

An Indigenous Learning Community



ACADEMIC CALENDAR
January – August 2022

NAIITS An indigenous Learning Community
PO Box 1169
Montague, PE
COA 1R0
Canada

ats The Association of Theological Schools
The Commission on Accrediting



CONTENTS

IMPORTANT DATES 2022	4
MISSION STATEMENT	6
ABOUT NAIITS	7
THE LEARNING COMMUNITY	9
PARTNER INSTITUTIONS	10
TEACHING FORMATS	12
LIBRARY SERVICES	12
PERSONNEL AND GOVERNANCE	13
FACULTY	13
PROFILE	15
ADMISSIONS	21
FEES FOR NORTH AMERICAN MASTERS PROGRAMS	23
ACADEMIC INTEGRITY	24
ACADEMIC POLICIES	24
GRADING AND GRADE SUBMISSION	25
FIELD PLACEMENT SCREENING	26
NAIITS STUDENT GRIEVANCE POLICIES AND PROCEDURES	27
MASTERS PROGRAMS	30



NORTH AMERICA MASTERS LEVEL TWO YEAR COURSE ROTATION	30
MASTER OF ARTS IN INTERCULTURAL STUDIES (MAIS)	31
MASTER OF THEOLOGICAL STUDIES (MTS)	33
MASTER OF ARTS IN INDIGENOUS COMMUNITY DEVELOPMENT (MA-INCD)	35
MASTER OF DIVINITY (MDIV)	38
MASTERS LEVEL COURSE DESCRIPTIONS (ALL COURSES IN ALPHABETICAL ORDER)	41
COMPLETION OPTIONS	46
GRADING RUBRICS	48
NAIITS - MEACHUM SCHOOL OF HAYMANOT (MSH) PARTNERSHIP	53
NAIITS – MSH MASTER OF DIVINITY (SAHAFE HAYMANOT)	54
NAIITS “DOWN UNDER”	66
AUSTRALIAN COURSEWORK POSTGRADUATE PROGRAMS	66
AUSTRALIA UNITS AVAILABLE	72

IMPORTANT DATES 2022

(Please note the change in naming of the Academic Terms to adapt to our global student body.)

2022		
Dec 20 – Jan 10	Monday/Monday	Closed, Christmas, New Year
January 1	Saturday	New Year's Day
January 3	Monday	New Year's Day (observed)
January 10	Monday	NAIITS Reopens
January 17	Monday	New Student Orientation – NAm
January 24	Monday	January Semester Classes Start – NAm – Reading and Class Prep Week
January 31	Monday	February Classes Start – AUS
February 3	Thursday	Last Day to Add or Drop Courses – NAm
February 3	Thursday	Last Day to advise of intention to graduate in June
February 10	Thursday	Last Day to Add or Drop Units - AUS
March 14 - 18	Mon to Fri	Reading Week – No Classes – ALL
March 25	Friday	Last Day to Drop without Academic Penalty – NAm
April 1	Friday	Last Day to Drop without Academic Penalty - AUS
April 15	Friday	Good Friday – NO Classes
April 18/19	Monday/Tuesday	Semester Chapel - ALL
April 22	Friday	Last Day of Classes – NAm
April 25 - 27	Mon - Wed	Exams as Required – NAm
April 25 - 29	Mon - Fri	Classes End – AUS – Class Debrief Week
May 2 - 6	Mon - Fri	Exams as Required – AUS
May 27	Friday	June Semester Intensive Classes Start

June 2	Thursday	NAIITS Convocation/Graduation – Acadia
June 2 - 4	Thurs - Sat	NAIITS Symposium – Acadia
June 10	Friday	June Semester Intensive Classes End
August		June Semester ends

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.

ABOUT NAIITS

NAIITS' vision, is to see Indigenous women and men journey down the road of a living heart relationship with Jesus that does not require the rejection of their Creator-given social and cultural identity, nor the rejection of their own worldview as the foundation for that relationship. This is central to our purpose and mission in theological education. NAIITS' mission, published on our website, leads us to ask, "What does a journey of faith-filled and faithful following after Jesus look like for an Indigenous person?" "What are the elements of life that characterize such a way of being in the world that has not rejected their own cultures and histories?" "How does NAIITS structure its programs and program delivery in such a way as to assist Indigenous people in achieving this vision?"

Our mission, and the critical questions arising from it related to Indigenous ideologies, values and ontologies; our quest to position them as the principal interpretive frameworks for our theology and faith, undergirds and guides our approach to student learning and formation. Traditionally, Native People did not talk about spirituality or faith, nor did they build complex theologies. They simply lived what they believed and understood. It was expected that one would live in such a way as to acknowledge and honour their Creator. In their minds, it was clear that theology was practice!

Since colonial interaction with the church has had such an extended history, with cultural, social, and spiritual intermarriages over a prolonged period of time, we recognize that while the target for our vision and mission is Indigenous people, there are non-Indigenous people that also play a role in achieving our vision and engaging our mission. We recognize three groups of people that we must therefore seek to reach.

Of first concern are Indigenous peoples themselves. This includes North American and other Indigenous peoples from around the globe whose histories parallel those experienced in North America.

Our second concern is non-Indigenous peoples who are engaging vocationally with Indigenous people and their communities, who are therefore invested in both the inputs and outcomes necessary for them to be able to assist in the achieving of our vision.

Finally, we are concerned with non-Indigenous people who, as they look toward Indigenous ways of knowing and being, see an alternative way to understand Christian theology and missional engagement – a way that is not Western or colonial in frame and form. This latter group

comprises a smaller portion of both faculty and students, being capped at approximately 25% of the total in each.

