Final Grades due	December 20
All NAIITS Offices – Holiday Hours	December 24 – January 3
January Session 2025	
Last Day to apply to a Master's program	December 15, 2024
Last day to enrol in courses	January 17
First week of Classes	Week of January 20 - 24
Last Day to apply to Academic Circle to graduate during June gathering	February 14
Deadline to withdraw from a course without a "W" appearing on the transcript (tuition refund may be requested)	February 14
Last day to withdraw no academic penalty	March 28
Final day for classes	April 17
Good Friday – no classes	April 18
Reading Break	as arranged by individual Faculty
Final Grades due	April 25
May Session 2025	
Last Day to apply to a Master's program	May 16
Last day to enrol in courses	May 16
First week of classes	May 19-23
PhD Colloquium	May 30- June 3
Class Dates for North America Intensives	June 1- 5 and June 8-12
North America Symposium	June 6-8
Convocation in North America	June 6
Deadline to withdraw from a course without a "W" appearing on the transcript (Tuition for intensives is not refundable)	June 13
Last Day to withdraw – no academic penalty	June 27
End of May Session	August 15
Final Grades Due	August 31

Important Dates – Australia

Session 3 – September Session 2024	
Last Day to apply to a Master's program	August 11
Last day to enrol in courses	August 25
Labour Day (North America)	September 4
First week of Classes	Week of September 11-15
Deadline to withdraw from a course without a "W" appearing on the transcript (tuition refund may be requested)	September 22
Intensive Symposiums Units	September 23-27
Symposium in Australia	September 27-29
Last day to withdraw – no academic penalty	November 1st
Reading Break	as arranged by individual Faculty
Final day for classes	December 8
Final Grades due	December 20
All NAIITS Offices – Holiday Hours	December 23 – January 8
Session 1 – January Session 2025	
Last Day to apply for Session 1	February 15th
Last da enrol for Session 1	February 15th
First week of Classes	Week of January 22 - 26
Last Day to apply to Academic Circle to graduate during June gathering	February 2
Deadline to withdraw from a course without a "W" appearing on the transcript (tuition refund may be requested)	February 2
Last day to withdraw no academic penalty	March 15
Good Friday – no classes	March 29
Reading Break	as arranged by individual Faculty
Final day for classes	April 19
Final Grades due	April 30
Deadline for Final printed thesis (for June convocation)	April 30
Session 2 – May Session 2025	
Last Day to apply to a Master's program	May 17
Last day to enrol in courses	May 24
PhD Colloquium	May 31- June 4
Class Periods for North American Intensives	June 1- 5 and June 9-13
North American Symposium	June 6-8
Convocation in North America	June 6
Deadline to withdraw from a course without a "W" appearing on the transcript (Tuition for intensives is not refundable)	June 13
Last Day to withdraw – no academic penalty	June 20
End of Session 2	August 15
Final Grades Due	August 31

Upcoming Course Offerings – North America

** Students interested in taking a course from a program other than their own should contact the Director for Graduate Studies or the Registrar.

COURSE NUMBER and NAME		FACULTY
September Session 2024		
LL 613	Indigenous Research & Writing	Kimberlee Medicine Horn Jackson
CH 611	Hebrew Scripture Foundations	Amy N. Allan
CH 622	Hebrew I	To be confirmed
CH 631	Greek I	To be confirmed
ID 611	Living in a Good Way I	Stephanie Goins & Renee Begay
NA 821	Indigenous Theologies and Methods - DRR	Terry LeBlanc
CO 811/822	Field Placement	Dave Skene
CO 821	Mentored Ministry Placement	Chris Hoklotubbe
January Session 2025		
CH 612	New Testament Foundations	Danny Zacharias
CH 631	Indigenous Language/Culture 1 (DRR)	Instructor – To be confirmed
ID 731	Indigenous Practice of Andragogy	Shari Russell
NA 611	Theology I: Indigenous Perspectives	Damian Costello
CO 811/822	Field Placement	Dave Skene
CO 821	Mentored Ministry Placement	Chris Hoklotubbe
May Session 2025		
LL 615/715	Symposium Seminar	Instructor – To be confirmed
CO 811/822	Field Placement	Dave Skene
CO 821	Mentored Ministry Placement	Chris Hoklotubbe
SESSION I	June 01 - June 05	
MD 612	Colonization and Decolonization	Andrea Smith
ID 614	Living in a Good Way II	Stephanie Goins & Renee Begay
CO 631	Culture and Social Systems	Julene Pommert
SESSION II	June 08 - June 12	
NA 712	Creation and Transformation	Cecilia Titizano
CO 611	Indigenous Leadership Development	Shari Russell
CH 613	Indigenous Exegesis	T. Christopher Hoklotubee

Which courses are in my Masters program?

NAIITS#		MDIV	MTS	MA-IS	MA(Th)-INCD
Lifelong Learning Skills					
LL 613	Indigenous Research and Writing	✓	✓	✓	✓
LL 615	Indigenous Symposium Seminar I	✓	✓	✓	✓
LL 715	Indigenous Symposium Seminar II	✓	✓	✓	✓
LL 831	Thesis Completion		✓		✓
LL 821	Integrative Project		✓		✓
Biblical And Community Hermeneutics					
CH 611	Hebrew Scripture Foundations	✓	✓	✓	✓
CH 612	New Testament Foundations	✓	✓	✓	✓
CH 613	Indigenous Exegesis I	✓	✓		
CH 621	Indigenous Language/Culture I	✓	✓		
CH 841	Community Models in Scripture				✓
CH 721	Indigenous Language/Culture II	✓			
CH 822	Hebrew Bible Exegesis	✓			
CH 831	New Testament Exegesis	✓	✓		
CH 622	Hebrew I	✓	✓		
CH 631	Greek I	✓			
Creator And Context					
MD 611	History of Christianity I	✓	✓	✓	
MD 711	History of Christianity II	✓	✓	✓	
MD 811	Christian History in Context	✓		✓	
MD 612	Colonization and Decolonization	✓	✓	✓	✓
MD 622	World Religions	✓	✓	✓	✓
MD 731	Ethics in Intercultural Context	✓	✓	✓	✓
Identity And Imago Dei					
ID 621	Indigenous Spirituality and Formation	✓	✓	✓	✓
ID 712	Trauma Informed and Asset-based Pastoral Care	✓			
ID 611	Living in a Good Way I	✓	✓	✓	✓
ID 614	Living in a Good Way II	✓			
ID 731	Indigenous Practice of Andragogy	✓		✓	✓
ID 813	Social Construction of Identity				✓
The Sacred Story					
NA 611	Theology I: Indigenous Perspectives	✓	✓	✓	✓
NA 711	Theology II: Theology and Ethic of the Land	✓	✓	✓	✓
NA 712	Creation and Transformation	✓	✓	✓	✓
NA 821	Indigenous Theologies and Methods	✓	✓		✓
NA 621	Telling the Story	✓			
NA 831	Asset-Based Theology	✓	✓	✓	✓
The Community					
CO 611	Indigenous Leadership Development	✓	✓	✓	✓

CO 612	Indigenous Ecclesiology				
CO 621	Cultural Anthropology				
CO 631	Cultures and Systems Change				
CO 711	Studies in a Holistic Gospel				
CO 721	Asset-based Development				
CO 731	Theory and Praxis in Development				
CO 821	Mentored Ministry Placement				
CO 811	Community Development Field Placement				
CO 822	Intercultural Studies Field Placement				

NAIITS PROFILE

Mission Statement

Our Vision
Our desire is to see men and women journey down the road of a living heart relationship with Jesus in a transformative way – one which does not require the rejection of their Creator-given social and cultural identity.

Stated as Mission
NAIITS exists to provide an Indigenous-designed, developed, delivered, and governed tertiary theological educational program with a commitment to Indigenous ideologies, values, and ontologies as the principal interpretive frameworks for its programs as well as its frameworks for delivery and assessment.

Accreditation

North America
In June of 2021, NAIITS: An Indigenous Learning Community became the first ever graduate and post-graduate theological educational institution in North America designed, developed, delivered, and wholly governed by Indigenous people that is fully ATS accredited. Through this accreditation, we deliver these degree programs:

- Master of Arts in Intercultural Studies (MA-IS)
- Master of Arts (Th) in Indigenous Community Development - MA (Th)-INCD
- MA Theological Studies - MTS
- Master of Divinity - MDiv
- Doctor of Philosophy - PhD

Doctorate of Philosophy
The PhD may either be accredited through either the Sydney College of Divinity Graduate School of Research in Australia or through the Association of Theological Schools. Students may choose which avenue they would like their PhD accredited through. All PhD students are supported through NAIITS' tailored Indigenous doctoral cohort with students supervised by accredited research supervisors.

NAIITS College in Australia is a member institute of the Sydney College of Divinity (SCD) and accredited through the Tertiary Education Quality and Standards Agency (TEQSA), the national regulator of higher education. Through this accreditation, we deliver the following programs:

- Graduate Certificate in Arts
- Graduate Diploma in Arts
- Master of Arts
- Graduate Certificate in Theology
- Graduate Diploma in Theology
- Master of Theology
- Graduate Diploma in Intercultural Ministry (in development)
- Graduate Diploma in Intercultural Ministry (in development)

- Master of Intercultural Ministry (in development)
- Graduate Certificate in Theological Studies
- Graduate Diploma in Theological Studies
- Master of Theological Studies
- Master of Divinity

Higher Research Degrees

The PhD, ThD, DMin, MPhil are delivered through the SCD Graduate School of Research and students are supported through NAIITS' tailored Indigenous doctoral cohort with students supervised by SCD accredited research supervisors.

Governance

Indigenous Pathways Board

The Board of Indigenous Pathways, of which NAIITS is a member, includes representation from each of the countries in which it is legally incorporated. Presently each member of the Board is an Indigenous person whose varied skills and expertise are pooled to ensure:

- Organizational continuity,
- Organizational formation and re-formation as required,
- Compliance with legal policies and jurisdictional requirements,
- Necessary material and spiritual resources to achieve its vision and mission.

Global Academic Circle

The NAIITS Global Academic Circle (the Circle) is the foremost academic decision-making body for NAIITS: An Indigenous Learning Community. Within the Circle, each member respectfully contributes their experience and expertise toward furthering the vision and mission of the Learning Community within the context of the Indigenous Pathways family of ministries. The Circle carries a commitment to the highest standards of Indigenous andragogy; the education and wellbeing of all students; and celebrating the diversity of students, faculty, and other

community members with a view to contributing to the wellness of global Indigenous communities.

Australia Leadership

Due to the global nature of our NAIITS community and the unique requirements of each jurisdiction, there is a designated Australia leadership team. This team is comprised of members of the Global Academic Circle with specific responsibilities and oversight in Australia. These include: NAIITS Director, Director for NAIITS College Programs, the Director for Post-graduate studies (HDR), the Registrar and a representative faculty member(s) residing in Australia. It also includes other Aboriginal and Torres Strait Islander members who offer their experience and expertise.

North America Leadership

Due to the global nature of our NAIITS community and the unique requirements of each jurisdiction, there is also a designated North America leadership team. This team is comprised of members of the Global Academic Circle with specific responsibilities and oversight in North America. These include the NAIITS Director, Director for Post-graduate studies, Director for Graduate Studies, Admissions and Student Services Officer and the Registrar.

The Learning Community

Elders Circle

Elders play a unique and significant role in Indigenous communities throughout the globe. They carry traditional knowledge and cultural understandings, a unique familiarity of the land from which they come, and the responsibility to ensure cultural continuity. Within the NAIITS community, Elders are drawn from the global contexts, bringing applied wisdom, historical relevance to the task of community formation and cultural continuity in the curricular content, epistemologies, and course delivery. They also provide support to the Board, faculty, and students alike as and where possible and needed.

Faculty

NAIITS Faculty is also drawn from Indigenous communities and contexts across the globe. Faculty engage in ongoing research, ensure the development and delivery of relevant curriculum, maintain connections to historical and traditional knowledge, preference Indigenous methodologies as appropriate, and ensure student formation within a learning community ethos. For a list of our faculty please see: https://naiits.com/academics/faculty/

Students

Whereas in some learning environments, students are simply recipients of information and knowledge, within the NAIITS community, students contribute information and knowledge to

create a broader consensus of understanding in the hopes that the Indigenous learning community will move towards greater wisdom including its application. As such students bring their own community context into each course and discussion, explicitly and implicitly, ensuring their own and other cultural ways of knowing and being are respected and enhanced.

To ensure generational relevance and formation, the entirety of the NAIITS community focuses on a forward and backward mentoring approach that ensures that each participant in the community has the opportunity to both learn and teach. Information, knowledge, understanding, and wisdom are not reserved for one person, group of people, culture, or age level.
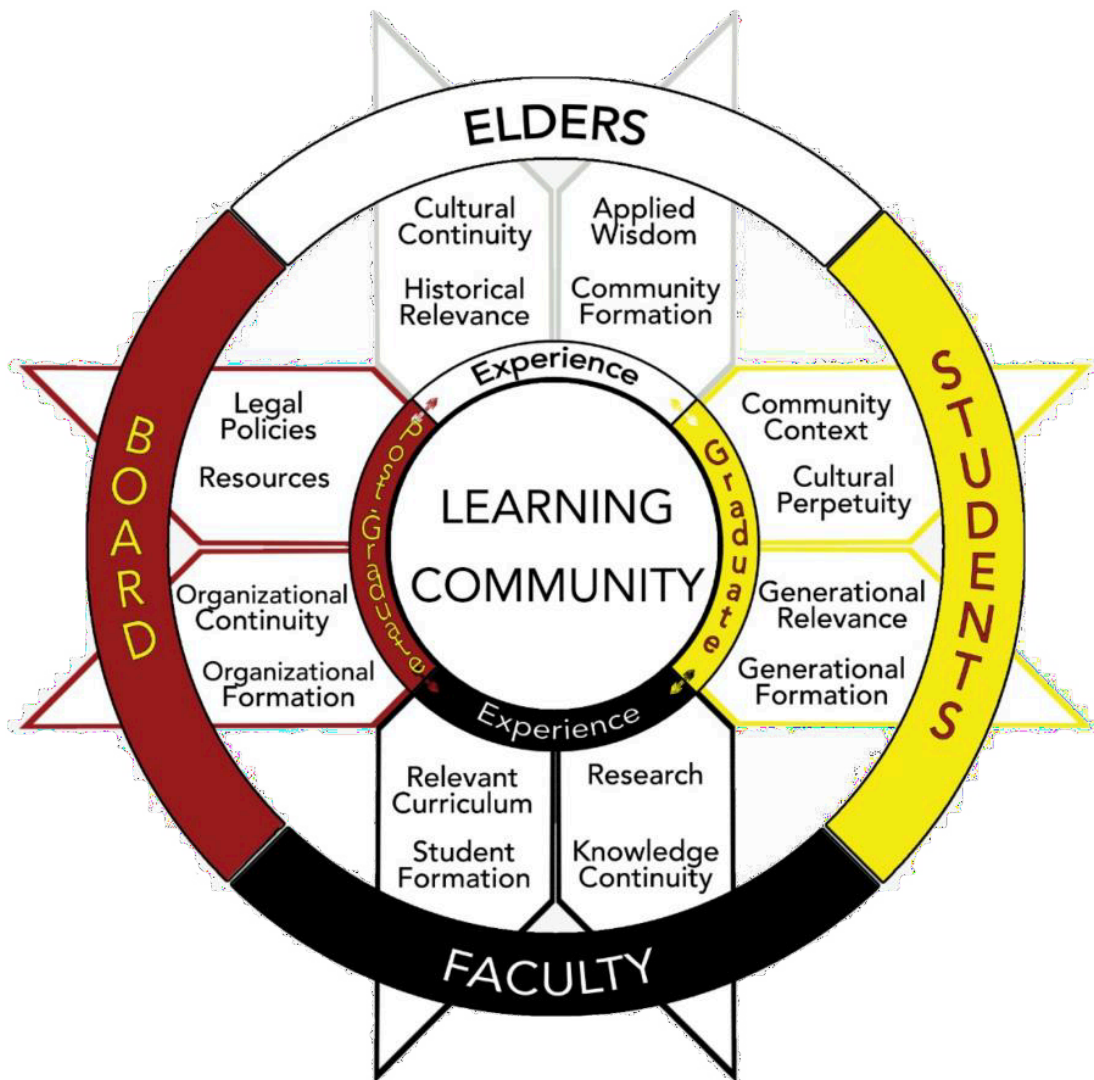
Partner Institutions

NAIITS partners with other educational institutions in pursuit of common objectives. These are our current institutional partners:

Acadia Divinity College

Acadia Divinity College (ADC) is on the campus of one of the oldest and most respected liberal arts universities in Canada: Acadia University. As the official seminary of the Canadian Baptists of Atlantic Canada (CBAC) and the Faculty of Theology for Acadia University, ADC has a distinguished history of equipping Christians for full-time and volunteer ministry in Canada and the world. ADC students are challenged by their professors to ask questions, to explore the depths of their faith, and to cultivate their calling, whether academia or vocational ministry, through rigorous intellectual instruction, meaningful spiritual formation, and practical ministry experience.