DIVERSITY STATEMENT

During its formation, NAIITS founders determined to address the absence of significant contributions of Indigenous people to the formal academic fields of Biblical Studies and Theology by taking charge of its own agendas and setting its own course. Having made that determination, they recognized the potential to become like those who had once excluded them. It was determined, therefore, to ensure that activities, events, and programs would continue to be directed primarily toward Indigenous peoples, but be intentionally open to those from other than Indigenous ethnicities who would learn with us and speak into our concerns from their perspectives.

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 LEARNING COMMUNITY

Elders

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.

Board

The Board of Indigenous Pathways, of which NAIITS is a member, consists of women and men 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 resources are brought to bear, both material and spiritual to ensure the achieving of its vision and mission.

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.

Students

Whereas in some learning environments, students are simply recipients of information and knowledge, within the NAIITS community, students contribute information and knowledge so as 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. In so doing the curriculum, teaching methods, application contexts and student engagement focus on generational relevance and generational formation in the context of an age and culture diverse community.

In an effort 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:

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 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.

Tyndale Seminary

Tyndale has undergone a number of iterations and name changes over the course of its 125 years of history. It originated in 1894 as a Bible Training School in the Toronto area with 138 students hailing from eight different denominations. Today, over 40 denominations and more than 60 ethnic backgrounds are represented among the student body in one of the most diverse cities in the world. Tyndale 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 University's Seminary was established in 1976.

Acadia Divinity College

Acadia Divinity College (ADC) is on the campus of one of Canada's 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.

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 or Master of Intercultural Studies degree with courses primarily taught by black scholars.

Toronto School of Theology

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.

Whitley College and the University of Divinity

In Australia, degrees and awards are offered through our partnership with Whitley College and the University of Divinity.

The University of Divinity promotes the highest standards of scholarship in theology, philosophy and ministry. Through scholarship, the University aims to address the issues of the contemporary world. Founded in 1910 as the Melbourne College of Divinity, the University has a long history of pursuing and achieving these aims.

All students and staff join the University through one of its Colleges. Based in the Australian cities of Melbourne, Adelaide and Sydney, each College is a unique learning community. The Colleges are supported by a wide range of churches and religious orders that together resource the University as a whole.

Whitley College is one of the eleven theological colleges of the University of Divinity. Whitley College is a stand-alone theological school associated with the Baptist Union of Victoria and accredited by the University of Divinity. Whitley is known for its motto "Equipping leaders for a different world." In conjunction with the University of Divinity, prospective students at Whitley College are provided with a variety of degrees and courses for further study. The College offers undergraduate diplomas, undergraduate degrees, as well as graduate certificates, graduate diplomas, and master's degrees.

More information about this partner may be found here: <https://www.whitley.edu.au>

TEACHING FORMATS

In the September and January Semesters, courses are offered in synchronous on-line format using ZOOM and MOODLE as well as through occasional Directed Reading and Research courses with students in these directed courses assigned to specific faculty members. In the June semester, the Learning Community gathers before and after the annual symposium for face-to-face-classes. Field Placements are developed between the student, the Director of Field Placements and the community where the field placement work is to be undertaken and may be scheduled any term with the placement strategy functional by the first week in which it is to be undertaken.

LIBRARY SERVICES

All NAIITS students and Faculty have accounts with the DTL2 Digital Theological Library. This access is password protected. New students and faculty will be provided an Access Request Form and when returned, a password will be provided. This password is updated annually in May and a new Access Request must be filed. Access is provided to the signer only and cannot be shared with others.

To access the DTL2:

1. Use this link: <https://theoref.idm.oclc.org/login>
2. Choose NAIITS in the school name dropdown
3. Enter the passcode.

Tutorials on the use of the DTL2 are available within the DTL2 system.

PERSONNEL AND GOVERNANCE

Academic Administrative Responsibilities

Director: Dr. Terry LeBlanc

Associate Director: Shari Russell, PhD (cand.)

Director, Post-Graduate Studies and PhD program: Dr. Damian Costello

Academic Officer, Australia: Naomi Wolfe MTS (cand.)

Director, Recruitment, Admissions and Student Services: Beth Wood, MSW, MMin

Director, Technology: Matt LeBlanc

Elders Circle: Adrian Jacobs, MA

Meachum School of Haymanot Liaison to NAIITS: Dr. Vince Bantu

Acadia Divinity College Liaison to NAIITS: Dr. Danny Zacharias

Kairos University Liaison to NAIITS: Nathan Helling

The Indigenous Pathways Board

NAIITS is a member of the Indigenous Pathways (IP) family, the other being iEmergence. The activities of iEmergence focus on asset-based community development and youth leadership under the direction of Matt LeBlanc. The Indigenous Pathways Board oversees the work of both ministries.

FACULTY

Name	Degree	Teaching Field(s)	Country
Vince Bantu	PhD, The Catholic University of America	Biblical Studies	US
Cheryl Bear	DMin, The King's University	Mission, Indigenous Spirituality	CA
Mark Brett	PhD, University of Sheffield	Hebrew Bible, Ethics	AUS
Casey Church	Doctor of Intercultural Studies, Fuller Theological Seminary	Indigenous Spirituality and Formation	US
Damian Costello	PhD, University of Dayton OH	Roman Catholic History In NAM , Indigenous Spirituality	US
Sherelle Cotecson	MA, Wheaton	Community Development Practice	PH
Patricia Courtenay	PhD (Cand), Australian Catholic University	Leadership Studies, Theology	AUS
T. Christopher Hoklotubbe	ThD, Harvard	NT & Early Christianity	US

Kelsey Dayle John	PhD, Syracuse University	Decolonizing Research Meth., Gender Studies, Settler Colonial Studies	US
Terry LeBlanc	PhD, Asbury Theological Seminary	Theology, World Religions, Community Development Studies	CA
John McNeill	PhD, Trinity Int'l University	Intercultural Studies, Anthropology	CA
Kimberlee Medicine Horn Jackson	MFA, Ashland University, MA, George Fox	Indigenous Research and Writing	US
Andy Mitchell	MA, Whitley College	Academic Skills Officer	AUS
Susangeline Patrick	PhD, Asbury Seminary	Historical Theology, History of Christianity	US
Julene Pommert	PhD, University of Washington-Seattle	Communication Studies	US
Andy Reimer	PhD, University of Sheffield	Biblical Studies, Hermeneutics	CA
Dave Skene	MA-INCD, Acadia University	Director of Field Placements	CA
Andrea Smith	PhD, University of CA -Santa Cruz, JD UC – Irvine	Ethnic Studies, Women's Studies, Decolonization	US
Cecilia Titizano	PhD, Graduate Theological Union, Berkeley, CA	Indigenous Theologies, Research Methods, Decolonization Studies	US
Marcelo Vargas	PhD, University of Wales	Missiology	Bolivia
Kenneth Wallace Jr.	DWS, Robert E. Webber Inst. for Worship Studies	Ethnodoxology	US
Naomi Wolfe	Mphil (inc), ACU, MTS (cand.) NAIITS	History, Comparative Religions, Politics, Indigenous Studies	AU
Beth Wood	MSW, Wilfrid Laurier, MMin	Family Studies, Policy Admin	CA
Danny Zacharias	PhD, Highland Theological College/Aberdeen	New Testament	CA

PROFILE

A Brief History of NAIITS

In 1999, the increasingly controversial issue of contextualization of Christian mission and theology by and for Native North Americans prompted a small group of Indigenous evangelicals to explore ways to address the matter. Evangelical missionaries, theologians, and lay people had been struggling to make sense of the issue – a problem of articulating and advancing a culturally appropriate Christian faith in which Indigenous people could express both their commitment to Jesus Christ and their God-given indigeneity. Finding little in print that addressed the theological, biblical and missiological issues at hand, this small band determined to gather a group of people together to explore and write on the issue of contextualization of faith.

And so it was that on a frosty December day in Winnipeg, Manitoba in 2001, the North American Institute for Indigenous Theological Studies [NAIITS] hosted its first Theological and Missiological Symposium. The conference was convened as a means of responding to three documents in circulation at the time. These documents decried the use of Aboriginal culture in the exercise of Christian faith. During this symposium, NAIITS supported its position on the necessity for contextualized evangelical mission and theological education in the Native community, as well as its affirmation of the potential of “redemption” of cultures through Christ. The first volume of the NAIITS journal was published as a result.

A Unique Entity

NAIITS was born in response to the inability of the Christian evangelical church to include Indigenous North Americans in a manner that affirmed who their Creator has shaped them to be. NAIITS personnel believe Aboriginal Christians have something of value to contribute to the Christian community as a whole in terms of mission and theology, but particularly to the Native Christian community.

NAIITS is unique in that its founding and management has been by Indigenous people. NAIITS Board members have been and remain fully connected with local Indigenous communities. Many of its members maintain an active dialogue with global Indigenous peoples, listening to the needs of these communities with regards to Christian mission, ministry, and theology. In fact, NAIITS members greatly value their commitments to their own Indigenous communities and prioritize them highly. Prior to NAIITS there were few efforts in advanced theological education. Most were birthed in the hearts and minds of the non-Native community, delivered in their way.

Native scholar Taiiiake Alfred asks,

What is “Indigenizing the academy?” To me, it means that we are working to change universities so that they become places where the values, principles, and modes of organization and behaviour of our people are respected in, and hopefully even integrated into, the larger system of structures and processes that make up the university itself.

From its very creation NAIITS has been asking a similar question, not only within the academic community, but also within the Indigenous and non-Indigenous evangelical community.

The emergence of NAIITS is also directly tied to the many years of labour invested by its board members in the Indigenous Christian community. From the day of its formation as a Native North American led organization to its development into a global Indigenous-governed entity, NAIITS has been dedicated to introducing change into the education and practice of evangelical Christian mission and theology. NAIITS has pressed forward believing that the Christian community had essentially written them (and their culture) out of the story of the church since the earliest periods of colonization. The NAIITS community knew that the Christian church continued to be ignored by Indigenous peoples and cultures – largely through its inability to understand and articulate a different way forward. The evangelical church in North America, Australia, New Zealand, the Philippines and many other places had therefore, become almost irrelevant to Indigenous peoples. Desirous of introducing change, NAIITS emphasized the inclusion of Indigenous worldviews, especially as they relate to training Indigenous people in the future.

For the participants in what has now become NAIITS: An Indigenous Learning Community, questions of culture and faith have been circulating for many years. Questions surrounding contextualization and the redemption of Indigenous culture in mission and ministry have surfaced through the many seasons of their lives. Most of the questions that drive the work of NAIITS flow directly from a community that has much invested in the answers.

In many cases, the active listening, which NAIITS board members engaged in within their respective communities, has produced “new and powerful knowledge” which has led to social action in their community contexts. Much of this “new and powerful knowledge” emerges in the academic journals that are published following the NAIITS symposiums.