Acadia Divinity College	President	Anna Robbins
http://acadiadiv.ca/	Associate Dean & Liaison to NAIITS	Danny Zacharias
	31 Horton Ave.,	
	Wolfville, NS B4P 2R6	

Kairos University (formerly Sioux Falls Seminary)

Sioux Falls Seminary's journey began in 1858 in New York under the auspices of the German Baptist churches and later the North American Baptist Conference. It has had a lengthy journey of training pastors and church leaders and has adapted to changing times. In 2009 the Seminary took up its current facilities in Sioux Falls, South Dakota, where it serves students of all denominations. In 2021, Kairos University was formed by the Seminary and various partner schools.

KAIROS (Sioux Falls) Seminary	President & CEO: President SFS	Greg Henson
https://kairos.edu/	CFO & VP Operations	Nathan Helling
	2100 S. Summit Avenue	
	Sioux Falls, SD 57105	

Meachum School of Haymanot

NAIITS has partnered with the Meachum School of Haymanot so that these learning communities may learn from one another, stretch existing paradigms of education and work to create new ones. Specifically, the partnership provides opportunity for Meachum students to study toward a fully ATS accredited Master of Divinity degree with courses primarily taught by black scholars.

Meachum School of Haymanot	Ohene (Principal)	Vince Bantu
https://meachum.org/	Akowe (Administration)	Carrie Burgett

Sydney College of Divinity: An Australian University College

NAIITS College officially became a member college of the Sydney School of Divinity in December 2022. From its outset, the Sydney College of Divinity has been more than an arrangement for the purposes of accreditation. The founding member institutions were committed to a genuinely ecumenical endeavour in which, while retaining their autonomy and ecclesial traditions, they would collaborate with, and support each other, as a college. The SCD member institutions have found that mutual encouragement and accountability to one another as members of the College both enhances the academic standing of teaching and learning and strengthens Christian ministry and witness in Sydney and beyond.

Sydney College of Divinity: An Australian University College https://scd.edu.au/	Dean and CEO Executive Dean Box 6110, Norwest NSW 2153	Stephen Smith Maggie Kappelhoff

Toronto School of Theology
https://tst.edu

The Toronto School of Theology (TST) is an ecumenical federation of Christian theological schools working together in the heart of the University of Toronto to achieve excellence in research, in scholarship, in teaching, and in the formation of leaders for service in ministry in the Church and the world.

Tyndale University

Tyndale has undergone several iterations and name changes over its 130 years of history. It originated in 1894 as a Bible Training School in the Toronto area with 138 students hailing from eight different denominations. In 2003, Ontario Legislature passed a bill authorizing the name change to Tyndale University College & Seminary. Upon recommendation to the Ministry of Colleges and Universities approval was granted and was legally changed in December 2020 to Tyndale University. Tyndale University is dedicated to the pursuit of truth; to excellence in teaching, learning and research, for the enriching of the mind, heart and character; and to serving the church and the world for the glory of God.

Tyndale Seminary https://www.tyndale.ca/seminary	President & Vice Chancellor Provost & Chief Academic Officer VP Academic & Seminary Dean 3377 Bayview Ave. Toronto, ON	Marjory Kerr Beth Green Arnold Neufeld-Fast

University of Divinity/Whitley College

Our coursework postgraduate programs have been taught out from our previous MOU with the University of Divinity and Whitley College. There are several PhD students within the Indigenous cohort from this MOU that completing their degree within the MOU arrangements. Upon completion of the last PhD students, the formal arrangement between NAIITS, UD and Whitley College will end.

NAIITS Symposium

NAIITS' now highly reputed annual symposium on Indigenous Theology and Mission is the only annual conference of its kind that brings together scholars and practitioners to discover new ways to be Indigenous followers of Jesus while simultaneously producing cutting-edge scholarship. What began with an annual symposium in North America, has now grown to include an annual symposium in Australia with plans for symposia in other locations.

NAIITS continues to hold its annual symposium in North America commencing the first Thursday of June and running Thursday to Saturday with a rotation to its partner institutions: Tyndale University and Seminary, Toronto, ON; Sioux Falls Seminary, Sioux Falls, SD; Acadia University and Divinity College, Wolfville, NS. The 2025 June symposium is scheduled for and will be co-hosted by Tyndale Seminary in Toronto, ON on June 5-7, 2025. We will continue to offer both live and virtual formats for our global NAIITS community.

NAIITS College Australia will resume its annual symposium in Melbourne from September 27-28, 2024.

NAIITS Journal

NAIITS publishes the only annual, peer-reviewed, ATLA-indexed, journal of Indigenous Theology from the proceedings of the symposium and occasional papers. These are available for purchase on our website:
 https://naiits.com/journal/

ADMISSIONS

General Information

As a community, NAIITS receives Masters and PhD students as co-learners along with faculty, alumni and other friends and colleagues. We are committed to:

- engaging in excellent graduate and post-graduate studies,
- preparing community members for effective service to Indigenous communities through useful research and written works,
- the ongoing development of relevant schools of thought and practical accompaniment of communities,
- and living out community here and now, whether in person or through virtual connection.

We are a learning community and as such we are intentional about minimizing bureaucracy and approaching all interactions as relationally as possible.

We welcome Indigenous students as well as students of African-originated and Asian descent and others. We are non-denominational; our standard is our desire to follow the way of Jesus in community. Wherever possible, we maintain cultural protocols that are meaningful to our members, taking into account the diversity of communities represented. We honour the role of our community Elders and acknowledge the complexities that often accompany life and community. As we welcome increasing numbers of students from around the globe, we seek to ensure our practices enable them to fully participate and build community with us.

Admissions Application

Application for Admission to any of our NAIITS programs is available through the online portal at: https://naiits.com/apply/ .

An incoming student may begin studies in any of the three sessions (January, May or September). Admission as a visiting, non-program or audit student is ongoing through an interview with the Admissions officer and completion of the Visiting Student online application. The application link will be provided by the Admissions Office admissions@naiits.com. Students from partner institutions who wish to take a course for credit should also contact NAIITS admissions.

Admission Review

We engage in an admission process that includes a comprehensive review of student life experience and education, while simultaneously seeking community support for the student's ongoing education, to maximize the potential for student success. A key aspect of the admissions process is to outline the relational and community-based aspects of the program to ensure suitability with the applicant's personal objectives and cultural mores.

The NAIITS Recommendation for Applicants

In addition to having an adequate academic history and appropriate references, a NAIITS reference is recommended. If the applicant does not have a NAIITS reference a conversation with a designated NAIITS staff member, Board representative or Elder will be included in the application process. A conversation with the NAIITS Admission officer will occur either in person or virtually. The purpose of this conversation is to:

1) affirm the applicant's suitability for the Learning Community,
2) to determine that the Learning Community can meet the learning objectives of the applicant.

In the case the Admissions Officer is not an Indigenous person, Indigenous applicants will be given the opportunity to meet in person or virtually with an Indigenous staff or faculty member during the application process. The purpose of this meeting is to allow the Applicant to ask any questions they may have about the methodology, posture and worldview of the NAIITS approach to learning in community. Where it is deemed necessary or is requested by the applicant, a non-Indigenous applicant may also be invited to meet virtually with a staff or faculty member during the application process.

This process may be shortened in the case of a Visiting Student, Audit student or non-Program student depending on the composition of the class they are requesting to join.

International Students

International Students may be required to provide proof of their ability to study effectively in English in addition to all other requirements.

Non-traditional Admittance

Applications from non-traditional candidates not possessing the formal academic qualifications will be considered. In this case, the contribution and potential contribution of the candidate to the Indigenous community will be a key factor. These applicants should not fill more than 10% of the available seats in

a program. These applicants may be invited to take one course, preferably the Indigenous Research and Writing course, before being formally admitted in order to assess their preparedness for study at this level.

Application Fees

Application Fee* for Masters Programs		
	Applicant resident in Canada	CAN $50.00
	Applicant resident in USA or elsewhere	USD $50.00
	Applicant for visiting, non-program or audit**	No fee
Application Fee for PhD-HDR Program*		
	Applicant resident in Canada	CAN $50.00
	Applicant resident in USA or elsewhere	USD $50.00
NOTE		
*All Application Fees are payable upon submission of the on-line application.		
*There is no application fee for visiting students, audits or non-program students.		

TUITION FEES AND EXPENSES

Fees for Masters Programs in North America

Tuition per three credit hour course*		
	Student resident in Canada	CAN $1000.00
	Student resident in USA or elsewhere	USD $1000.00
Audit Fee per course *		
	Auditor resident in Canada	CAN $500.00
	Auditor resident in USA or elsewhere	USD $500.00
NOTE:		
	*Tuition and audit fees payable at the time of course registration.	
	**Course tuition includes library and technology fees.	

Additional costs associated with attendance at the two required in-person NAIITS Symposium events (registration, travel expenses, accommodation, and meals) are not included in course tuition for LL 615/LL 715. All costs remain the responsibility of the student. These symposium events change locations which means travel costs will vary depending on location.

Fees for PhD-HDR Program

PhD Program Tuition (2024-2025)			
	Resident in AUS	Resident in CAN	Resident in USD
Full-time	$14,680	$ 14, 100	$11.500
Part-time	$7,340	$7,050	$5,750
PhD Colloquium Registration			
	Applicant resident in Canada		CAN $200.00
	Applicant resident in USA or elsewhere		USD $200.00

In addition to base tuition, students will incur costs to attend the annual colloquia, travel and other costs associated with their research, editing for submission and final publication, as well as other costs associated with doctoral level study. Fees are subject to change from year to year. For more information about current fees, please consult with the Director for post-graduate study.

ACADEMIC POLICIES

Registration Policies

Transfer Credits on Admission

An applicant requesting to transfer completed graduate-level credits must do so at the time of application. Upon receipt of the applicable official transcripts and course syllabi, the Registrar will prepare a Transfer of Credits form which will be approved by the Academic Circle. The approved Transfer of Credits form will be provided to the applicant by the Registrar.

Program Changes

A student who has been accepted into one NAIITS program and wishes to switch to a different NAIITS program will speak to the Registrar who will prepare a Course Audit for the student. The number of credits that are transferable to the requested program will be made known to the student.

Audit Courses

NAIITS courses may be available for audit. The cost for this is 50% of the regular-credit tuition. Please consult the current fee schedule. All course auditors must be pre-approved.

Visiting Students

An enrolled graduate student from one of our partners Institutions, Acadia Divinity College, KAIROS University (formerly Sioux Falls Seminary) Toronto School of Theology, or Tyndale University may register in a NAIITS course according to the terms in the applicable MOU.

Any student in any other Institution's Master's level program requesting visiting student status to take a course with NAIITS will require a NAIITS recommendation to be accepted. The same priorities around admitting Indigenous students will apply. The visiting student is responsible to gain permission for the transfer of the credit to their home institution.

Extensions

Assignment Extensions

Requests for an assignment extension should be directed to the faculty member instructing the course to determine if some accommodation could be helpful. Faculty may grant extensions within the term for assignments. Extensions beyond the end of the session may not be granted by instructors.

Course Extensions

If the end of term is approaching students facing extenuating circumstances (such as a death in the family, health issues, etc.) may appeal in writing through the Registrar for a course extension.

The Registrar will process this request with the Director of Graduate Studies who may grant their petition for a 45-day extension beyond the end of the session.

Incompletes

NAIITS is aware that unexpected interruptions to the best planning for life occur more frequently than we might like. If such an unexpected interruption occurs, a student may make a request for an incomplete in the course. Requests for incompletes are initially made to the course instructor and must be approved by the Registrar before being considered confirmed.

A temporary grade of incomplete ("I") may be granted by the Registrar. Once an extension is granted, it is the student's responsibility to contact the instructor and make satisfactory arrangements to complete the outstanding work.

Leave of Absence

When necessary, a student can apply for a Leave of Absence in order to make themselves available for family or community needs and can return to study in a future session. This Request should be initiated with the Registrar in writing as soon as the need arises so as not to incur further tuition fees or academic penalties. The Registrar or the Director of Graduate Studies will follow up with any student who seems likely to end the Term with an "Incomplete" or "Withdrawal" once the faculty instructor brings this to the attention of the Registrar.

Withdrawal from courses

A student who chooses to withdraw from NAIITS must communicate this to the Registrar. Refunds for tuition will be determined by the date of withdrawal. Please see the *Important Dates* for information on:

- Deadline dates to withdraw from a course without a "W" appearing on the transcript (pro-rated tuition refund may be requested)
- The Last day to withdraw with no academic penalty (no refund to tuition).

Academic and Student Support

Students needing academic support or accommodations should provide documentation to Student Services during the admissions process or before commencing the academic session.

Students may request assistance from Student Services for any administrative processes or support should they encounter any difficulty in their program overall. Students experiencing any personal, family or community difficulty may also contact Student Services. If a student wishes to connect with a NAIITS Elder this may be arranged through student services.

Classroom Expectations and Guidelines

Respect in the NAIITS Community

NAIITS affirms all persons should be treated with respect with consideration of divergent perspectives and understandings. All students, faculty, staff and Elders are expected to be respectful in our interactions with one another; in classroom dialogue, in-class presentations, online interactions, and all writing assignments. All are free to apply distinctive spellings which vary between Canada, Australia and United States.

Inclusive Language

Students are required to use inclusive language, images, and metaphors for humans in classroom dialogue, in-class presentations, online interactions, and all writing assignments.

Attendance

Attendance at, and participation in, all class times (synchronous and asynchronous) is expected. Students who miss more than three hours of unexcused class time may be docked one full letter grade (e.g. a "B+" becomes a "C+") from the final course grade. Please note that the attendance policy includes all hours of synchronous and asynchronous times each week.

Teaching Formats

Synchronous

In the September and January Sessions, courses are offered in synchronous online format using ZOOM and MOODLE. Class times are arranged by the instructor who may consult students enrolled in the course to ensure time zones are amenable to all participants.

Directed Reading and Research

On occasion, a student may take a Directed Reading and Research (DRR) course assigned to specific faculty members. Approval for a DRR must be through the Director of Graduate Studies who will communicate approval to the Registrar.

June Session – Intensives

In the June session for North America, the Learning Community gathers before and after the June Symposium for face-to-face classes. These are usually the Sunday – Thursday prior to the Symposium and the Sunday-Thursday after symposium. Each week there are two Masters courses available with one class in the morning and the other in the afternoon. Registration for these courses are on the Moodle.

Field Placement and Mentored Ministry Placements

Field Placements
Field Placements are developed between the student, the Director of Field Placements, and the community where the field placement work is to be undertaken with a Field Placement Agreement submitted to the Director of Graduate Studies. Field Placements may be scheduled in any of the three sessions (January, June or September) with the placement strategy functional by the first week in which it is to be undertaken. All students must pay and register for Field Placements on the Moodle Site.

Mentored Ministry
Mentored Ministry Placements are undertaken under the supervision of the Director of Graduate Studies with a Mentored Ministry Agreement arranged between the student and placement. Mentored Ministry Placements may be scheduled in any of the three sessions (January, June or September) with the placement strategy functional by the first week in which it is to be undertaken. All students must pay and register for the Mentored Ministry Placement on the Moodle Site.

Field Placement Screening
Any student being considered for a community, field or ministry mentoring placement which may bring them into contact with children or youth must comply with the police record check policy. A student will be offered an alternate field placement should any concerns arise.

Course Syllabi

Each NAIITS course includes a course syllabus that the instructor reviews with students on the first day of the course. The syllabus is posted on the Moodle site before the commencement of each course so students will have access before the first day of class. In the May Session, it is important for students to access the syllabus before the intensive courses held either before or after the symposium. The syllabus contains details including a course description, learning outcomes, course requirements and course assignments and grading. The syllabus includes information about the expectations and guidelines for course assignment with providing clear instructions for submissions, assignment requirements and evaluations.

Textbooks
The syllabus for each course lists the required and recommended texts. These should be available on the DTL2 with a link to the textbook included in the syllabus. Any student having difficulty accessing these should speak with the instructor directly.

Late Assignments

All papers and course assignments must be submitted by the due dates indicated in the course syllabus. Acceptance of late assignments will be determined by the course syllabus and may be subject to penalty accordingly.

Course Evaluations

Before the end of each course, students will be given an opportunity to fill out the course evaluation. Since NAIITS utilizes an andragogical model of learning the focus integrates the student's learning experience in the course. Students are asked to reflect on their learning experience and provide constructive and respectful feedback. Every effort is made to ensure the anonymity of the students completing course evaluations, as well as to ensure the integrity of the evaluation process. These reflections are shared with the respective instructors and the Director of Graduate Studies for consideration.

Course evaluations will not be required for Directed Reading and Research (DRR) courses, theses or project completion courses, or Internships. Students wishing to submit comments or concerns regarding these courses may contact the Director of Graduate Studies or the NAIITS Director via email.

Grading and Grade Submission

Grading for North America programs

Grades are calculated and reported as below:

Percent	Grade	GPA	Definition
94-100	A+	4.00	Superior Work
87-93	A	3.95	Excellent
80-86	A-	3.75	
77-79	B+	3.50	
73-76	B	3.00	Good Work
70-72	B-	2.75	
67-69	C+	2.50	
63-66	C	2.00	Average Level
60-62	C-	1.75	
57-59	D+	1.50	
53-56	D	1.00	Nominal Pass

The following standards are also used where applicable:

AEG	The student is granted credit although unable to complete the course based on illness or other life circumstance. The student will have completed sufficient work of adequate quality in the course to have made at least a "C" grade.
AUD	Audit Credit
CH	Challenge Credit
P	Pass course; course is pass/fail only and not used in the calculation of grade point average.
W	Withdrawal after the no penalty drop date becomes part of the permanent record
I	Incomplete
F	Failed.

Final course grades will be entered into Moodle where students will be able to access them. Student Services will follow up with any student who seems likely to end the session with an "Incomplete" or "Withdrawal" once the Faculty brings this to the attention of a member of the Academic Circle.

Grading Rubrics

Faculty are encouraged to use the NAIITS standard grading rubrics for written work, field work, oral presentations and participation. Applicable rubrics are included in the syllabus for each course and the full set of rubrics are included at the end of this Academic Handbook.

STUDENT SERVICES

IT Services

IT services for students such as the MOODLE platform and MOODLE helpdesk are provided with no extra fees. ZOOM is the usual platform for on-line classes. Students will only require a free ZOOM account.

Library Services

All NAIITS students and Faculty have accounts with the DTL2 Digital Theological Library. This access is password-protected. New students registered in a NAIITS degree program will be provided with their Student ID which will be their access code for the DTL2 for the duration of their program of study with NAIITS.

Visiting, non-program, and audit students will require an Access Request Form before a password is provided for them to access the DTL2. This will provide access to the DTL2 only during the Session of their course. Access cannot be shared with others. No extra student fee is charged for access to the DTL2.

To access the DTL2:
- Use this link: https://theoref.idm.oclc.org/login
- Choose NAIITS in the school name dropdown menu
- Enter the passcode provided to you
- Tutorials on the use of the DTL2 are available within the DTL2 system.

ACADEMIC POLICIES

Academic Integrity and Plagiarism

NAIITS expects every student to conform to the highest standard of ethics in the completion of all their assignments during their tenure in the program of study. Academic dishonesty is a serious matter! Please consult the tutorial "*You quote it, you note it*" on the NAIITS Moodle.

Honesty in written and verbal assignments requires a balance between using words and ideas that are part of the common domain and careful ascription of borrowed ideas and words. Ideas and words of others are used only with acknowledgment. Failure to do so is plagiarism — the literary version of stealing.

The most obvious form of plagiarism is the direct quotation of words without quotation marks, parenthetical ascription, footnote, or endnote. Less obvious forms of plagiarism consist of paraphrasing another's words and the use of an opinion without reference to the source. Academic dishonesty also includes the submission of work for which previous credit was given, the submission of work under one's own name which is largely the result of another person's efforts, aiding another's dishonesty, cheating on exams, and giving false information for purpose of gaining admission, credits etc. Instructors may use plagiarism detection software for checking student assignments.

The submission of one paper for two courses is not permitted. Approval of faculty is required for an expanded paper, on a project common to two courses of study, to be acceptable. If in doubt, consult the policy in the Student Handbook. If still in doubt consult Student Services.

Artificial Intelligence

The uses and functions of generative artificial intelligence (AI) are continually expanding in ways that both provide opportunities and problems within the context of the NAIITS learning community. It is NAIITS' policy and expectation that students submit work that represents their own argument, creativity, and insight, such that instructors are able to assess the degree to which students are meeting learning outcomes. It is academically dishonest for students to use AI in an assignment so as to represent the work of AI as the student's own analysis, argument, creative contribution, and/or reflection. Students will be penalized for using AI programs in their assignments, except in cases where they are given explicit permission and guidance from the instructor.

NAIITS leaves it to the discretion and wisdom of its faculty to determine when the use of artificial intelligence presents an opportunity that compliments the learning outcomes of a course. Faculty should make their policy about the scope, limitations, and purposes of allowing the use of artificial intelligence in their class clear to students in their syllabus. For sample syllabus language, please see the NAIITS Syllabus Template or reach out to the Director of Graduate Studies.

Graduation Policies and Procedures

1. Any student jointly accepted into a graduate program run by NAIITS together with another accredited institution may choose to attend graduation at that partner institution when invited to do so. Receiving a parchment from that institution will not preclude participation in a NAIITS convocation to which they have been invited and receipt of the appropriate parchment on that occasion.

2. Any student who has completed the requirements for a graduate diploma, graduate certificate or master's degree by the end of the January Term of a given year may ask to participate in person at the annual NAIITS convocation which takes place on the campuses of the host symposium institution in North America or Australia. All expense to attend the convocation are the responsibility of the graduand.

3. The deadline for requesting to graduate is found in the applicable NAIITS Academic Handbook. Requests from NAIITS College in Australia must go to nwolfe@naiits.com. Requests from students in North American programs must go to registrar@naiits.com.

4. Since some in-person courses are only offered once every two years, in the North American programs a student who has completed all but one three-credit course in their program and is registered to complete that final course in the June Session may request permission from the Academic Circle to graduate. If approved, the student becomes a graduand at the June ceremony and receives their parchment when the degree is fully completed.

5. It is not our custom to hold over graduands from one year to the next should they not be able to attend the NAIITS convocation of that given year. All graduands from the year will be included in the annual slide show and will be invited to participate virtually from their location where possible.

6. It is expected that all those receiving a NAIITS PhD will participate in person.

7. There is no fee to graduate.

NAIITS Academic Regalia

The NAIITS Stole
The NAIITS stole is fine ivory wool backed with maroon satin with the NAIITS logo embroidered on the back of the neck. The stole for NAIITS North America holds two NAIITS feathers while the stole for NAIITS Australia holds two gum leaves. The stole is decorated with iconic beadwork. For graduates of North American NAIITS programs, the beadwork consists of a dark red, black, white and gold chevron. Stoles for graduates of Australian programs carry a square block of beading appropriate to Australian and Torres Strait Islander peoples.

A NAIITS stole is awarded to all first-time Graduate Certificate, Graduate Diploma or Masters level graduates. All NAIITS Faculty, as well as those who hold a NAIITS Graduate Diploma, NAIITS Graduate Certificate, NAIITS Master of Arts, NAIITS Master of Theological Studies, NAIITS Master of Divinity or NAIITS PhD, are entitled to purchase and wear the NAIITS stole.

NAIITS Primary or Core Faculty and Board Members may ask leave to purchase and wear the NAIITS stole with their academic robes. Indigenous Pathways Board members will be provided the use of a NAIITS stole and plain gown to wear at Convocation starting in 2023.

The NAIITS Doctoral Hood
The NAIITS Doctoral hood is of black buttery suede with a fringe on the square back, lined in the NAIITS maroon satin and trimmed with a navy velvet band. The NAIITS doctoral hood may be worn by recipients of the NAIITS PhD or NAIITS Honorary Doctorate. Once awarded the hood is gifted to the recipient.

The shorter NAIITS Masters Hood is similar to the NAIITS Doctoral hood with a white band (Arts) or red band (Divinity). Masters hoods are provided for use during the Convocation ceremony but must be returned after the ceremony.

NAIITS Primary or Core Faculty who wish to do so may ask leave to purchase and wear a NAIITS doctoral hood with their academic robes should they carry the appropriate credential.

The NAIITS Doctoral Gown
The NAIITS Doctoral Gown is of capuchin design in a black buttery suede with a shirt collar. The gown carries three iconic feathers on each sleeve and is fringed at the shoulders. The gown has buttons of the wearer's choice and is accented with navy ribbon.

NAIITS Primary or Core Faculty holding a post-graduate degree are entitled to wear the NAIITS doctoral gown which can be purchased directly from the supplier. Culturally expressive elements such as added beading, special buttons etc., may be added to the gown such that these do not detract from the respectful nature of academic regalia within the NAIITS community. It is suggested that leave be sought from the NAIITS Director beforehand.

Those who are so entitled but have not received the NAIITS doctoral hood, NAIITS Masters hood or NAIITS stole at convocation, having asked leave to do so, are responsible to purchase these from the supplier.

Student Grievance Policy and Procedure

NAIITS defines a legitimate grievance as a substantive circumstance that a student regards as a just cause for complaint. A grievance can be relevant to any incident involving a classroom instructor, faculty advisor, internship supervisor, administrator, or faculty member in NAIITS. A grievance is a claim that an academic action or decision involved alleged unfair or irresponsible behaviour including violations of NAIITS or IP's administrative policies. NAIITS and IP have established procedures beginning at the department level for settling academic grievances.

Because assigning a grade or evaluating a student's work performance involves the faculty's professional judgment and is an integral part of the faculty's teaching responsibilities, disagreement with an instructor about a grade or evaluation is not a justifiable grievance. Under this policy, a just cause for complaint must be for legitimate grievances, such as calculation errors or bias, that the student believes affected the grade or the evaluation.

Since NAIITS is a relatively flat institution with no specific faculty departments, deans, etc., a three-stage process is used and is engaged quite quickly as the need arises.

Step 1: Informal Processes

NAIITS encourages students to make every effort to resolve their problems and concerns directly and informally with the faculty members or other involved parties. In most cases, therefore, the student should initially discuss the problem with the faculty member concerned. To do so and to have the procedure properly acknowledged, the student must request, in an email, a meeting with the party(ies) involved within ten (10) calendar days from the point in time when the student had knowledge or should have had knowledge of the problem being appealed. The meeting should ideally take place within five (5) days of receipt of the student's email. If appropriate or necessary, the Director of NAIITS shall participate in this, as yet informal, effort to resolve the grievance.

Step 2: Formal Procedures with Faculty

If informal discussions do not result in a resolution of the problem, the student can then initiate a formal procedure by submitting an appropriate written complaint. This should be filed within five (5) days of the determination that an informal grievance resolution cannot occur. If the student identifies a conflict with a faculty member as the essence of the grievance, the Director will appoint another NAIITS faculty member to conduct the grievance process. The named faculty member will initiate an inquiry of the grievance and will inform the student of a decision within ten (10) days.

At his or her own discretion, the student may also initiate the grievance procedure by circumventing Step 2 and submitting the grievance directly to the Director of NAIITS as per Step 3.

Step 3: Formal Procedures at the Director's Level

If, after utilizing the procedures outlined in Step 2, the student's problem still remains unresolved, the student has a right to file a grievance with the NAIITS' Director within five (5) days following the above rendered decision. The Director will appoint an *ad hoc* panel to conduct a hearing. The *ad hoc* panel will consist of three members, one of whom is a student, one of whom is an Elder, and the other an arm's length faculty member. The *ad hoc* panel will be selected from a pool of faculty and students and will be appointed by the Director of NAIITS.

The Elder, appointed by the Director, will serve as chair of the *ad hoc* panel and will conduct the hearing according to the Guidelines below. After the hearing, the *ad hoc* panel will meet in closed session to determine its decision and recommendations. The ad hoc panel will then forward its recommendations to the Director of NAIITS who will inform the student of the decision.

Guidelines for a Formal Student Grievance Hearing at the Director's Level

- The Faculty member in #2 above forwards a copy of the grievance form filed by the student to the department(s) and parties involved. Alternately, after an unsatisfactory decision in Step #1, the Student proceeds directly to Step #3 by filing the grievance directly.
- Within five (5) days of receipt of the student's grievance form, the parties involved, both student and faculty, submit any prior responses to the complaint, as well as a list of any witnesses and/or copies of any evidence they anticipate submitting during the hearing. Each party will receive a copy of all materials submitted.
- The Director appoints an *ad hoc* three-member panel as noted above in Step 3. from among the pool then available for a Grievance Committee. All parties will receive notification of the membership of the panel within five (5) class days of receipt of the student's grievance form. Either party has five (5) further class days to request that panel member(s) be disqualified for bias. The Director will consider such requests and make a decision within five (5) further days following receipt of all written information. The chair of the grievance committee will notify all parties involved as to date, time, and location of the hearing. Should a postponement be necessary for just cause, a further 10 days will be allowed after which a hearing will be conducted with those available using the written submissions.
- Attendance at evidentiary hearings is limited to the hearing officer, panel members, the petitioner, the respondent, and their respective witnesses. Witnesses may attend via

phone or videoconference.

- The chair of the grievance panel will serve as hearing officer and conduct the hearing utilizing the following format:
    - o The petitioner and the respondent will each provide a brief opening statement.
    - o Each party will make a presentation of position and evidence, beginning with the petitioner. Each party may call witnesses at this time. Only members of the hearing panel and the hearing officer can question witnesses. The hearing officer addresses questions by the involved parties to the witnesses.
    - o Each party has the opportunity for rebuttal. Introduction of additional evidence occurs during rebuttal to refute points made by the other party.
    - o Each party makes a brief summary statement.
- Witnesses may be present only during their own testimony.
    - o The departmental hearing office must receive notice at least three class days before the hearing if either party intends to have legal counsel attend the hearing. NAIITS legal counsel must be present if either party's legal counsel attends the hearing. The legal counsel cannot directly participate in the hearing or enter into discussion with the parties present.
- After the hearing, panel members meet in closed session to determine its recommendations. The written recommendations will include a finding of fact regarding the incident and application of policy. The panel forwards their recommendations to the Director or their designee who will inform all parties of a decision within five (5) days after the hearing.

Step 4: Appeal of NAIITS Decision

If the student does not find the decision rendered by NAIITS satisfactory, the student may appeal to ATS as our ultimate accrediting agency.

NAIITS POLICIES AND STATEMENTS

The full articulation of all NAIITS' policies and procedures related to students is found in the NAIITS Student Handbook which is provided to all entering students and may be requested from Student Services at any time. In the Student Handbook are found the following key policies:

Community Standards for Faculty and Staff

This policy sets out standards and principles that express loving faithfulness and service to our Creator and Creator's son, Jesus, as a condition of service with NAIITS, a member of the Indigenous pathways family, whether as adjunct faculty or full-time employee.

Community Standards for Students

NAIITS upholds the fundamental responsibility of each person to live respectfully with oneself, with others and with all of creation.

Statement on Identity

Indigenous Pathways acknowledges the multi-faceted nature of Indigenous identity. We seek the well-being and healing of Indigenous people and seek to uphold this in our statement on Identity. The full statement "A Small Treatise on Identity" is found here:
https://naiits.com/about/identity/

Statement on Diversity

Governed by an Indigenous Board, Faculty and staff of NAIITS provide a strong representation of different peoples including a diversity of nations and cultures. Diversity, as we have come to understand and describe it, therefore, will not simply be an aspirational statement, but has been and will continue to be a lived reality at NAIITS. The full statement is found here:
https://naiits.com/about/diversity/

IP Abuse Policy

The Indigenous Pathways Abuse Policy provides clear standards for NAIITS in the reporting of abuse allegations within the community.

Sexual Harassment Policy

NAIITS is governed by the IP Sexual Harassment policy which outlines the shared responsibility in this circumstance.

NAIITS - Meachum School Of Haymanot (MSH) Partnership

NAIITS has partnered with the Meachum School of Haymanot (theology) so that these learning communities may learn from one another, stretch existing paradigms of education and work to create new ones. Specifically, the partnership provides opportunity for Meachum students to study toward a fully ATS accredited Master of Divinity or Master of Intercultural Studies degree with courses primarily taught by black scholars.

Meachum Contact

Ohene (Director) Vince Bantu
5939 Goodfellow Boulevard,
St. Louis, Missouri 63147
(314) 828 – 5009
www.meachum.org

Admission to NAIITS-Meachum Programs

Applicants to the partnered MDiv and MAIS will use the NAIITS application portal, fulfilling all outlined application requirements and will also obtain a letter of recommendation from MSH. Upon acceptance, students will be asked to sign a release of information to facilitate the exchange of administrative and academic information between NAIITS and MSH.

All applicable admissions, transfer of credit and other academic policies outlined in this Academic Calendar and in the Student and Faculty Handbooks apply to the joint programs except where otherwise indicated.

MSH will provide all Student Services, Academic Advising and Academic Support to students in the NAIITS – Meachum programs

For more information: admin@meachum.org

Meachum Mambers (Faculty)

Meachum School of Haymanot operates with primarily African originated leadership. Within the NAIITS - MSH partnership, most courses are taught by black scholars with doctoral degrees who have been welcomed into the NAIITS faculty for this purpose.

Meachum School of Haymanot History

John Berry Meachum (1789-1854) was an African-American pastor, theologian and entrepreneur. Meachum was born as a slave in Virginia and was able to buy his freedom at the age of 21 due to his success as a carpenter. Meachum's wife, Mary, was taken by her owners to St. Louis in 1815

where he moved and later bought her freedom. With the support of Baptist missionary John Mason Peck in 1817, Meachum became the first pastor of the African Church of St. Louis (later renamed the First Baptist Church of St. Louis)—the first black church West of the Mississippi. James and Mary Meachum aided many slaves through the Underground Railroad and bought the freedom of many slaves and taught them carpentry. After his death in 1854, Mary Meachum was arrested at the Mississippi River for helping slaves escape to Illinois. Meachum constructed a separate building as the church's school in 1825 called the Candle Tallow School. The school charged one dollar per student for those who could afford it and had more than 300 students. However, St. Louis passed a law forbidding the education of free blacks, forcing the school to close. Meachum relocated his school to a steamboat on the Mississippi River, out of Missouri jurisdiction. Meachum gave the institution the name the "Floating Freedom School" and he provided desks, chairs and a library. It is in honor of John and Mary Meachum's legacy of providing affordable and contextualized theological education to marginalized Christians that the Meachum School of Haymanot has its name.