NAIITS Today

Since the initial symposium, NAIITS has held seventeen additional symposiums, through a rotation to the campuses of its partner institutions in North America, Tyndale University and Seminary, Toronto, ON; Sioux Falls Seminary, Sioux Falls, SD; Acadia University and Divinity

College, Wolfville, NS; and, with a now annual symposium as part of its NAIITS/Whitley program in Australia as well as one initiating in New Zealand.

The nineteenth NAIITS summer symposium is scheduled for and will be co-hosted by Acadia Divinity College and University, Wolfville, Nova Scotia, Canada on June 2-4, 2022, likely in both live and virtual formats.

In March of 2017, together with Australian Indigenous colleagues, NAIITS entered into discussions with Whitley College at the University of Divinity in Melbourne, Australia about creating a similar approach to an MTS program with them as partners in Australia. In July of 2017, the first three units (courses) were offered to a good response. In the year that followed, advanced courses were offered in addition to the basic courses once again. During this time, negotiations for a formal partnership were undertaken and on April 6, 2019, an agreement was signed for the delivery of an MTS program, a graduate diploma and certificate in theology, and an international cohort-based PhD program.

The now annual NAIITS journal is produced from the presentations and papers of each symposium, with the 18th volume to be published in late fall 2021. The journal is now peer reviewed by a “reviewing circle” ensuring a continued high level of academic and practical excellence. Concerning its publication, Terry LeBlanc reflects, “For many of us the journal, and the organization it speaks for, is just another marker—though a particularly significant one—in a series of events and outcomes which have been dreamt about and hoped for and which are at last coming into being.” In 2018, an agreement was signed with ATLA to index the journal, a project that is now underway, beginning with the most recent publication, with back issues to follow.

Accomplishments

Since its conception in the late 1990s, and organizational birth in the year 2001, NAIITS has become a well-recognized and well-respected group of mostly Indigenous men and women dedicated to the advancement of Indigenous people and their theological education within the wider compass of those who follow the Jesus way.

What does the acronym “NAIITS” mean?

As the above history relates, our vision and activities at the outset were focussed on the Native North American context leading to the name “North American Institute for Indigenous Theological Studies.” As its reach stretched into other parts of the globe and additional fields of study, a decision was made to maintain the “NAIITS” acronym which had become familiar to many while changing the official nomenclature to: “NAIITS An Indigenous Learning Community” to more clearly reflect who we are.



NAIITS PHILOSOPHY

Over the 20 plus years of NAIITS' existence, there have been three noteworthy pragmatic shifts made, based on the principles of decolonization, indigenization and contextualization.

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 and the gospel story as the story of God – a story, which is inclusive of Indigenous peoples – 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.

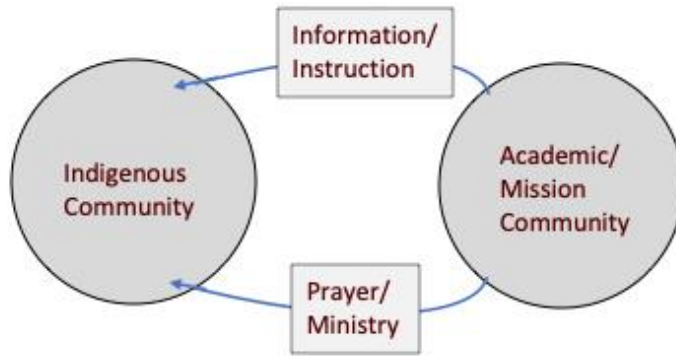
Thus, the learning is more of an interdependency of teachers/learners where the learning environment is expanded to include aspects of traditional learning previously considered secondary or irrelevant.

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

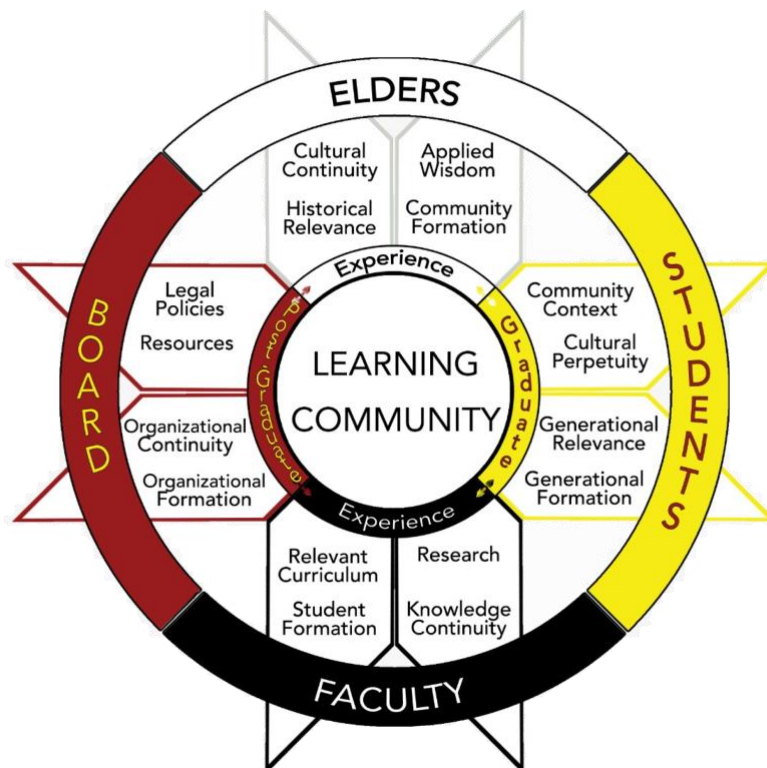
From Isolation to Community and Communication...