Mission Statement

Meachum School of Haymanot (MSH) exists to bring biblical, graduate-level theological education to African-originated, ethnic minority and low-income communities in a contextualized and affordable manner. MSH is committed to theological education that is biblical, contextual and accessible: biblical as rooted in the Gospel, the sole lordship of the risen Jesus Christ and the authority of Scripture; contextual as having indigenous leadership and deploying contextualized pedagogical methods and content arising from the African-originated and other diverse traditions; and accessible as offering theological education at an affordable cost located in under-resourced communities.

Vision Statement

Meachum School of Haymanot envisions a Church in which the access to theological and academic resources reflect the ethnic, linguistic and socioeconomic diversity of the Body of Christ. MSH envisions an increased presence of African-American and other minority Christian leaders equipped with graduate theological education. MSH envisions greater numbers of ethnic minority and low-income-background scholars of theology. MSH envisions a theological landscape where black theology reflects the wholistic nature of the black church, grounded in biblical orthodoxy with a vision for social justice.

DEGREE PROGRAMS

Program Descriptions – North America

Master of Arts in Intercultural Studies - MAIS

Program Description
The NAIITS MAIS is an academic and professional comprehensive intercultural studies degree program that provides the tools and experience necessary for students to be able to competently interrogate classic and traditional Christianity in all of its forms and denominational traditions, structures, and articulations. Students will be able to engage in this critique of the impact of the gospel on Indigenous peoples from around the globe, using a well-formed theological anthropology, and a well-studied missiology. In so doing they will have introduced themselves and those around them to a deeper faith that extends beyond simply the salvation of the human soul. The program employs a multidisciplinary understanding of Indigenous theology, history and praxis. This graduate theological degree is designed and taught by Indigenous scholars and practitioners.

In that the MAIS utilizes a theological anthropology that embraces the journeys of non-Western, non-European cultures as having existed and undergone periods of growth and transformation in their own right during the period of time that the biblical narrative was unfolding, it is with a keen eye toward the intersection of the history and tradition of Indigenous peoples with the biblical narrative, that the MAIS focuses. In addition to the learning experience of the program itself, it is expected that the program of study will intentionally, over the years, help students seek individuals and communities of people who can and do contribute to them as both formal mentors, and as an informal community of supported self-reflection. Since NAIITS is more than a post-graduate school, students continue to engage with the NAIITS learning community long after their graduation given that the community continues to meet, at least annually, to reflect on one another's spiritual journey, and on our journey of faith together.

Students will be in constant engagement with the culture from which they have come and demonstrate a clear and conscious capacity to exegete that culture so as to know its positive contributions while also understanding areas in which growth and learning need to take place.
Indigenous and other colonized students will often confront the historic trajectory of oppressive understandings toward Indigenous and other colonized peoples. However, understanding those varied traditions, articulating well the differences among and between them, and appreciating the value those traditions have contributed to the wider church, the human community, and to the community of creation, is to assist our students in their truth speaking.

NAIITS has identified six formative outcomes, which, when filtered through the lenses of Indigenous epistemologies, knowledge systems, and ontologies, constitute what will shape students holistically. Students will:

1. demonstrate skillful, in-depth biblical study and awareness of interpretive frameworks.
2. demonstrate effective cultural exegesis through empathetic reflection on worldviews in a particular academic area of biblical, theological, and/or anthropological study.
3. demonstrate appreciative and critical awareness of their own and other Christian traditions.
4. articulate how their life in Christ exhibits the gifts and fruits of the Holy Spirit as formed in Christian community and
5. Articulate and engage their vocation in a mentored life, intentional Christian community, and whole-life stewardship.

MAIS Curriculum Outline

Course Completion – MAIS		
Course Number	**Course Title**	**Credit Hours**
Lifelong Learning Skills (6 credit hours)		
LL 613	Indigenous Research and Writing	3
LL 615	Indigenous Symposium Seminar I	1.5
LL 715	Indigenous Symposium Seminar II	1.5
Biblical and Community Hermeneutics (6 credit hours)		
CH 611	Hebrew Scripture Foundations	3
CH 612	New Testament Foundations	3
Creator and Context (15 credit hours)		
MD 611	History of Christianity I	3
MD 711	History of Christianity II	3
MD 811	Christian History in Context	3
MD 612	Colonization and Decolonization	3
MD 622	World Religions	3
MC 731	Ethics in Intercultural Context	3
Identity and Imago Dei (6 credit hours)		
ID 611	Living in a Good Way I: Introduction	3
ID 621	Indigenous Spirituality and Formation	3
Selection one course from the following options:		
ID 731	Indigenous Practice of Andragogy	3
ID 614	Living in a Good Way II	3
The Sacred Story (9 credit hours)		
NA 611	Theology I: Indigenous Perspectives	3
NA 711	Theology II: Theology and Ethic of the Land	3
NA 712	Creation and Transformation	3
NA 831	Asset-based Theology	3
The Community (9 credit hours)		
CO 611	Indigenous Leadership Development	3
CO 612	Indigenous Ecclesiology	3
CO 621	Cultural Anthropology	3
CO 631	Cultures and Systems Change	3
CO 822	Intercultural Studies Field Placement (required)	3
Total Credit Hours		**54**

Master of Theological Studies - MTS

Program Description

The NAIITS MTS program is an academic degree which provides a rigorous theological studies program that provides the tools and experience necessary for students to be able to encourage others to fully embrace being an Indigenous follower of Jesus Christ; assist a community in following God's call; inspire people to embrace their Indigenous culture; and learn how to fully engage ministry and the Indigenous context. This graduate theological degree is designed and taught by Indigenous scholars and practitioners.

The program engages a multidisciplinary understanding of Indigenous theology, history and praxis. What is distinct about the MTS program is its emphasis on enabling students to develop a strong theological framework for engaging with Indigenous communities in the context of ministry. In a setting where many churches, denominations and Christian communities (including, unfortunately, Indigenous ones) believe that Native cultures and traditions are inconsistent with Christian theology, it is critical that those entering these spaces have a strong theological foundation for articulating the importance of an Indigenous Christianity that embraces rather than rejects Indigenous cultures. This program provides such a foundation.

Learning Outcomes

Graduates of the MTS program will be equipped to serve their respective communities through the cultivation of practices of the Jesus Way that embrace and advance Indigenous cultures, ways of knowing, knowledge systems, and ontologies that, in turn, engage a biblically-framed tradition of faith. At the end of the MTS program, graduates will have:

- deepened their commitment to and relationship with the history and traditions of their cultural community.
- engaged in clearly identifiable praxis-based theological education rooted in their community
- gained familiarity and measurable competence with leading theological paradigms and figures across a wide array of Christian traditions and history in a de-colonized andragogical approach.
- developed partnerships with Indigenous and non-Indigenous allies in ministerial and community work that emphasizes the potential of Indigenous leadership, and that seeks to, avoid colonial paternalistic models.
- and cultivated a uniquely Indigenous theological voice that is faithful to the Scripture and empowering to Indigenous tradition.

Course Framework

Completion of the MTS program requires 54 credit hours. Students in the MTS interact and participate in two NAIITS annual symposiums where students complete a Seminar course designed to deepen their reflection on the material presented at the Symposium which is assigned a theme each year.

The program provides the choice of 1) course completion or 2) a thesis which takes place over two sessions (ie: September & January sessions).

MTS Curriculum Outline

Course Completion – MTS		
Course Number	**Course Title**	**Credit Hours**
Lifelong Learning Skills (9 credit hours)		
LL 613	Indigenous Research and Writing	3
LL 615	Indigenous Symposium Seminar I	1.5
LL 715	Indigenous Symposium Seminar II	1.5
Biblical and Community Hermeneutics (9 credit hours)		
CH 611	Hebrew Scripture Foundations	3
CH 612	New Testament Foundations	3
CH 613	Indigenous Exegesis	3
Creator and Context (9 credit hours)		
MD 611	History of Christianity I	3
MD 711	History of Christianity II	3
MD 622	World Religions	3
Identity and Imago Dei (9 credit hours)		
ID 611	Living in a Good Way: Part I	
ID 621	Indigenous Spirituality and Formation	3
ID 731	Indigenous Practice of Andragogy	3
The Sacred Story (15 credit hours)		
NA 611	Theology I: Indigenous Perspectives	3
NA 711	Theology II: Theology and Ethic of the Land	3
NA 712	Creation and Transformation	3
NA 821	Indigenous Theologies and Methods	3
NA 831	Asset-based Theology	3
Electives (6 credit hours)		
CH 822	Hebrew Bible Exegesis	3
CH 831	New Testament Exegesis	3
MD 612	Colonization and Decolonization	3
MD 731	Ethics in Intercultural Context	3
CO 611	Indigenous Leadership Development	3
CO 621	Cultural Anthropology	3
CO 631	Cultures and Systems Change	3
CO 711	Studies in a Holistic Gospel (DRR)	3
Total Credit Hours		**54**

Possible Completion Options – MTS		
Selection one course from the following options		
LL 821	Project Completion (replaces an elective)	3
LL 831	Thesis Completion (replaces two electives)	6
Total Credit Hours		**54**

Master of Arts (Theology) – Indigenous Community Development Studies
MA (Th) INCD

Program Description
The NAIITS MA(Th)-INCD program provides a rigorous theological studies program that will enable students to deeply encounter and value the experience of the Indigenous follower of Jesus Christ in community and to learn how to assist an Indigenous community in identifying and developing the strengths derived from their worldview, history, traditions and cultural expressions in order to move forward in Creator's good intentions for them.

Learning Outcomes
Graduates of the MA(Th)-INCD program with NAIITS will be equipped to walk alongside Indigenous communities as they consider how their past and present inform decision-making about how to go forward in good way, embracing Indigenous strengths, gifts and worldview while embracing decolonized practices of the Jesus Way. By the end of the MA (Th)-INCD program, graduates will:
- develop capacity to apply the theory and praxis of asset-based community development to a wide variety of contexts.
- utilize a variety of evidence-based models appropriate to Indigenous and other communities in which an appreciative lens and participative pathways are applied
- develop anthropological and sociological insights into community models represented in scripture as well as those encountered in contemporary and historical Indigenous communities.
- confront the presuppositions of Western thought and practice, including those predominant in Christian mission and consider how Indigenous ways of being may begin to inform current missiology.
- adopt a framing of the Christian life based on a decolonized reading of the Scriptures which leads to a wholistic understanding of discipleship including an understanding of relational interconnectedness and the centrality of the Creator's concern for Creation.
- be exposed to worldviews that challenge dominant anthropocentric thought and its implications leading them to more fully embrace their sense of self, their place within community and their relationship with God.
- function as leaders who appreciate being challenged and transformed and are therefore able to play their role as effective instruments of community transformation.

Course Framework
Completion of the MA-INCD program requires 54 credit hours. Students in the MA-INCD also interact and participate in two NAIITS annual symposiums where students complete a Seminar course designed to deepen their reflection on the material presented at the Symposium which is assigned a theme each year. A community field placement is also required. The program provides the choice of 1) course completion, 2) an integrative project or 3) a thesis. The program requires a minimum of 24 months and usually 36 months for full-time completion.

MA (Th) – INCD Curriculum Outline

Course Completion – MA (Th)-INCD		
Course Number	**Course Title**	**Credit Hours**
Lifelong Learning Skills (6 credit hours)		
LL 613	Indigenous Research and Writing	3
LL 615	Indigenous Symposium Seminar I	1.5
LL 715	Indigenous Symposium Seminar II	1.5
Biblical and Community Hermeneutics (6 credit hours)		
CH 611	Hebrew Scripture Foundations	3
CH 612	New Testament Foundations	3
CH 841	Community Models in Scripture	3
Creator and Context (6 credit hours)		
MD 612	Colonization and Decolonization	3
MD 622	World Religions	3
MD 731	Ethics in Intercultural Context	3
Identity and Imago Dei (12 credit hours)		
ID 611	Living in a Good Way I: Introduction	3
ID 614	Living in a Good Way II	3
ID 621	Indigenous Spirituality and Formation	3
ID 731	Indigenous Practice of Andragogy	3
The Sacred Story (9 credit hours)		
NA 611	Theology I: Indigenous Perspectives	3
NA 711	Theology II: Theology and Ethic of the Land	3
NA 712	Creation and Transformation	3
NA 821	Indigenous Theologies and Methods	3
The Community (12 credit hours)		
CO 721	Asset-based Development	3
CO 731	Theory and Praxis in Development – History and Method	3
CO 811	Community Development Field Placement	3
Selection one course from the following options		
CO 611	Indigenous Leadership Development	3
CO 621	Cultural Anthropology	3
CO 631	Cultures and Systems Change	3
CO 711	Studies in a Holistic Gospel	3
Total Credit Hours		**54**

Possible Completion Options MA (Th)-INCD		
LL 821	Integrative Project	3
LL 831	Thesis Completion	6
Total Credit Hours		**54**

Master of Divinity

Program Description

The Master of Divinity is a dual purpose degree with both a practical ministry and academic track option, the former preparing a student for congregational or other ministry, the latter permitting the graduate to study toward advanced degrees. The purpose of this 72-hour MDiv degree is to provide students with theological and ministerial tools that deepen contextual theological and ministerial practices and prepare them to enter into denominational ministry and or chaplaincy as desired.

The program encourages students to develop Indigenous and contextual approaches to biblical studies, theology and ministry practice in an integrated, community based program. The program is intended to equip Indigenous students that are serving or plan to serve as pastors, chaplains, youth ministers, or leaders in bi-vocational ministry that require specific ministerial focused skills. To this end, the new field experience practicum in a contextual church plant and/or historic contextual congregation, currently under development, will provide a solid, mentored base for consolidating course-based learning.This program also seeks to centre the field of exegetical and hermeneutical studies for teaching and preaching in varied contextual settings, providing students opportunity to engage, translate and interpret the biblical text through differing cultural, epistemological, ontological and worldview frameworks.

Learning Outcomes

At the conclusion of the MDiv program, graduates should be able to:
- Effectively and intentionally embrace cultural and communal resources such as Elders and other traditional leaders as important contributors to their ongoing theological education.
- Demonstrate practices of gospel-centered spirituality that facilitate the integration of course content with local, community-based ceremony and worship of the Creator.
- Have a demonstrated competence in biblical interpretation based in intercultural approaches to exegesis and hermeneutics that empowers applications of the Scripture.
- Live out the Gospel in a contextual community, demonstrating appropriate leadership skills for ministry with those resident in the community.
- Integrate biblical and theological studies into the communal practices of right relationship with their Creator, one another in the human community, and the creation of which they are but a part.
- Demonstrate competence in trauma-informed emotional and spiritual care as the basis for restorative ministry and pastoral care.

Course Framework

Completion of the MDiv program requires 72 credit hours. Students in the MDiv also interact and participate in two NAIITS annual symposiums where students complete a Seminar course designed to deepen their reflection on the material presented at the Symposium which is assigned a theme each year. A Mentored Ministry placement is also required. The program requires a minimum of 24 months and usually 36 months for full-time completion.

Master of Divinity Curriculum Outline

Course Completion – Master of Divinity		
Course Number	**Course Title**	**Credit Hours**
Lifelong Learning Skills (6 credit hours)		
LL 613	Indigenous Research and Writing	3
LL 615	Indigenous Symposium Seminar I	1.5
LL 715	Indigenous Symposium Seminar II	1.5
Biblical and Community Hermeneutics (12 credit hours)		
CH 611	Hebrew Scripture Foundations	3
CH 612	New Testament Foundations	3
CH 613	Indigenous Exegesis	3
Select one language course from the following options:		
CH 621	Indigenous Language/Culture I (DRR)	3
CH 622	Hebrew	3
CH 631	Greek I	3
Creator and Context (9 credit hours)		
MD 611	History of Christianity I: From Apostles to Reformers	3
MD 711	History of Christianity II: Global Indigenous Christianities	3
MD 612	Colonization and Decolonization	3
Identity and Imago Dei (15 credit hours)		
ID 621	Indigenous Spirituality and Formation	3
ID 611	Living in a Good Way I:	3
ID 614	Living in a Good Way II	3
ID 712	Trauma Informed and Asset-based Pastoral Care	3
ID 731	Indigenous Practice of Andragogy	3
The Sacred Story (15 credit hours)		
NA 611	Theology I: Indigenous Perspectives	3
NA 621	Telling the Story	3
NA 711	Theology II: Theology and Ethic of the Land	3
NA 712	Creation and Transformation	3
NA 831	Asset-based Theology	3
The Community (12 credit hours)		
CO 611	Indigenous Leadership Development	3
CO 612	Indigenous Ecclesiology	3
CO 821	Mentored Ministry Placement	3
Electives and Specialization (6 credit hours)		
MD 622	World Religions	3
NA 821	Indigenous Theologies and Methods	3
MD 731	Ethics in Intercultural Context	3
MD 811	Christian History in Context (DRR)	3
CH 721	Indigenous Language/Culture II	3
CH 822	Hebrew Bible Exegesis	3
CH 831	New Testament Exegesis	3
Total Credit Hours		**72**

Master of Divinity - MEACHUM

Program Description
The MDiv is a dual-purpose degree with both a practical ministry and academic track option, the former preparing a student for congregational or other ministry, the latter permitting the graduate to study toward advanced degrees. The purpose of this 72-hour MDiv degree is to provide students with theological and ministerial tools that deepen contextual theological and ministerial practices, and prepare them to enter into denominational ministry and or chaplaincy as desired.

This program equips tamaharis (learners) with African-rooted approaches to biblical, theological and ministerial studies that are rooted in and directed towards the African-originated community. The program is intended to equip African-originated tamaharis that are serving or plan to serve as pastors, chaplains, youth ministers, or other ministry leaders in full-time or bi-vocational ministry. For this purpose, the program includes ministerial mentorship in site-specific, community-based contexts.

This program also seeks to centre the field of exegetical and hermeneutical studies (dersat) for teaching and preaching in varied contextual settings, providing students opportunity to engage, translate and interpret the biblical text with a focus on its relevance for and the perspective of the African-originated community.

Learning Outcomes
At the conclusion of the MDiv (MSH) program, graduates should be able to:
- Effectively and intentionally embrace cultural and communal resources such as the African-originated (Black) Church and its unique traditions as important contributors to their ongoing theological education.
- Demonstrate practices of Bisrat-centered spirituality that facilitate the integration of course content with local, community-based ceremony and worship of Jesus.
- Have a demonstrated competence in biblical interpretation based in intercultural approaches to exegesis and hermeneutics that empower applications of the Scripture
- Live out the Bisrat in a contextual community, demonstrating appropriate leadership skills for ministry with those resident in the community.
- Embrace the Pan-African identity of African-originated (Black) Diasporic communities and contextualize haymanot (theology) and ujamaa (ministry practice) in African-rooted concepts and traditions.
- Integrate biblical and theological studies into the communal practices of right relationship with their Creator, one another in the human community, and the creation of which they are but apart.
- Demonstrate competence in trauma-informed emotional and spiritual care as the basis for restorative ministry and pastoral care.
- Deepen engagement with and knowledge of African-originated Church traditions as the primary reference for ministerial practice and community empowerment.

Master of Divinity – Meachum Curriculum Outline

Course Completion – MDiv (Meachum)		
Course Number	**Course Title (previous MSH numbers in brackets)**	**Credits**
Lifelong Learning Skills (2 credit hours)		
LL511	Foundation Requirement: Biblical Literacy	1
LL512	Readiness for Ministry Assessment	1
Dersat (36 credit hours)		
CH601M	Old Testament Survey (OT501)	3
CH602M	New Testament Survey (NT501)	3
CH713M	Old Testament Dersat (Exegesis) I (OT701)	3
CH723M	New Testament Dersat (Exegesis) I (NT701)	3
CH715M	Old Testament Dersat II (OT702)	3
CH725M	New Testament Dersat II (NT702)	3
CH717M	Old Testament Elective (OT502)	3
CH727M	New Testament Elective (NT502)	3
CH611M	Hebrew I (OT601)	3
CH612M	Hebrew II (OT602)	3
CH621M	Greek I (NT601)	3
CH622M	Greek II (NT602)	3
Sankofa (21 credit hours)		
MD651M	Sankofa I (SK501)	3
MD652M	Sankofa II (SK502)	3
MD653M	Local Context: History, Theology and Culture (SK601)	3
MD656M	World Religions (HY702)	3
MD657M	Christian Social Ethics (HY701)	3
MD692M	Ubuntu (Social Justice) (HY601)	3
MD691M	"Missions" (UJ601)	3
MD657M	Christian Social Ethics (HY701)	3
Identity and Imago Dei (9 credit hours)		
ID685	Trauma Informed and Asset-based Pastoral Care	3
ID681	Spirituality of Wellness in Community	3
ID683M	Temhert (Education) (PT601)	3
ID671M	Pastoral Counseling (PT502)	3
Haymanot (12 credit hours)		
NA711M	Haymanot I (HY501)	3
NA712M	Haymanot II (HY502)	3
NA731M	Urban Apologetics (UJ502)	3
NA741M	Preaching the Word (PT501)	3
Ujamaa (21 credit hours)		
CO621M	Bokonzi (Leadership) (PT701)	3
CO783M	Ujamaa (Community Development) (UJ501)	3
CO781M	Growing Healthy Immigrant and Refugee Churches (UJ701)	3
CO782M	Urban Youth Ministry (UJ602)	3
CO844M	Metcabouie (Mentored Ministry Placement) (PT602)	9
Total Credit Hours		**72**

COURSE DESCRIPTIONS – NORTH AMERICA

NAIITS and MEACHUM Courses

CO 721   ASSET-BASED COMMUNITY DEVELOPMENT (ABCD)
The course is an introduction to asset-based planning and design as a human and organizational capacity-building approach. Asset-based Community Development (ABCD) seeks to locate, underscore, and emphasize, in a selective way, the life-giving forces and successes within an organization, group, or community. The course will focus on different ways of engaging life within communities and organizations, while exploring the skills of community development facilitation for practitioners. Several tools used in asset-based planning and development will be carefully examined with a view to creating proficiency in both their theory and practice.

NA831   ASSET-BASED THEOLOGY
This course focuses on an asset-based approach to Christian theology and will explore theological and theoretical models for Christian theology that identify covenantal collapse and the loss of relationship within three critical spheres as an alternative to the generally articulated moral and legal breech models.

MD 811   CHRISTIAN HISTORY IN CONTEXT
MD811M   CHRISTIAN HISTORY IN CONTEXT
This course covers the development of Christianity up through the present giving special attention to the underserved and under-represented in most dominant cultural historical accounts in order to give a more balanced approach to the subject. The course covers topics in a somewhat historical progression such as the development of denominations and trends in theological thought, significant church leaders, and the place of the church in contemporary culture. In this course areas such as political events and social concerns are considered relevant, including the shaping of our theologies and the formation of our myths and meta-narratives. Students will be encouraged to reflect in detail on their individual contexts.

MD 612   COLONIZATION AND DECOLONIZATION
This course focuses on contemporary theories regarding colonization and decolonization emerging out of Indigenous studies, critical ethnic studies, and post colonialism studies. Attention is paid to the relationship between race, colonialism, and gender. Students will explore how these theories intersect with Christian theologies and spiritual practice. This course will consider the critiques made by Indigenous and postcolonial scholars of the methodological approaches used in the humanities and social sciences for their complicity in colonialism. It will examine various attempts to "decolonize" methodology and to construct Indigenous and postcolonial methodological approaches to society and community. Students will work to develop their own philosophical and methodological approaches to decolonization.

CH 841   COMMUNITY MODELS IN SCRIPTURE
This course is a theological and exegetical exploration of how the Scriptures speak about community, how they present and promote particular values and praxis of community, and what examples of community appear in both testaments. This understanding is critical to a community development program focused through the lens of a biblically-informed worldview. Finally, the course will seek to enable understanding of the nature of community in the early church and its implications, if any, on our thinking about the holistic development of community within the Kingdom of God.

NA 712   CREATION AND TRANSFORMATION

The centre of Christian theology is Jesus Christ who unites Creator and creation. Therefore, this course will focus on the scriptural and ecclesiastical traditions concerning the person and work of Christ in transforming Creation. This will provide the basis for a discussion about the implication of Christology for the transformation of creation community. Thus, the course will seek to engage the ideas represented by the councils, creeds of past theologies, and then move to examine the theological praxis that resulted in a colonial and post-colonial context.

CO 621   CULTURAL ANTHROPOLOGY

Trajectories in the study of anthropology have been helpful and hurtful, particularly to Indigenous people globally. In this course, participants will explore a variety of historical anthropological theories. The course will explore anthropology as a discipline and invite other worldviews to contribute to the shaping of anthropological theory and practice for Indigenous and non-Indigenous people.

CO 631   CULTURES AND SYSTEMS CHANGE

The experience of Christianity has been culturally devastating for Indigenous peoples. Through exploring the process of decolonization and indigenization, this course will examine how Indigenous people live a biblically-informed Christian faith in the context of Indigenous cultures. Jesus, as a change master in a complex cultural system, is the model for guiding effective and lasting change. This course utilizes perspectives and tools for interpreting and guiding a cultural system towards deep change. Insights from various disciplines, such as anthropology, social psychology, and organizational science, will stimulate the exegesis of culture in fresh ways.

MD 731   ETHICS IN INTERCULTURAL CONTEXT
MD731M   ETHICS IN INTERCULTURAL CONTEXT

This course is a study of the relationship of Christian faith to the responsibility of the Christian and the church in areas of social concern. Attention will be given to the biblical and theological basis for such responsibility. The course will address itself, in an intercultural approach, to the study of the relationship of Christian faith to the responsibility of the Christian and the church in areas of ethical concern. Attention will be given to the biblical and theological basis for such responsibility. Using a missiological approach to the nature and function of systems of values and ethics in various societies, the course will focus on various concepts such as culture and conscience, shame and guilt, individual and community, cultural relativism and moral absolutes, intercultural universals of human behavior, conversion, values and ethics.

CH 631   GREEK I
CH631M   GREEK I

A basic introduction to the philology, morphology and syntax of Koine Greek.
CH731M   GREEK II

Greek II is a review of the grammatical features of Koine Greek transitioning to biblical translation. It assumes that tamaharis have successfully completed Greek I and have a strong comprehension of the basics of Koine Greek. By the conclusion of the course, tamaharis will have experienced rudimentary translation and will be ready for more advanced reading of the New Testament. It is strongly recommended that students take New Testament Dersat after completing Greek II.

CO781M   GROWING HEALTHY IMMIGRANT AND REFUGEE CHURCHES

This course explores the complex dynamic of inter-generational issues in Black immigrant churches. Primary attention will focus on the internal needs of the first generation in conversation with the identity formation process of the second generation. The course will introduce tamahert to exemplar churches that have deployed successful models of inter-generational community.

CH622   HEBREW I
CH622M   HEBREW I

Hebrew I is an introduction to the grammatical features of biblical Hebrew from the alphabet to basic verbal forms. It assumes that co-learners begin with little or no knowledge of biblical Hebrew. By the conclusion of the course, co-learners will have a solid foundation of the basics of biblical Hebrew.

CH722M   HEBREW II

Hebrew II is an introduction to the grammatical features of biblical Hebrew from the alphabet to basic verbal forms. It is a continuation of Hebrew I. It assumes that tamaharis have successfully completed Hebrew I. By the conclusion of the course, tamaharis will have a solid foundation of the basics of biblical Hebrew.

CH 611   HEBREW SCRIPTURE FOUNDATIONS
CH611M   HEBREW SCRIPTURE FOUNDATIONS

A general introduction to the historical, sociological, and theological context in which the Hebrew Scriptures came into existence, this course will provide the student with an understanding of the major emphases of the texts. In addition, the student will be introduced to themes of community life and praxis in the Hebrew Scriptures that find parallels in historical Indigenous worldviews of creation and Creator. The course will use community understandings, models and paradigms as a basis for comparison.

CO784M   HISTORY AND DYNAMICS OF BLACK CHURCH WORSHIP

This course will offer tamaharis an in-depth consideration of the inseparable relationship of music and worship within the Black Church tradition. It will focus on the historical movements and trends of Black gospel music that have driven and defined the embodiment of worship in faith and practice. This course is required for all tamaharis within the MDIV as it draws on the dynamic intersection of Sankofa and Ujamaa.

MD 611   HISTORY OF CHRISTIANITY I
MD611M   SANKOFA I

This course is designed as an introduction to the critical themes and the developments of the history of Christianity. From Christianity's West Asian origin in the Apostolic time to the days of Reformation and Christianity in the early Colonial history, students will identify key Christian women and men, movements and investigate historical and theological concepts. Instead of a Euro-centric view, which often represents Christianity as Western in various versions of the Christian stories, this course examines and offers the learners diverse perspectives. It guides the students to appreciate the contributions of the Indigenous peoples and to develop critical thinking skills in historical and theological issues.

MD 711   HISTORY OF CHRISTIANITY II
MD711M   SANKOFA II

This course is an examination of the history of Christian mission among Indigenous peoples. The course examines the results of missionary efforts among Indigenous peoples through exposure to current Indigenous life and spiritual practices. The course also explores alternative models of mission that may be

more effective than past mission efforts. Students will be exposed to the long history of mission among Indigenous peoples through readings, shared experiences and various media. The values associated with the Indigenous perspectives of harmony will be explored as a basis for a mission model along with an understanding of Indigenous theologies of the land.

CO 612 INDIGENOUS ECCLESIOLOGY

How do we describe what church is? Are there forms and structures that are requisite for a "church" to be properly constituted? These and other questions related to church in a missional context will be explored from an Indigenous vantage point giving consideration to the nature of the church, the purpose of the church, and leadership forms and methods for ministry. Questions of praxis will frame our discussion of ecclesial forms, as they might be required in order for mission to be effective in intercultural contexts.

CH 613 INDIGENOUS EXEGESIS I

Examines the methods, principles and practices of interpreting the biblical texts. In addition to deepening one's understanding and use of standard tools of biblical research, the course will contrast Indigenous epistemologies used in hermeneutics with those of Western traditions.

CO 611 INDIGENOUS LEADERSHIP DEVELOPMENT
CO611M BOKONZI

This seminar course will introduce students to concepts of leadership, organizational change theory, and skills required to lead organizations and communities in the context of changing demographics. The emerging practice of diversity as central to leadership theory and practice, the holistic nature of diversity, social justice within a diverse society, and the role these have in contributing to effective and appropriate leadership will be explored to gain an informed understanding. Reflection on multicultural, and intercultural perspectives and partnerships, specifically, those between Indigenous Peoples and Western culture is a focal aspect of this course. Leaders require knowledge, skill and attributes that support inclusion and promote unity.

ID 731 INDIGENOUS PRACTICE OF ANDRAGOGY
ID731M TEMHERT

Andragogy is the study of methods, epistemologies, philosophies and contextual understandings of education that pertain to and enhance an adult-focused learning environment. This course will introduce the student to andragogical method as a theological framework and a contextual teaching practice, exploring the theological, philosophical, and pragmatic underpinnings of teaching. The course will also introduce the student to a variety of strategies to advance their development as a teacher.

LL613 INDIGENOUS RESEARCH AND WRITING

This course covers all aspects of research and writing at an academic level. The student develops their voice as an academic writer by learning how to identify and use rhetorical strategies in writing. The course will also explore the specific needs or concerns of Indigenous writing and research methods including protocol. Other topics covered are: proper citation and bibliography formatting, grammar, crafting solid thesis statements, building a line of reasoning and other organizational strategies of formal research papers, finding and interacting with quality secondary sources and how to synthesize and interact with secondary sources in an academic essay.

ID 621   INDIGENOUS SPIRITUALITY AND FORMATION

Indigenous understandings of the nature of the spiritual and of spirituality differ in many respects from those commonly held within Western traditions of Christian faith. The focus of the course, therefore, is to introduce the student to the ways in which Indigenous people participate as followers of Jesus in a manner that is authentic to their own cultural understandings, seeking to encourage spiritual growth and development from within such an Indigenous framework. This course will also discuss the appropriation of what has been perceived to be Indigenous spirituality by non-Indigenous people as well as a brief focus on what can be effectively learned from Indigenous understandings of the spiritual.

LL 615   INDIGENOUS SYMPOSIUM SEMINAR I
LL615M   SOCIETY OF GOSPEL HAYMANOT SEMINAR I

LL 715   INDIGENOUS SYMPOSIUM SEMINAR II
LL715M   SOCIETY OF GOSPEL HAYMANOT SEMINAR II

In order to foster deeper relationship, more effective academic engagement, and an overall greater involvement within the NAIITS community, students are required to attend two symposia as they progress through their studies. They will be required to participate in the concurrent seminar, and complete required assignments. Meachum students will have this as an elective option.

NA 821   INDIGENOUS THEOLOGIES AND METHODS

This course will delve into unique Indigenous theological contributions to the meaning of Christian faith and life. Utilizing a thematic approach, the intersection of one's experience with the Creator, the nature of the spiritual, the Gospel story, redemption and redeemer will be explored in contrasting views with Western theological method.

LL 821   PROJECT COMPLETION

This course provides students with an opportunity to pursue an interest in a particular topic related to Indigenous peoples. The goal is to expand the student's depth and breadth of knowledge in a specific area, including Indigenous History, Indigenous Philosophy, or Indigenous Religious Contexts. The Integrative Project Outline is included at the end of the Academic Calendar.

ID611   LIVING IN A GOOD WAY I: INTRODUCTION

This Introduction to Living in a Good Way provides a framework for the student to apply an asset-based approach to support living in community in a good way. With particular attention to Indigenous community, the origins of trauma introduced through the colonial enterprise are explored as well as ways in which this trauma continues to manifest in the present on a variety of levels. The importance of ceremony, re-connection to the land and traditional ways of healing will be discussed and students will have opportunity to experience ceremony for personal formation.

ID614   LIVING IN A GOOD WAY II

This course builds on the framework of Living in a Good Way I: Introduction. Living in a Good Way II utilizes an appreciative inquiry approach that will encourage the student to walk alongside communities as they seek to live in a good way. This will necessarily require varied academic resources as well as participation in experiences that promote self-awareness and other awareness. In this course, students will consider healing methodologies and strength-based practices from both indigenous and contemporary perspectives. Throughout, students will be encouraged to examine their own journeys and their relationships with Creator, self, others, and creation. In development.