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.

Traditional Model of Instruction



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.



Philosophically, the program must rest on the principle of decolonization, indigenization and contextualization with the objective of creating – to the extent possible – a decolonized set of mental, emotive, spiritual and academic constructs out of which the student might begin to assemble an Indigenous experience and perspective of Christian faith and mission.

We will intentionally seek to be integrative. That is to say, 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 exactly 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, slant and content.

ADMISSIONS

As a community, NAIITS receives Masters and PhD students as co-learners along with faculty, alumni and other friends and colleagues. Along with the intention of engaging in excellent graduate and post-graduate studies and preparing community members for effective service to Indigenous communities through useful research and written works, ongoing development of relevant schools of thought and practical accompaniment of communities, we are committed to 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 numbers of students of African 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. Our focus is on individuals in community where they are, and we gather in the Learning Community in a good way with respect and sharing without insisting on “generalizing” ceremony or tradition. We honour the role of our community elders and are not afraid of the “messiness” that often accompanies real life and community. As we welcome increasing numbers of students from Australia, New Zealand, and the Philippines, we are reviewing our practices to ensure they are enabled to fully participate and build community with us.

Comprehensive Review

Indigenous people’s widespread experience of inadequate education systems means that many students come to the tertiary environment not fully prepared. We have therefore engaged in the admissions process with a more comprehensive review of student life experience and education, while simultaneously seeking community support for the student’s ongoing education, so as to maximize the potential for student success. A key aspect of the admissions process is to outline to the applicant the relational and community-based aspects of the Program to ensure a good fit with the applicant’s personal objectives and cultural mores.

Admission is ongoing through an on-line portal and an incoming student may begin studies in any of the semesters.

Admission Priorities

Priority will be given to 1) Indigenous persons who self-identify as such and 2) non-Indigenous persons active in Indigenous community. A limited number of non-Indigenous students interested in study from a non-Western perspective but not active in Indigenous community may also be considered for admission.

The NAIITS Recommendation

In addition to having an adequate academic history and appropriate references, the student must have a “NAIITS Recommendation” in order to have their application considered. The NAIITS Recommendation is given based on the “fit” of the candidate as a co-learner within the NAIITS Indigenous Learning Community. Quite often, a senior member of the Learning Community already knows applicants and this person is asked to supply a reference. When this is not the case, the Applicant will meet with an Admissions Officer in-person or virtually. The purpose of this interview is 1) to affirm that the applicant is a good fit for the Learning Community context and 2) to determine that the Learning Community is able to meet the learning objectives of the Applicant. In the case of the Admissions Officer not being an Indigenous person, any Indigenous candidate will be given the opportunity to meet in person or virtually with an Indigenous 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 Faculty Member during the application process.

International students

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

Application for 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 will 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 while avoiding an experience of “failure” for the student.

Fees for North American Masters Programs

Program Application Fee *		
	Applicant Resident in Canada	\$CAD50
	Applicant resident in US or elsewhere	\$USD50
Tuition per three credit hour course **		
	Student Resident in Canada	\$CAD1000
	Student Resident in US or elsewhere	\$USD1000
Audit Fee per course **		
	Auditor resident in Canada	\$CAD500
	Auditor resident in US or elsewhere	\$USD500
<p>*Application Fee payable with on-line application. **Tuition and audit fees payable at the time of course registration.</p>		
Course tuition includes library and technology fees.		
<p>Costs associated with attendance at the two required NAIITS Symposium events (registration, travel expenses, accommodation, and meals) are not included in course tuition. All costs remain the responsibility of the student.</p>		

ACADEMIC INTEGRITY

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!

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 paraphrases of 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.

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.

ACADEMIC POLICIES

Extensions and leaves of absence

Students who are struggling to manage a course should speak to the Faculty member instructing the course to determine if some accommodation could be helpful. Students having difficulty in their program overall, experiencing difficulty balancing community-study responsibilities or facing an unexpected family or community need requiring their attention should speak to Student Services who will help them to discover a good way forward. When necessary, a student is able to 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 semester.

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.

Applicant Request to Transfer in Credits Completed Elsewhere

An applicant who is requesting to transfer in completed graduate level credits must do so at the time of application. Upon receipt of the applicable official transcripts and course syllabi, the

NAIITS Director of Admissions will prepare a Transfer of Credits form which will be approved by the Director. The approved Transfer of Credits form will be provided to the Applicant.

Transferring to a Different NAIITS Program after Commencing Study

A student who has been accepted into one program and wishes to switch to a different program will speak to the Admissions Director who will prepare a Course Completion to date chart 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 usual cost for this is 50% of the for-credit tuition, but please consult the current fee schedule.

Visiting Students

An enrolled Toronto School of Theology, Tyndale Seminary, Acadia Divinity College or Sioux Falls Seminary graduate student may take 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

GRADING AND GRADE SUBMISSION

The following grading structure will be applied in all courses:

A+	94.00	4.00
A	87.00	4.00
A-	80.00	3.67
B+	77.00	3.33
B	73.00	3.00
B-	70.00	2.67
C+	67.00	2.33
C	63.00	2.00
C-	60.00	1.67
D+	57.00	1.33
D	53.00	1.00
F	Failure	0
W	Withdrawal	
I	Incomplete	

Final course grades will be entered into the Student Information System where students will be able to access them. Student Services will follow up with any student who seems likely to end the Term with an “Incomplete” or “Withdrawal” once Faculty bring this to the attention of a member of the Academic Circle.