CO821   MENTORED MINISTRY PLACEMENT (Master of Divinity)
CO821M   METCABOUIE

The Mentored Ministry Placement plays an essential role in the preparation of the Master of Divinity candidate for effective asset-based trauma informed ministry in community.

MD692M   MISSIONS

This course of study is designed to offer disciples of Jesus Christ an understanding of God's mission to create a chosen people that is comprised of every tribe, nation and tongue. The course explores biblical, methodological and historical sources to develop effective missional partnerships and cultural competence that is both faithful to Scripture and relevant to our increasingly multiethnic world. The course will proceed thematically in two central components: missional theory and missional practice.

CH831M   NEW TESTAMENT DERSAT I

Dersat courses fulfill the exegetical requirement for the SH that will include a selection of courses focused on specific NT books. Students will engage in regular translations of the book under review and prepare an exegetical paper deploying the methodologies of philology, history and exegesis.

CH725M   NEW TESTAMENT DERSAT II

This course provides an introduction to the content and themes of the book of Jonah. The distinctiveness of this course lies in its close focus and reading of the Hebrew text of Jonah. In this examination, the student will gain exposure to the basics of interpretation of prophetic and poetic literature of the Hebrew Bible.

CH727M   NEW TESTAMENT ELECTIVE

This course will provide tamaharis with an overview of matters of authorship, purpose, date, theological themes, and doctrines of the book of Romans. This course fulfills the New Testament elective requirement for tamaharis of the SH programs. Tamaharis who successfully complete this course will gain heightened familiarity with the Book of Romans and its role in the biblical canon. Facility in Greek is not required for this course.

CH 612   NEW TESTAMENT FOUNDATIONS
CH612M   NEW TESTAMENT FOUNDATIONS

A general introduction to the historical, sociological, and theological context in which the New Testament Scriptures came into existence, this course will familiarize students with the content and structure, distinctive theology, and introductory matters of the New Testament. In addition, the student will be introduced to the nature of the early Christian community, its transitions and changes from a strictly Hebraic construct as found within the Jewish community, and projections made for its future development.

CH822M   OLD TESTAMENT DERSAT I (JONAH)

This course provides an introduction to the content and themes of the book of Jonah. The distinctiveness of this course lies in its close focus and reading of the Hebrew text of Jonah. In this examination, the student will gain exposure to the basics of interpretation of prophetic and poetic literature of the Hebrew Bible.

CH715M   OLD TESTAMENT DERSAT II

This course fulfills the second dersat (exegesis) requirement for the Old Testament section for tamahert of the SD program. Successful completion of Hebrew I & II are required for this course; however, tamahert may take this course before the first section of OT dersat. This course will provide an in-depth study of the

OT Wisdom Literature. The course of study will include understanding the historical and social context, an overview of significant critical issues and extensive translation of the biblical text.

CH717M   OLD TESTAMENT ELECTIVE

This course is an expositional, socio-historical, exegetical, and theological study of the book of Amos. Scripture is meant to be read, studied and lived (Matthew 4:4) so attention will be given to thinking, valuing, and living biblically by placing individual passages within their larger canonical contexts and by applying, contextually, Scripture to life and ministry.

ID671M   PASTORAL COUNSELLING

In this course, we will explore foundational concepts of counseling to couples and families. A central goal in this course is that each tamahari will adopt a new paradigm in reference to marriage and family, and people's relationship functioning in general, and particularly in the life of the church. The tamahari will be encouraged to think about contextual issues like the nature of life (including the place of loss and suffering), the nature of people and their problems, and the nature of change and helping (including the place of honesty, grief, repentance, forgiveness, love, and relationships). We will examine Biblical foundations, cultural perspectives, (especially within the African American community), the dynamics of relationships, and elements of a systems perspective of family. Application of an understanding of relationships to developing a fuller understanding of church dynamics and pastoral leadership will be included. Elements of a framework/model to direct counseling practice will be included. Problems and issues commonly encountered in marriage and family counseling will be addressed as well as pre-marital counseling.

NA741M   PREACHING THE WORD

The course is taught and shaped by the calling of the Church to proclaim the Word of the Triune God in service of God's mission. This course introduces tamaharis to resources for analyzing and articulating a culturally relevant and contextualized theology and practice of preaching. Coursework focuses on exegetical application, rhetorical skills, and the spiritual discipline of preaching. Tamaharis are provided with an opportunity to work through levels of competence by preparing, preaching, listening to, responding to, and assessing sermons in a classroom setting.

ID 813   SOCIAL CONSTRUCTION OF IDENTITY (Directed Reading)

This course examines critically the social construction of ethnicity and identity within First Nations, Inuit, and Metis communities, as well as the implications for broader community social responses to those identities. Students will study the myths and realities surrounding the development of racial, ethnic, and cultural categories in North America and learn how social, political, and economic forces have shaped the experiences of different ethnic groups. Students will also be introduced to the concepts of socialization, social interaction, identity formation and self-fashioning; the social construction of class, gender and race, age, and deviance; and other social phenomena.

CO 711   STUDIES IN A HOLISTIC GOSPEL (Directed Reading)

The course will explore how the body and soul dualism, out of which much Christian mission operated in the past (i.e. saving souls only), has proved inadequate and damaging to many First Nations, Inuit, and Metis peoples in Canada. In this course, participants will explore and participate in developments in Christian missiology, in order to provide a more robust understanding of the nature of the gospel.

NA 611   THEOLOGY I: INDIGENOUS PERSPECTIVES
NA611M   THEOLOGY I: HAYMANOT I

The purpose of this course is to introduce students to the tasks and tools of Christian theology, including the development of a common theological vocabulary, so as to understand the nature of Christian faith and acquire the capacity to converse with others in shared terms. An introduction to contextualized theological terminology will be introduced in the latter part of the course as a bridge to Theology II.

NA 711   THEOLOGY II: THEOLOGY AND ETHIC OF THE LAND
NA711M   THEOLOGY II: HAYMANOT II

The course will help students to develop an integrated understanding of God, humanity and culture focusing on current debates and their bearing on Christian mission and community. Practical issues such as the relationship between the sacred and the secular, the role of art, the place of work and leisure, and the significance of political engagement will receive particular attention in juxtaposition with Indigenous perspectives in each area.

CO 731   THEORY AND PRAXIS IN DEVELOPMENT - HISTORY AND METHOD

This course begins with a brief examination of historic relief and development theories, focusing in on a more careful examination of post WWII models and their evolution through the 1960s, 70s, and 80s toward the Transformational Development models of the 1990s and beyond. The continued emphasis on Modernization and Westernization in contemporary practice will create a frame around a discussion of alternate ideas for community health and well-being. The cost-benefit between asset- and deficit-based methodologies will emerge through the examination of the biblical and theological issues raised when applied to human systems and communities.

MD 622   WORLD RELIGIONS
MD622M   WORLD RELIGIONS

Jesus followers must be willing to interact and engage with an inquiring mind, in a knowledgeable way and in a Christ-like manner with peoples of other faiths. This course provides an overview of the major World Religions including the place of Christianity in the religious arena. It offers a foundation for understanding the classification of religions as well as the chronological development, adaptation, geographical distribution, worldviews, and cultural impact of world faiths. A summary of major religious innovators/figures, central doctrines/teachings, sacred myths and texts – including potential emerging world religions – will lead into a discussion concerning appropriate Christian responses to the world's religions and their adherents. Indigenous values such as respecting others and story-telling are central to the approach utilized in this course.

MD691M   UBUNTU (SOCIAL JUSTICE)

This course is designed to equip students to engage and deploy the resources of scripture, theology and social sciences in order to discern more clearly and cooperate more fully with God's heart for the poor and oppressed and the Holy Spirit's social work of constructing the Church for its mission of justice and reconciliation. This course will explore extant theological approaches to justice as well as commend theoretical and practical frameworks in charting new courses for Christian visions of justice.

CO783M   UJAMAA (COMMUNITY DEVELOPMENT)

This course will offer tamaharis an in-depth exploration of the study and practice of Christian community development. This course is ideally suited to be taken in sequence following HY601 Ubuntu as this course will provide practical resources that complement the theological foundation provided in HY601 Ubuntu.

Tamaharis will attain a foundation in the leading methodologies in community development as well as familiarity with a variety of models.

NA731M   URBAN APOLOGETICS

From the beginning of the Church, followers of Jesus Christ have labored to present the Gospel to the surrounding environment in truthful and relevant ways. The urban, African-American context presents the Black Church with unique challenges and opportunities for vibrant evangelistic and apologetic witness. This course of study will provide tamaharis with an in-depth introduction to the discipline of Christian apologetics with a specific focus on the black urban context. The class will also provide an overview of some of the leading new religious movements in the black community with suggestions for apologetic engagement. The class will be organized into three central sections: apologetics in Church history, sociology of religion and urban contextualized apologetics.

CO782M   URBAN YOUTH MINISTRY

Using practical theological reflection and an asset-based theological framework, this course will examine the urban context and the way churches might address the ever-changing relationship between youth ministry and culture. In particular, we will examine youth ministry with a specific eye toward their quest for flourishing. In other words, we will examine what youth ministry in the urban context reveals to us about youth's quest for flourishing. Together, we will discover the various ways young people pursue, express, embody, and grasp for flourishing. Primary questions will include: What does it mean for young people to flourish in light of issues that might emerge in the urban context? In what ways does youth culture exhibit promise and peril? What does youth culture reveal to us about the yearnings of youth? Further, we will explore how we might accompany youth on their quest toward flourishing. Creativity will be a central feature in this course. Art, in particular, will be used as an artifact to curate youth culture as well as a central mode of exploring youth culture within the content of the course.

Completion Requirements: Field Placements

Completion (MAIS)
1) CO 822   INTERCULTURAL FIELD PLACEMENT (REQUIRED)
The purpose of field placement is to provide the student with the opportunity to practice and integrate knowledge and skills, including the development of a personal ministry/work philosophy and identity in the field of their interest. Students are helped to integrate classroom and textbook learning with real life practice activities. Placements are in community or institutional settings where you have a direct involvement with individuals, communities, and families, related to your ministry focus, as well as addressing social justice issues through community development practices.

Completion (MA-INCD)
1) CO 811   COMMUNITY DEVELOPMENT FIELD PLACEMENT (REQUIRED)
The student will work in a community agency or non-profit organization as a field placement, selected jointly with their supervisor. This should be a setting focused on community transformative development where possible, from a primarily asset-framed perspective. The placement will be chosen so as to provide the optimum contributory learning experience. This 3-credit hour course will take place over 2 sessions.

Completion Options: Projection Completion or Thesis

Completion Options (MAIS)
1) LL 821   INTEGRATIVE PROJECT
This course provides students with an opportunity to pursue an interest in a particular topic related to Indigenous peoples. The goal is to expand the student's depth and breadth of knowledge in a specific area, including Indigenous History, Indigenous Philosophy, or Indigenous Religious Contexts. The Integrative Project Outline is included at the end of the Academic Handbook.

Completion Options (MTS and MA (Th)-INCD)
1) LL 821   INTEGRATIVE PROJECT
Various options are available for an integrative elective that focuses the student's work through a lens that This course provides students with an opportunity to pursue an interest in a particular topic related to Indigenous peoples. The goal is to expand the student's depth and breadth of knowledge in a specific area, including Indigenous History, Indigenous Philosophy, or Indigenous Religious Contexts.

2) LL 831   THESIS (see Thesis Process on page
Students in the MTS and MA(Th)-INCD programs may complete a thesis project for 6 credits. The thesis is intended to take place over two consecutive academic sessions, and equates to 260 hours of cumulative work, inclusive of research, writing, and meeting with one's thesis advisor.

LL 831 Thesis Process

Students in the MTS and MA(Th)-INCD programs may complete a thesis project for 6 credits. The thesis is intended to take place over two consecutive academic sessions, and equates to 260 hours of cumulative work, inclusive of research, writing, and meeting with one's thesis advisor.

Students seeking to do a thesis project will notify the Director of Graduate Studies in the academic session prior to commencing the thesis. The Director of Graduate Studies will help them identify a faculty sponsor to oversee their project.

Once a student has been matched with an available NAIITS faculty supervisor, the student will coordinate with the supervisor to complete a Thesis proposal.

The completed thesis proposal should be submitted to the faculty supervisor and the Director of Graduate Studies no later than two weeks before the end of academic session before the academic session the student would like to begin their thesis project. The supervisor then has 2 weeks to approve of the proposal and send the approved proposal (with notes) back to the student, copying the Director of Graduate Studies. If the project is approved or conditionally approved (with the understanding that the student will make the necessary updates/changes to the draft), the student can enrol in the Thesis Project.

The final thesis paper should amount to at least 12,500 and no more than 15,000 words (about 50-60 pages) and should be submitted to the faculty supervisor and Director of Graduate Studies about two-three weeks before the end of the second academic session. The faculty supervisor will be primary reader for the thesis and the Director of Graduate Studies (or a designated faculty member or doctoral student) the second reader.

Within three weeks of final submission the faculty supervisor will coordinate a time with the student and second reader to have a final conversation with the student about their work. This is less of a "defense" and more of Indigenous appreciative inquiry into the project and a conversation around the projects argument, conclusions, sources, method, and overall reflection and growth from the project. The faculty supervisor will then submit a final grade on Moodle.

DOCTOR OF PHILOSOPHY (Ph.D)

The Doctor of Philosophy (PhD) is a higher degree by research in divinity or one or more of its associated disciplines. As members of and participants in the NAIITS Learning Community, it involves extensive individual research and writing as well as the presentation of original material to other scholars both within and outside of the community. The purpose of the Doctor of Philosophy is to qualify individuals to apply a substantial body of knowledge in their research and development of new knowledge in their selected field of scholarship and professional practice. In doing so, individuals contribute to the health and growth of their Learning Community as well as to Indigenous communities globally. The NAIITS PhD program aims to redress the dearth of Indigenous Christian leadership at the highest levels of biblical, ethical and theological writing, thinking and teaching.

About The Program

The cohort-based PhD program is structured around a group of six to sixteen students working through research and writing together, building into each other's strengths and assisting each other in areas requiring growth. As with other such programs, the cohort enables each member to contribute to maximizing each other member's work. Cohorts may differ in their composition, but the overall focus remains one of mutual learning and therefore mutual benefit. Applicants who are accepted into the NAIITS program will join the research community in either an existing cohort or a new one created with new applicants.

The transfer from "provisional" researcher to PhD candidate status is based on:

- Ongoing evaluations of written work.
- The quality of contributions made to the cohort and others in seminars, conferences and the annual colloquium.
- The successful presentation of research and written work to a candidacy panel consisting of the student's supervisors, external readers, and other members of the NAIITS faculty and program.
- Required contributions include supporting the work of other students by reading, commenting constructively and asking advanced questions – in both written submissions and orally in seminars.

A supervisory team will support and guide the cohort and each individual member, with personal supervisors working with each cohort member throughout their tenure in the program. These supervisors will:

- Assist you in devising a detailed course of work leading to the completion of the PhD.
- Support and guide you as you carry out your research and develop your ideas and direction.
- Evaluate your work and your contributions to the community.
- Encourage you to attend a wide array of research seminars and conferences.
- Encourage you to attend practical workshops related to teaching and professional development.
- Encourage you to present papers at the annual NAIITS symposium and other conferences.
- Encourage you to publish book reviews, review articles and papers.
- Guide you in the development of your CV and job application materials.
- Supervise and support you in lecture and teaching opportunities.

As part of the NAIITS Learning Community, following candidacy, you may have opportunities to be involved in teaching courses at the undergraduate level and assisting in the teaching of master's level courses.

While there is no mandated set of seminars or courses to be completed beyond the following, supervising faculty may require added coursework to strengthen a candidate's research skills or increase their knowledge base in a particular discipline. Students may nonetheless wish to take advantage of courses, seminars and lectures that are taught within NAIITS. Required coursework and seminars:

- Research Methodologies
- Decolonization Studies
- Scheduled Research Seminars
- Other seminars as scheduled by faculty

Each year students will be expected to present their findings thus far to their cohort and supervisor(s). They will receive constructive feedback and evaluations based on that work.

PhD candidates will present their research in a thesis of not more than 100,000 words that is examined by at least two external examiners. All candidates must attend a minimum of 8 hours of research seminars or a research conference each year and any other coursework or seminars as determined by the candidate's supervisors in consultation with the Director of Post-graduate Studies.

In addition to having high standards in research, writing, presentations and participation, NAIITS also has high standards of integrity. Academic honesty is expected of all. In the case where a student fails to meet some or all their responsibilities, requirements or expectations, the student will be withdrawn from the PhD program and from the cohort. On a case-by-case basis, the opportunity to exit the PhD into another NAIITS program might be made available.

Program Outcomes

Graduates of the Doctor of Philosophy:

1. Have a substantial body of knowledge at the frontier of a field of work or learning within divinity or one or more of its associated disciplines, including knowledge that constitutes an original contribution to the field.
2. Have a substantial knowledge of research principles and methods applicable to the field of work or learning.
3. Have expert cognitive, technical and creative skills to use intellectual independence to think critically, analyse and evaluate existing knowledge and ideas, undertake systematic investigation, reflect on theory and practice to generate original knowledge within divinity or one or more of its associated disciplines, and demonstrate expert understanding of theoretical knowledge and the ability to reflect critically on that theory and its application.
4. Apply knowledge and skills with intellectual independence, and with responsibility and accountability, to plan and execute an ongoing program of original research, and to understand explicit and implicit ethical considerations to the formulation of a research project.
5. Have skills to present cogently a complex investigation of originality or original research for external examination against international standards, and to communicate research results to peers and the community.
6. Have community-based skills including listening, respect, constructive questioning and critique, summarizing, appreciating, encouraging and have a demonstrated support of the learning community.
7. Have integrated new academic skills and information on a spiritual level and be able to express academic work in pastoral settings.

Inquiries And Admissions

Please contact the Director of Post-graduate Studies Damian Costello (dcostello@naiits.com)

Application Process

Doctoral applicants will fill out the PhD application along with official transcripts and references. Doctoral applicants must submit a 2,000-word research proposal that demonstrates their familiarity with the issues and current research in their dissertation topic and written with "near-publishable quality." Faculty within the field are paired with potential applicants to assist them with this process. In addition, some applicants may not have the required graded writing sample(s) of 12,000 words. In this case, two NAIITS faculty members will be asked to blind-grade a submission composed by the applicant.

Entry Requirements

An applicant must satisfy the Admissions Committee requirement of a research essay or thesis of at least 12,000 words graded at or above 75% or two graded pieces totalling 12,000 words graded at or above 75%. The research essay or thesis may have been completed within another program, area of study, or discipline.

Minimally, Australian applicants are expected to have achieved or be about to achieve an honours undergraduate degree with high standing in religion, theology or a closely related field as well as a Graduate Diploma or better in a field of study within the broad scope of Divinity. North American and other applicants are expected to possess a completed master's degree in a field related to the area of doctoral research in which they are seeking to undertake their work. Most often, irrespective of the context, students who are admitted to the PhD program will have completed or be completing a master's degree with high standing in the area of their anticipated research. In rare cases, applicants can apply to have the master's degree requirement waived. Such applications are handled case by case. In extremely rare and highly exceptional cases applications without the normal prerequisites might be considered based on experience, research and writing that have been completed outside of the normal courses of study.

The chosen course of study may require proficiency in a language or languages, modern or ancient, such as an Indigenous language, German, French, Hebrew, Greek, Latin or Arabic. A completed course or courses in research methods and in writing are required. These requirements can be met after admission. It is important to note that entry without these items already completed is likely to extend the anticipated time to complete the PhD.

Proficiency in English is required and for applicants whose first language, or language of previous graduate studies and writing, is not English, official evidence of proficiency in English is usually required.

Faculty Supervision

The NAIITS faculty, both individually and as a group, play an important role in Doctor of Philosophy program. Faculty participation begins before the student is officially accepted. Faculty members serve as supervisors for students within the doctoral program. A faculty supervisor guides the student's engagement with methodology, theoretical frameworks, core subject matter, and necessary academic skills needed to complete their dissertation. In general, supervisors and students meet at least once a month to discuss their research and writing. Supervisors are compensated at a rate of $900 AUD annually.

The NAIITS faculty participate in the intellectual and spiritual life of the doctoral cohort as a whole. Faculty members make regular visits to the weekly doctoral cohort to present their research and writing. They are also invited to attend the annual Doctoral Colloquium, the in-person gathering of the doctoral cohort which occurs in the week before the NAIITS Symposium. Students present and discuss their work and faculty join with the student group to offer constructive and supportive feedback.

Duration

The Doctor of Philosophy must be completed in not less than two years and not more than eight years from the date on which the course is commenced. The standard duration of the Doctor of Philosophy for full-time study is four years, part time is the maximum of eight.

Fees For PHD-HDR Program

Fees are subject to change from year to year. For more information about current fees, please consult with the Director of Post-graduate Studies.

NAIITS College in Australia

For more information about NAIITS College in Australia, please contact NAIITS Academic Officer Naomi Wolfe (nwolfe@naiits.com) and visit the SCD website at: https://scd.edu.au/member-institutions/naiits/

Coursework Programs

The NAIITS partner institution in Australia is Sydney College of Divinity: An Australian University College. In addition to the HDR (PhD) degree, the following NAIITS Coursework Programs are offered:

Graduate Certificate in Theological Studies

The Graduate Certificate in Theological Studies (GradCertThSt) is designed for those who hold a three-year undergraduate tertiary qualification in a non-theological discipline and who wish to pursue a graduate qualification in theology. Students will be able to critically engage Christian thought and traditions, enhance their professional work and give expression to insights for Christian living.

The Graduate Certificate in Theological Studies focuses on introducing students to the discipline of Biblical Studies and the subdiscipline of Systematic Theology equipping them with foundational knowledge for further study in these two areas.

Graduate Diploma in Theological Studies

The Graduate Diploma of Theological Studies (GradDipThSt) is designed for those who hold a three-year undergraduate tertiary qualification in a non-theological discipline and who wish to pursue a graduate qualification in theology. Students will be able to critically engage Christian thought and traditions, enhance their professional work and give expression to insights for Christian living.

The Graduate Diploma of Theological Studies focuses on introducing students to the discipline of Biblical Studies and the subdiscipline of Systematic Theology equipping them with foundational knowledge for further study in these two areas.

Graduate Certificate in Theology

This award qualifies students in theological study by developing or deepening their knowledge and skills in theological disciplines. It serves as a foundation for further study and a means of critically engaging Christian thought and traditions. Graduates will be able to articulate insights for Christian life and social engagement.

Graduate Diploma in Theology

This award allows students to explore areas of interest in theology. It provides a substantial foundation for further study and a means of engaging Christian thought and traditions. Graduates will be able to articulate insights for Christian practice and identity.

Master of Divinity

The Master of Divinity is a primary theological degree for students with a degree in another area. The Master of Divinity enables students to apply an advanced body of knowledge in divinity and its associated disciplines in ministry contexts. Students broaden their knowledge and skills to prepare them for professional practice and further learning.

Master of Theological Studies

This award enables students to apply an advanced body of knowledge in theology and its associated disciplines. Students broaden their knowledge and skills and deepen their engagement with select areas of study to prepare them for professional practice and further learning.

NOTE: *It is highly recommended that any student within the Australian program schedule a time to meet with the AUS Registrar at least once a session to keep track of progress, and of any Australian government requirements for their studies.*

Census Date Information

Every unit is assigned a census date. The census date is the final day on which students can withdraw from a unit and receive a refund of tuition fees, and have the unit removed from their academic transcripts. Students who withdraw from a unit after the census date for that unit will not receive a refund of fees and will have the unit recorded on their academic transcript. The census dates for standard 12-week session length units are listed in the key dates for the academic year. Please check with your College for the census dates of intensive units.

All the Australian programs are registered tertiary programs within the Australian system and students are encouraged to seek any Commonwealth financial assistance (e.g., Abstudy/Austudy; Centrelink) that may be available to them. Students are encouraged to seek the assistance of the Academic Officer in these matters.

All Australian students will require a personal Taxation File Number (TFN) and a Unique Student Identifier (USI) for all accredited courses across all sectors in the Australian system.

Unit Descriptions

CT8102W   INTRODUCTION TO INDIGENOUS THEOLOGY
Students will be introduced to the tasks and tools of Christian theology, including the development of a common theological vocabulary, so as to strengthen capacity to describe and critique their own cultural-religious forms and to converse with others in shared terms across different cultural contexts and expectations. An introduction to Indigenous theological terminology is a key part of the unit as a bridge to further studies in this area.

BN8002W   INTRODUCING THE NEW TESTAMENT NARRATIVE (NAIITS)
Building upon the foundations of the narrative of the Old Testament, this unit examines the New Testament texts and traditions describing the continued work of the Creator to redeem the creation and people of God in the ministry, life, death, and resurrection of Jesus, as recorded and lived out in the earliest communities of followers.

DA8002W   INDIGENOUS PRACTICAL THEOLOGY SYMPOSIUM
This unit aims to introduce students to a range of issues facing indigenous peoples in various parts of the world, and to a variety of ideas and points of view in response to these issues. Students will be introduced to skills, ideas and techniques that equip them for cross-cultural work.

CH9103W   HISTORY OF CHRISTIANITY I: ORIGINS TO US
This unit examines Christian history with attention to the socio-spiritual location of Indigenous peoples in the Missio Dei. Many versions of the Christian story have reduced that story to a self-narrative, treating it as through it were a history of our civilization. This approach too often reflected the motives of colonial advance and merged the transmission of the gospel with a Euro-centric view of the world. Contemporary historiography challenges this approach and highlights the polycentricity of Christian histories. This unit addresses Christian history from the perspective of Indigenous peoples and affirms the importance of local histories for growth in and witness to the gospel.

CT9122W   INDIGENOUS THEOLOGY AND METHOD – PRAXIS
Students will be introduced to the tasks and tools of Christian theology, including the development of a common theological vocabulary, so as to strengthen capacity to describe and critique their own cultural-religious forms and to converse with others in shared terms across different cultural contexts and expectations. An introduction to Indigenous theological terminology is a key part of the unit as a bridge to further studies in this area.

DA9002W   INDIGENOUS PRACTICAL THEOLOGY SYMPOSIUM (ADVANCED)
This unit aims to develop students understanding of a range of issues facing Indigenous peoples in various parts of the world and will explore ideas and points of view in response to these issues. Students will be given opportunity to develop advanced skills, ideas and techniques that equip them for cross-cultural work.

AR8746W   WORLD RELIGIONS
This unit provides an overview of the major World Religions including the place of Christianity in the religious arena. It offers a framework for understanding the classification of religions as well as the chronological development, adaptation, geographical distribution, worldviews, and cultural impact of world faiths. A summary of major religious innovators/figures, central doctrines/teachings, sacred myths

and texts – including potential emerging world religions – will lead into a discussion concerning appropriate Christian responses to the world's religions and their adherents. Indigenous values such as respecting others and story-telling are central to the approach utilized in this course.

BA9721W   HEBREW SCRIPTURES – THEOLOGY AND HISTORY

Through a consideration of the historical, sociological and theological context in which the Hebrew Scriptures came into existence, this unit will provide the student with an understanding of the major emphases of the texts. In addition, the student will be introduced to themes in the Hebrew Scriptures that find parallels in what has been coined by some as the "Old Testament of Native North America." This will subsequently be applied to the context of Aboriginal and Torres Strait Islander contexts of Australia.

DP9724W   INDIGENOUS LEADERSHIP DEVELOPMENT

(Pre-requisite units needed: Students will have completed at least DA8002W Indigenous Practical Theology Symposium and DA8102W Introduction to Theology – Indigenous.
NB Approval can be sought to waive pre-requisites in some circumstances)

Students will examine leadership, organizational and change theory and the skills required for leaders to lead organizations and communities in the context of the changing demographics and increasing diversity. Students will be introduced the emerging practice of diversity as central to leadership theory and practice, the holistic nature of diversity, social justice within a diverse society, and the role it has in contributing to effective and appropriate leadership in the midst of rapid change.

Consideration of multicultural, intercultural perspectives and partnerships, specifically, those between Aboriginal/Indigenous Peoples and Western culture are a focal aspect of this unit. The development of knowledge, skill and leadership attributes that support inclusion and promote unity are a core part of the learning journey. Students will assess individual, societal and organizational values and beliefs systems, examine personal/professional leadership skills, reflect on and create a personal leadership development plan that is conducive to their context.

DS8050W   INDIGENOUS SPIRITUALITY AND CHRISTIAN DISCIPLESHIP

(Pre-requisite units needed: CT8102W Introduction to Indigenous Theology or BN8002W Introducing the New Testament Narrative. NB Approval can be sought to waive pre-requisites in some circumstances)

Students will be introduced to a 'spirituality' or way of life that grows from the roots of both Indigenous and Christian traditions, noting that there are many ways of mingling the two into one set of practices and rituals. Along the way, students will be invited to consider the value and meaning of practices such as communality, kinship, guidance, initiation, worship, prayer, hospitality, prophecy, evangelisation, sacrifice and solidarity, especially as these are performed by Indigenous peoples. They will also engage with resources that will help them articulate a Christian and Indigenous critique of the dominant forms of spirituality in Modernity.

AH8002W   COLONISATION AND CHRISTIANITY IN AUSTRALIA

(Pre-requisite units needed: Foundation unit in History and/or Theology. NB Approval can be sought to waive pre-requisites in some circumstances)

Students will learn about the myriad ways in which Christians from Europe have interacted with Aboriginal and Torres Strait Islander peoples from the earliest arrival of colonists to the present day. By examining

primary and secondary historical sources, students will become familiar with four overlapping eras in the history of the country that is now called 'Australia': conflict and undeclared warfare; the establishment of missions and slave-camps; the long assimilationist period; the movement toward Indigenous self-determination as part of various attempts at covenant or treaty between First and subsequent peoples. Aboriginal and Torres Strait Islander peoples' histories and perspectives are crucial to a range of key conversations in Australian society relating to social justice, public policy and national identity. The aim of this unit is to equip students with a broad global and comparative framework for considering the impact of Australian settler society and its interactions with Aboriginal and Torres Strait Islander peoples and cultures from the pre-colonial encounters to recent history.

DP9750W   THEOLOGY AND ETHICS OF COUNTRY
(Pre-requisite units needed: CT8102W Introduction to Indigenous Theology and CT9122W Indigenous Theology and Method – Praxis. NB Approval can be sought to waive pre-requisites in some circumstances)

Students will explore both Indigenous and Christian ways of imagining the relationship between country (including its waterways and seas), human beings, and God. They will analyse particular examples of the current ecological crisis brought on by modernity's exploitation of lands and seas in the light of those frameworks and seek to offer an intelligent assessment of what can be done to improve outcomes.

DS9XXX   INDIGENOUS SPIRITUALITY AND CHRISTIAN DISCIPLESHIP
(Pre-requisite units needed: CT8102W Introduction to Indigenous Theology or BN8002W Introducing the New Testament Narrative. NB Approval can be sought to waive pre-requisites in some circumstances)

Students will be introduced to a 'spirituality' or way of life that grows from the roots of both Indigenous and Christian traditions, noting that there are many ways of mingling the two into one set of practices and rituals. Along the way, students will be invited to consider the value and meaning of practices such as communality, kinship, guidance, initiation, worship, prayer, hospitality, prophecy, evangelisation, sacrifice and solidarity, especially as these are performed by Indigenous peoples. They will also engage with resources that will help them articulate a Christian and Indigenous critique of the dominant forms of spirituality in Modernity.

DP9050W   THEOLOGY AND ETHICS OF COUNTRY
(Prerequisite units needed: CT8102W Introduction to Indigenous Theology and CT9122W Indigenous Theology and Method – Praxis. NB Approval can be sought to waive pre-requisites in some circumstances)

Students will explore both Indigenous and Christian ways of imagining the relationship between country (including its waterways and seas), human beings, and God. They will analyse particular examples of the current ecological crisis brought on by modernity's exploitation of lands and seas in the light of those frameworks and seek to offer an intelligent assessment of what can be done to improve outcomes.

AH9xxxx   Colonisation and Christianity in Australia
Students will explore both Indigenous and Christian ways of imagining the relationship between country (including its waterways and seas), human beings, and God. They will analyse particular examples of the current ecological crisis brought on by modernity's exploitation of lands and seas in the light of those frameworks and seek to offer an intelligent assessment of what can be done to improve outcomes.

XX9975X   INDIGENOUS PROJECT CAPSTONE UNIT

This capstone unit will provide students with the capacity to synthesise their learnings and understandings within their theological studies and Indigenous Knowledges. It will give students an opportunity to apply knowledge and skills to show competency in the areas of theology, Indigenous knowledge and research, the environment, history, languages and more through the development of an individual research project. Students will demonstrate an awareness of Indigenous research methods and protocols and consider the ethical considerations of working with their own communities and other Indigenous peoples, organisations and communities through their chosen project. Students will work in collaboration with a community of Australian and international Indigenous peoples to consolidate existing skills and knowledges with a view to applying these in culturally sensitive ways within theological and community settings.

The unit will draw upon the student's theological studies across a range of disciplines, towards an integrated application in their own situation or community. The Capstone unit is undertaken within the final two sessions of a master's degree. Indigenous Elders and community members will play an integral role in providing the cultural and educational frameworks for learning within this unit.

APPENDICES

NAIITS Philosophy

Over the 20 plus years of NAIITS' existence, there have been three noteworthy shifts made, based on two pedestals.

These three shifts are described in terms of: a fresh appropriation of the gospel story or the canon of scripture; a new emphasis upon theological, pastoral and ecclesial skill and the pursuit of competence alongside "scientific" language and precision; and, finally, a re-embracing of community through letting go the necessity to move people toward a liberal family model. We believe the most effective way to help move these shifts along, is by a resurrection of story or narrative which places Indigenous people clearly in the mainstream of the plan and providence of God.

Rediscovering the Story...

Means a resurrection of the aspects of narrative so familiar to the traditions of the Indigenous community; embracing the sources of theology, that is our Indigenous spirituality <u>and</u> the gospel story as the story of God – a story, which is inclusive of Indigenous people – as they are! Sitting Bull observed correctly,

> "If the Great Spirit had desired me to be a white man he would have made
> me so in the first place. It is not necessary for eagles to be crows."