Incompletes

Students are expected to work diligently at their studies and to complete courses within the time allotted for completion. However, NAITTS is aware that unexpected interruptions to the best planning for life occur more frequently than we might like. In the event that such an unexpected interruption occurs, a student may make a request for an incomplete in the course. This will normally mean the student is given an extension of the time allotted for course completion. A predetermined grade will be assigned, based on work completed in the course. In the event that the work is not finished as of the end of the extension period that grade will stand. Since the predetermined grade may not be a passing grade dependent on circumstances, students are urged to make this a last recourse.

Requests for incompletes are initially made to the course instructor and must be approved by them before being considered confirmed. Students may request assistance of Student Services in this process.

Grading Rubrics

All faculty are phasing in the use of standard grading rubrics for written work, field work, oral presentations and participation. All applicable rubrics are included in the syllabus for each course and the full set of rubrics are included in this Academic Calendar.

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.

NAIITS STUDENT GRIEVANCE POLICIES AND PROCEDURES

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 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:
 1. The petitioner and the respondent will each provide a brief opening statement.
 2. 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.
 3. Each party has the opportunity for rebuttal. Introduction of additional evidence

occurs during rebuttal to refute points made by the other party.

4. Each party makes a brief summary statement.
 - Witnesses may be present only during their own testimony.
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.

MASTERS PROGRAMS

North America Masters Level Two Year Course Rotation

NAIITS MA COURSE ROTATION		
SEPTEMBER I	Indigenous Research and Writing	LL 513
	New Testament Foundations	CH 602
	Indigenous Exegesis	CH 603
	DRR Social Construction of Identity (approval required)	ID 686
	Studies in a Holistic Gospel	CO 611
	Field Placements	CO 811/822
JANUARY I	Hebrew Scripture Foundations	CH 601
	Theology I: Indigenous Perspectives	NA 711
	Ethics in Intercultural Context	CO 756
	Field Placements	CO 811/822
JUNE I	Colonization and Decolonization	MD654
	Indigenous Practice of Andragogy	ID 683
	Cultures and Systems Change	CO 757
	Indigenous Leadership Development	CO 621
	Indigenous Symposium Seminars	LL 514/525
	Field Placements	CO 811/822
SEPTEMBER II	Indigenous Research and Writing	LL 513
	Community Models in Scripture	CH 724
	Family and Social Systems	ID 684
	History of Christianity I	MD 651
	DRR Social Construction of Identity (approval required)	ID 686
	Studies in a Holistic Gospel	CO 611
	Field Placements	CO 811/822
JANUARY II	Theory and Praxis in Development	CO 754
	Creation and Transformation	NA 713
	History of Christianity II	MD 652
	World Religions	MD 656
	Field Placements	CO 811/822
JUNE II	Theology II: Theology and Ethic of the Land	NA 712
	Asset-Based Development	CO 753
	Cultural Anthropology	CO 755
	Indigenous Spirituality and Formation	ID 682
	Indigenous Symposium Seminars	LL 514/525
	Field Placements	CO 811/822

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.

Master of Arts – Intercultural Studies (MAIS) Curriculum Outline

Course Number	Course Title	Credit Hours
Lifelong Learning Skills (6 credit hours)		
LL 513	Indigenous Research and Writing	3
LL 514	Indigenous Symposium Seminar I	1.5
LL 525	Indigenous Symposium Seminar II	1.5
Biblical and Community Hermeneutics (6 credit hours)		
CH 601	Hebrew Scripture Foundations	3
CH 602	New Testament Foundations	3
Creator and Context (15 credit hours)		
MD 651	History of Christianity I	3
MD 652	History of Christianity II: Indigenous History and Mission	3
MD 653	Christian History in Context	3
MD 654	Colonization and Decolonization	3
MD 656	World Religions	3
Identity and Imago Dei (6 credit hours)		
ID 682	Indigenous Spirituality and Formation	3
ID 683	Indigenous Practice of Andragogy	3
The Sacred Story (9 credit hours)		
NA 711	Theology I: Indigenous Perspectives	3
NA 712	Theology II: Theology and Ethic of the Land	3
NA 713	Creation and Transformation	3
The Community (12 credit hours)		
CO 752	Indigenous Ecclesiology	3
CO 755	Cultural Anthropology	3
CO 756	Ethics in Intercultural Context	3
CO 757	Cultures and Systems Change	3
CO 621	Indigenous Leadership Development	3
CO 822	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 replaces all elective credits plus one other course.

Master of Theological Studies (MTS) Curriculum Outline

Course Completion		
Course Number	Course Title	Credit Hours
Lifelong Learning Skills (6 credit hours)		
LL 513	Indigenous Research and Writing	3
LL 514	Indigenous Symposium Seminar I	1.5
LL 525	Indigenous Symposium Seminar II	1.5
Biblical and Community Hermeneutics (9 credit hours)		
CH 601	Hebrew Scripture Foundations	3
CH 602	New Testament Foundations	3
CH 603	Indigenous Exegesis	3
Creator and Context (9 credit hours)		
MD 651	History of Christianity I	3
MD 652	History of Christianity II: Indigenous History and Mission	3
MD 656	World Religions	3
Identity and Imago Dei (6 credit hours)		
ID 682	Indigenous Spirituality and Formation	3
ID 683	Indigenous Practice of Andragogy	3
The Sacred Story (12 credit hours)		
NA 711	Theology I: Indigenous Perspectives	3
NA 712	Theology II: Theology and Ethic of the Land	3
NA 713	Creation and Transformation	3
NA 721	Indigenous Theologies and Methods	3
The Community (3 credit hours)		
CO 833	Integrative Project	3
Electives (9 credit hours)		
MD 654	Colonization and Decolonization	3
CO 755	Cultural Anthropology	3
CO 757	Cultures and Systems Change	3
CO 756	Ethics in Intercultural Context (Directed Study)	3
CO 621	Indigenous Leadership Development	3
CO 611	Studies in a Holistic Gospel	3
Thesis Completion		
LL 911	Thesis (utilizes all electives plus one other course)	6,6
Total Credit Hours		54

Master of Arts in Indigenous Community Development (MA-INCD)

Program Description

The NAIITS MA-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-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-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 60 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) a project which replaces two electives or 3) a thesis which

replaces all elective credits and two other courses. The program requires a minimum of 24 months and usually 36 months for full-time completion.