From Scientist to Craftsperson…

Means an intentional shift away from institutionalization to a mechanism whereby legislated authority exists in support of communities' inherent moral authority, limiting the effect of any single institution to require conformity; authority resides with the larger community.

Thus, the learning is more of an interdependency of teachers/learners where the learning environment is expanded to include aspects of traditional learning previously considered secondary or irrelevant.

- · Place and andragogy are prominent.
- · Re-appropriation of the ethics and practices of orality alongside literacy resulting in a hybrid of oral-textuality.

From Isolation to Community and Communication…

Means we are creating a learning community that intersects with the cultural community of the learner where context is a part of the learning process and therefore a more likely part of the transformed life experience.

A traditional model of Western education assumes that bringing the learner out of the Aboriginal community into the Western learning community will hopefully, prayerfully, produce a leader who takes relevant information and experience back to the Aboriginal community. We have found this to be problematic, so a contrasting model is noted here:

Traditional Model of Instruction

NAIITS Model
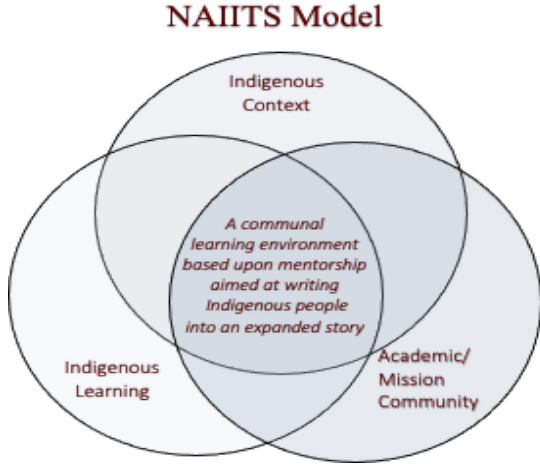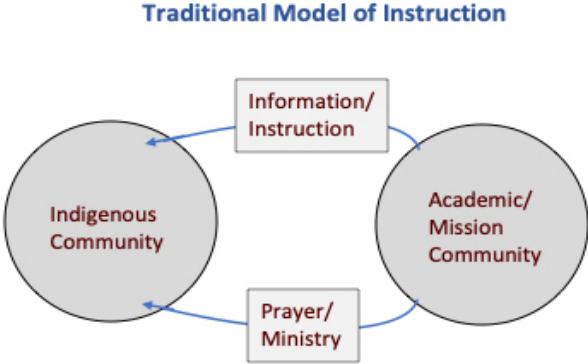
Philosophically, the program must rest on the two pedestals of decolonization and indigenization with the objective of creating – to the extent possible – a decolonized set of mental, emotional, spiritual, and academic constructs out of which the student might begin to construct an Indigenous experience and perspective of Christian faith and mission.

We will intentionally seek to be integrative. Recognizing the need to engage at the spiritual, theological, missiological, ecclesiological and pastoral levels, with those of the majority and other ethnic churches, we will seek to embrace a core of course material that forms the "connective tissue" to the rest of the body of Christ. In some cases, a course will be identical with the exception of the "slant" or perspective from which they are taught. In other cases, they will have the same title with a completely Indigenous focus in method, perspective, and content.

Grading Rubrics

Grading Rubric: 4 Mat Reading Reflections

Category	Areas of Evaluation	Grade
Abstract Summary	Includes key concepts and ideas from all readings, not just "talking about" the reading	/4
	Synthesizes authors ideas into own words and integrates concepts from multiple readings	/4
	Uses direct quotes appropriately	/4
	Shows ability to listen and observe from authors, withholding judgement	/4
	Demonstrates a clear understanding of the concepts communicated by the reading(s)	/4
	Includes no authorial references, personal commentary, or evaluation	/4
		_/24
Concrete Story & Memory	Specific, concrete description including actions, words, feelings, details	/5
	Shows ability to be vulnerable and authentic	/5
	Engagement with and reflection on the material; demonstrating ability to connect meaning with personal experience	/5
	Clearly shows the connection between the story and/or memory and the concepts of the reading	/5
		_/20
Reflection in Questions	Shows critical evaluation (criticism and/or affirmation) of material presented	/5
	Expresses evaluation and/or expresses curiosity or desire for further knowledge or understanding in the form of a question	/5
	Demonstrates engagement with and reflection upon the material; questions relate to the concepts of the reading(s)	/5
	Questions relate to the concepts	/5
		_/20
Actions to be Taken	Actions are clearly connected to the concepts of the reading and show engagement and reflection	/5
	Actions are authentic and life applicable/useful	/5
	Actions are MAST: Measurable, Attainable, Specific, within a measurable Time frame	/5
	Actions are not generalized, idealistic and/or unrealistically ambitious	/5
		_/20
Form, Style and Timelines	Uses proper grammar (complete sentences; correct punctuation, capitalization, and spelling; etc.)	/4
	Conforms to style requirements (font size, margins, spacing, length, etc.)	/4
	Appropriately and consistently uses academic writing style in quotations and reference of source	/4
	Assignments submitted by deadline or within parameters previously agreed-upon with instructor	/4
		_/16
Total Grade		**/100**

Grading Rubric: Essays and Other Written Work

Focal Criteria	Excellent	Competent	Improvement	Unacceptable	Grade
Content					
Synthesis	Excellent synthesis of research.	Adequate synthesis of research.	Superficial synthesis of research.	Little synthesis of research.	_/10pts
Engagement with subject matter	Interacts with topic of study in insightful manner.	Demonstrates substantial interaction with topic of study.	Superficial interaction with topic of study.	Fails to engage topic of study.	_/10pts
Investigation					
Argumentation	Truthfully interprets evidence and offers sensible conclusions.	Reasonably interprets evidence and offers sensible conclusions.	Misinterprets evidence and/or offers unwarranted or fallacious conclusions.	Abuses evidence, arguing using irrelevant reasoning and does not justify claims.	_/10pts
Internal Coherence	Sustains a well-focused thesis throughout the essay in a well-organized and logical manner.	Sustains an acceptable thesis throughout the essay.	Thesis is unfocused and/or inconsistently threaded into essay.	Thesis is convoluted and/or essay is incoherent and rambling.	_/10pts
Consideration of alternative ideas	Identifies and insightfully engages major alternative points of view.	Identifies and adequately engages alternative points of view.	Identifies, but superficially engages alternative points of view.	Fails to identify or hastily dismisses alternative points of view.	_/10pts
Selection of sources	Uses a variety of scholarly books, peer-reviewed articles	Adequate use of scholarly resources.	Utilizes a limited selection of scholarly resources.	Fails to utilize scholarly resources.	_/10pts
Application					
Demonstrates Indigenous framing and understanding	Indigenous understanding appears as an integral part of the discussion	Indigenous contributions via the literature evident in argument and conclusion	Limited use of Indigenous frameworks and little from the literature	No Indigenous context evident and no Indigenous literature noted	_/10pts
Applicability to Context	Insightfully applies conclusions to a specific context in a nuanced and detailed manner.	Adequately applies conclusions to a particular context.	Applies conclusions without sophistication or nuance.	Applies conclusions in a generalizing, trite, or unrealistic manner.	_/10pts
Grammar/Style					
Footnotes & Bibliography	Less than one citation error according to Turabian.	2-3 citation errors according to Turabian.	4-7 citation errors according to Turabian.	More than 8 citation errors according to Turabian.	/5pts
Spelling & Grammar	Vocabulary and sentence structure adequate for the topic, discipline, and intended audience. Fewer than 3 spelling, grammatical, and punctuation errors.	Vocabulary and sentence structure adequate for the topic, discipline, and intended audience. Includes 4-6 spelling, grammatical, and punctuation errors.	Vocabulary and sentence structure less than adequate for the topic, discipline, and intended audience. Includes 7-9 spelling, grammatical, and punctuation errors.	Simplistic word choice limits description and/or expression. Greater than 10 spelling, grammatical, and punctuation errors.	_/5pts
Tone	The writing is consistently academic in its tone.	The writing is generally academic in its tone.	The writing is sometimes academic in its tone.	The writing is largely sermonic and non-academic in its tone.	_/5 pts
Length	Meets requirements.	Within 250 words of length requirements.	Within 500 words of length requirements.	Deviates more than 500 words from requirements.	_/5 pts
Total Grade					**/100pts**

Grading Rubric: Oral Presentation

Focal Criteria	Excellent	Competent	Marginal Pass	Unacceptable	Grade
Preparation	Fully prepared; course concepts referenced well in the presentation; uses notes, questions well framed	Arrives well prepared with most key concepts from course well covered	Arrives poorly prepared and engages course content with only superficial preparation	Demonstrates little evidence of preparation for the presentation	_/30pts
Quality of Presentation	Consistently and coherently presents the material	At times displays loss of focus but generally well framed presentation	Diminished preparation is in evidence; at times clearly "winging it"	Demonstrates clear lack of preparation for the presentation	_/20pts
Content of Presentation	Content consistently good and almost always on point with the course content; good integration	Frequently advance meaningful insights on the course content discussions; fair integration	Content at times advances points made during course discussions but does little to integrate concepts	Exhibits little evidence of having thought about the course concepts and readings	_/30pts
Engagement	Responds well and clearly to questions asking for clarification of the presentation	Reasonable response, but at times with less than helpful clarity	Demonstrates lack of understanding of some questions and little clarity of response to others	Demonstrates little understanding of the questions and consistent lack of clarity in responses	_/20pts
Total Grade					_/100pts

Grading Rubric: Participation

Focal Criteria	Excellent	Competent	Improvement	Unacceptable	Grade
In-Class					
Listening	Actively and respectfully listens to peers and instructor(s)	At times display lack of interest in comments of others	Dismissive of comments that disagree with their own	Projects lack of interest and demonstrates disrespect for others	_/20pts
Preparation	Arrives fully prepared with all assignments/readings finished complete with notes, questions framed.	Arrives fully prepared with all assignments/readings finished.	Sometimes arrives unprepared or with only superficial preparation.	Exhibits little evidence of having read or thought about the assigned readings.	_/20pts
Quality of Contribution	Comments are relevant to the discussions in class & reflect understanding of assigned readings, class discussions & personal insights	Comments are relevant to the discussions in class and reflect understanding of assigned readings.	Comments are sometimes irrelevant, demonstrate lack of preparation, or indicate lack of attention to class discussion.	Comments reflect little understanding of either the assignment or class discussion.	_/20pts
Impact on Discussions	Comments almost always advance the class discussions.	Comments frequently advance the class discussions	Comments at times advance the discussions but at times do little to move it forward.	Comments do little to advance the discussions; at times are actively harmful to it.	_/20pts
Frequency of Participation	Actively participates at appropriate times.	Active participation, but sometimes with inappropriate timing.	Participates at times but at others is "tuned out."	Seldom participates and generally not engaged.	_/20pts
				In Class Total Grade	/100pts
Online					
Timeliness and Frequency	At least one posting for every assignment when the thread is still alive. Multiple postings.	Most contributions are made when the thread is still alive and flowing so the majority of students can profit from the information	Typically, one of the last to respond to an active thread. Generally, only one posting per assignment	Posting is done after most students have finished participating in the thread. One or fewer postings per assignment.	_/20pts
Collaborative	Positive responses to the work of others with pertinent and original insights. No effort to dominate.	Responds to the work of others. Comments are usually informative and/or original.	Appears unaware of or disinterested in responding to others without being prompted. May dominate conversation.	Offers inadequate responses to the comments of others; short or without new ideas.	_/20pts
Significant	Multiple postings contribute to the flow of conversation and to class learning.	Multiple postings that contribute to the flow of the conversation.	May denigrate others' point of view.	Posting does not advance the substance of the conversation.	_/20pts
Scholarly and Experiential	Includes analysis and/or synthesis of course readings, personal experience and postings from others with a high academic and experiential quality. Pertinent to the discussions.	Often includes analysis and/or synthesis of course readings, personal experience and postings from others representing original thought.	Significant elements of postings are from course readings or outside sources without adequate synthesis and little original thought.	No appreciable evidence of processing of the course readings or analysis of personal experience with them. Postings not relevant to the discussion/topic	_/20pts
Clarity, Grammar, Spelling	No errors. Postings are always comprehensible	A few errors on occasion but does not impeded understanding.	Errors more frequent with some that impede understanding	Multiple errors that impede understanding.	_/20pts
				On-Line Total Grade	/100pts
Total Grade					/200pts

Grading Rubric: Mentored Ministry Placement

Assignment	Excellent	Competent	Improvement	Unacceptable	Grade
Quality of engagement with Indigenous Community	Demonstrates a willingness to engage the community for learning and personal growth	Willing to engage the community but generally not allowing for tension/ discomfort	Does not engage the community outside their own comfort zone	Does not engage the community in meaningful ways	/10
					/10
Contextual Outreach Activity	The outreach activity is well chosen	The outreach activity is somewhat applicable to the context	The outreach activity is only marginally appropriate to the context	The outreach activity chosen is not meaningful to the context	/5
	Demonstrates very good planning skills	Demonstrates good planning skills with some challenges	Demonstrates a lack of planning skills	Planning is not undertaken	/5
	Engages others (community/ co-workers/ volunteers) in the activity in a good way	Attempts to engages others in a good way	Has difficulty engaging others in a good way	Does not engage others in a good way	/5
	Outcomes are set and evaluated	Desired outcomes are unclear, and evaluation is lacking	Outcomes are not clearly set, and evaluation does not take place	The activity seems to have no desired outcomes	/5
					/20
Sermon prepared and delivered	Draft is prepared and presented on time and input is received	The draft is partially prepared on time and some input is received	The draft process is only engaged in a limited way	The draft process is not engaged	/5
	The sermon presented is appropriate to the audience	The sermon presented is somewhat appropriate to the audience	The sermon presented does not take the expected audience into account	The sermon presented is inappropriate to the audience	/5
	The sermon is presented clearly and makes use of story	The sermon is presented fairly clearly and makes use of story	The sermon is unclear but attempts to make use of story	The sermon is unclear	/5
	The student evaluates the sermon and draws appropriate learning from the process	The student is hesitant in evaluating the sermon process	The student does not receive evaluative input into the sermon process	The student does not evaluate the sermon process	/5
					/20
Theological Refection Paper	Interacts with topic in insightful manner	Demonstrates substantial interaction with topic	Superficial interaction with topic	Fails to engage topic	/5
	Insightfully applies conclusions to a specific context in a nuanced and detailed manner	Adequately applies conclusions to a particular context	Applies conclusions without sophistication or nuance	Applies conclusions in a generalizing, trite, or unrealistic manner	/5
	Truthfully interprets texts and offers sensible conclusions	Reasonably interprets texts and offers sensible conclusions	Misinterprets texts and/or offers unwarranted or fallacious conclusions	Abuses text, arguing using irrelevant reasoning and does not justify claims	/5

	Indigenous understanding appears as an integral part of the discussion	Indigenous contributions evident in argument and conclusion	Limited use of Indigenous frameworks	No Indigenous context evident	/5
					/20
Student Reflection Guide	Completes required number of entries within 24 hours (5/5)	Completes required number of entries but not within 24 hours (3/5)	Does not complete required number of entries (0/5)		/5
	Entries evidence self-reflection and learning	Some entries evidence self-reflection and learning	Self-reflection is limited	Self-reflection is not undertaken	/5
	Entries evidence growing understanding of dynamics of trauma	Entries show some growth in understanding of dynamics of trauma	There is little evidence of understanding of dynamics of trauma	There is no evidence of understanding of dynamics of trauma	/5
	Entries evidence strong insight into an asset-based view in community	Entries show some insight into an asset-based view of community	Entries show difficulty understanding an asset-based view	Entries do not engage an asset-based view in community	/5
	Insight into respectful relationship is evident	There is some insight into respectful relationship	Insight into respectful relationship is limited	No insight into respectful relationship is evident	/5
	Resources required moving forward are considered in detail	Resources required moving forward are considered but not detailed	Little attention is given to resources required moving forward	No attention is given to resources required moving forward	/5
					/30
Total Grade					**/100**

Grading Rubric: Student Field Placement

Name of Student:					
Internship Focus:					
Internship Location:					
Intern Supervisor:					
Date of Internship:					
Focal Criteria	Excellent	Competent	Improvement	Unacceptable	Grade
Placement Appropriateness	Demonstrates a willingness to engage an unknown cultural context for learning and personal growth	Willing to engage in a context that has some unknowns but generally not uncomfortable	A worthy context but a known quantity that does not stretch the student outside their comfort zone.	For the most part, no new learning opportunities or experiences available	_/25pts
Internship Design	Shows excellent thought and creativity in design with clear personal goals	Demonstrates good thought and creativity in design but without personal goals	Little thought is evident with a weak design	Little design evident	_/25pts
Connectedness to MA Program Focus	Clear connectedness to the MA program's goals and objectives.	Weaker connections to the MA program goals but still evident	Lacking connectivity to the MA program goals in key areas	Not demonstrably connected to the MA program goals	_/25pts
Consistency of Engagement	Consistent time given to the internship and a keen interest shown in the sponsoring organization. Exceeds the expectations	Reasonable amount of time given to the internship and identifiable interest in the sponsoring organization	Meets basic time commitment with a minimal of interest shown in the sponsoring organization	Minimal and sporadic time commitment evident and no demonstrable interest in the sponsoring organization	_/25pts
Total Internship Grade					_/100pts