Master of Arts in Indigenous Community Development (MA-INCD) Curriculum Outline

Course Completion		
Course Number	Course Title	Credit Hours
Lifelong Learning Skills (6 credit hours)		
LL 513	Indigenous Research and Writing	3
LL 514	Indigenous Symposium Seminar I	1.5
LL 525	Indigenous Symposium Seminar II	1.5
Biblical and Community Hermeneutics (9 credit hours)		
CH 601	Hebrew Scripture Foundations	3
CH 602	New Testament Foundations	3
CH 724	Community Models in Scripture	3
Creator and Context (12 credit hours)		
MD 651	History of Christianity I	3
MD 652	History of Christianity II: Indigenous History and Mission	3
MD 654	Colonization and Decolonization	3
MD 656	World Religions	3
Identity and Imago Dei (6 credit hours)		
ID 682	Indigenous Spirituality and Formation	3
ID 683	Indigenous Practice of Andragogy	3
The Sacred Story (12 credit hours)		
NA 711	Theology I: Indigenous Perspectives	3
NA 712	Theology II: Theology and Ethic of the Land	3
NA 713	Creation and Transformation	3
NA 721	Indigenous Theologies and Methods	3
The Community (24 credit hours)		
CO 611	Studies in a Holistic Gospel	3
CO 621	Indigenous Leadership Development	3
CO 753	Asset-based Development	3
CO 754	Theory and Praxis in Development – History and Method	3
CO 755	Cultural Anthropology	3
CO 756	Ethics in Intercultural Context (Directed Study)	3
CO 757	Cultures and Systems Change	3
CO 811	Community Field Placement	3
Electives (6 credit hours)		
CO 833	Integrative Study – (Indigenous Survey)	3
NA 713	Creation and Transformation (may replace CO 756)	3
ID 684	Family and Social Systems	3
MD 654	Colonization and Decolonization	3
CO 611	Directed Reading/Research – Studies in a Holistic Gospel	3
ID 686	Directed Reading/Research– Social Construction of Identity	3
Total Credit Hours		60

Alternate Completion Options MA-INCD		
LL 911	Thesis Option (replaces electives and two courses)	6,6
LL 901	Project Completion (replaces electives)	3,3
Total Credit Hours		60

Master of Divinity (MDiv)

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.

Graduates of the MDiv 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 in the Jesus Way.

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.

Master of Divinity (MDiv) Curriculum Outline (**currently under review)

Course Number	Course Title	Credits
Lifelong Learning Skills (4-8 credit hours)		
LL511	Foundation Requirement: Biblical Literacy	1
LL512	Readiness for Ministry Assessment	1
LL513	Indigenous Research and Writing	3
LL514	Symposium Seminar I	1.5
LL525	Symposium Seminar II	1.5
Biblical and Community Hermeneutics (12 credit hours)		
CH601	Hebrew Scripture Foundations	3
CH602	New Testament Foundations	3
CH603	Indigenous Exegesis I	3
CH631	Indigenous Language/Culture I	3
Creator and Context (15 credit hours)		
MD651	History of Christianity I	3
MD652	History of Christianity II	3
MD653	Christian History in Context	3
MD654	Colonization and Decolonization	3
MD655	Indigenous Contextualization	3
Identity and Imago Dei (12 credit hours)		
ID682	Indigenous Spirituality and Formation	3
ID685	Trauma Informed and Asset-based Pastoral Care	3
ID681	Spirituality of Wellness in Community	3
ID683	Indigenous Practice of Andragogy	3
The Sacred Story (15 credit hours)		
NA711	Theology I: Indigenous Theology	3
NA721	Indigenous Theologies and Methods	3
NA722	Telling the Story	3
NA723	The Gospel Story (Mt, Mk, Lk, Jn)	6
The Community (15 credit hours)		
CO621	Indigenous Leadership Development	3
CO752	Indigenous Ecclesiology	3
CO844	Mentored Ministry Placement	9
Electives and Specialization		
MD656	World Religions	3
NA712	Theology II: Theology and Ethic of the Land	3
MD657	Ethics in Intercultural Context	3

CH632	Indigenous Language/Culture II	3
CH713	Hebrew Bible Exegesis	3
CH723	New Testament Exegesis	3
CH611	Hebrew I	3
CH621	Greek I	3
Total Credit Hours		72 credit hours

NORTH AMERICA

MASTERS LEVEL COURSE DESCRIPTIONS (all courses in alphabetical order)

CO 753 ASSET-BASED DEVELOPMENT

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.

MD 653 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 654 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 724 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 713 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 755 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 757 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.

CO 756 ETHICS IN INTERCULTURAL CONTEXT

This course is an intercultural, contextual introduction to central issues in Christian ethics, with attention to the way in which moral reflection interacts with philosophy and culture. The course explores biblical-theological foundations for ethics, the role of scripture and Jesus' example in ethical formulation, and deals with major contemporary topics including gender, sexuality, marriage, euthanasia, war, bioethics, wealth and poverty.

ID 684 FAMILY AND SOCIAL SYSTEMS

Indigenous family contexts have changed dramatically over the course of the centuries, since contact. Family systems, including parenting, intergenerational roles and relationships, as well as governance and provision for need, have come under significant stress, as a result. Proposed remedies over the 20th and into the 21st centuries have attempted to accommodate what constituted traditional ways within often invasive new ways. This course examines the impact of cultural and social forces upon the family system including major systems theories, strategies, and techniques of engaging family and family relationship in the midst of shifting dynamics and demographics. Issues of family and inter-generational conflict as well as the ethical considerations of intervention are also examined.

CH 601 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.

MD 651 HISTORY OF CHRISTIANITY 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 an 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 652 HISTORY OF CHRISTIANITY II: INDIGENOUS HISTORY AND MISSION

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 752 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 603 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 621 INDIGENOUS LEADERSHIP DEVELOPMENT

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 683 INDIGENOUS PRACTICE OF ANDRAGOGY

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.

LL513 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 682 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 514 INDIGENOUS SYMPOSIUM SEMINAR I

LL 525 INDIGENOUS SYMPOSIUM 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.

NA 721 INDIGENOUS THEOLOGIES AND METHODS (Directed Reading)

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.

CO 833 INTEGRATIVE PROJECT or ELECTIVE (Directed Study)

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.

CH 602 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.

ID 686 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.

CO611 STUDIES IN A HOLISTIC GOSPEL

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 711 THEOLOGY I: INDIGENOUS PERSPECTIVES

This course is a theological reflection focused on the concept of community. It will examine the Christian doctrines of creation, fall, and redemption, identifying God's community-creating purpose in the world. Other issues examined include evil and the fall in their spiritual and cosmic dimensions, ecology and the cultural mandate. The course will include understandings of the nature and origins of community as portrayed within Indigenous cosmologies and spiritual perspectives.

NA 712 THEOLOGY II: THEOLOGY AND ETHIC OF THE LAND

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. This course is normally taught by an Indigenous instructor.

CO 754 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 656 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.

COMPLETION OPTIONS

COMPLETION OPTIONS (MAIS)

1) CO 822 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.

2) CO 833 Integrative Elective – Special Topics

Various options are available for an integrative that focuses the student's work through a lens that permits further exploration of topics of student interest. The student, in conjunction with faculty, determines topic and timing.

3) LL 911 Thesis

COMPLETION OPTIONS (MTS)

1) CO 833 Integrative Project

2) LL 911 Thesis

COMPLETION OPTIONS (MA-INCD)

1) CO 811 Community 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 semesters.

2) LL 911 Thesis

3) CO 833 Integrative Project Completion

GRADING RUBRICS

Grading Rubric: 4mat Assignment

Focal Criteria	Areas of Evaluation (If box has an X, this area was significantly lacking)	
Abstract Summary	<input type="checkbox"/> Includes key concepts and ideas from all readings, not just “talking about” the reading	_/5pts
	<input type="checkbox"/> Synthesizes authors ideas into own words and integrates concepts from multiple readings	_/5pts
	<input type="checkbox"/> Uses direct quotes appropriately	_/5pts
	<input type="checkbox"/> Shows ability to listen and observe from authors, withholding judgement	_/5pts
	<input type="checkbox"/> Demonstrates a clear understanding of the concepts communicated by the reading(s)	_/5pts
	<input type="checkbox"/> Includes authorial references, personal commentary, or evaluation	_/5pts
Concrete Story & Memory	<input type="checkbox"/> Specific, concrete description including actions, words, feelings, details	_/5pts
	<input type="checkbox"/> Shows ability to be vulnerable and authentic	_/5pts
	<input type="checkbox"/> Engagement with and reflection on the material; connects meaning and personal experience	_/5pts
	<input type="checkbox"/> Clearly shows the connection between the story and/or memory and the concepts of the reading	_/5pts
Reflection Expressed in Complex Questions	<input type="checkbox"/> Shows critical evaluation (criticism and/or affirmation) of material presented	_/5pts
	<input type="checkbox"/> Expresses evaluation and/or expresses curiosity or desire for further knowledge or understanding in the form of a question	_/5pts
	<input type="checkbox"/> Demonstrates engagement with and reflection upon the material; questions relate to the concepts of the reading(s)	_/5pts
	<input type="checkbox"/> Questions are of a complex nature, not simply asking for a yes or no response	_/5pts
Actions to be Taken	<input type="checkbox"/> Actions are clearly connected to the concepts of the reading and show engagement and reflection	_/5pts
	<input type="checkbox"/> Actions are authentic and life applicable/useful	_/5pts
	<input type="checkbox"/> Actions are MAST: <u>M</u> easurable, <u>A</u> ttainable, <u>S</u> pecific, within a measurable <u>T</u> ime frame	_/5pts
	<input type="checkbox"/> Actions are not generalized, idealistic and/or unrealistically ambitious	_/5pts
Form, Style and Timelines	<input type="checkbox"/> Uses proper grammar (complete sentences; correct punctuation, capitalization, and spelling; etc.)	_/2pts
	<input type="checkbox"/> Uses inclusive language were called for	_/2pts
	<input type="checkbox"/> Conforms to style requirements (font size, margins, spacing, length, etc.)	_/2pts
	<input type="checkbox"/> Appropriately and consistently uses academic writing style in quotations and reference of source	_/2pts
	<input type="checkbox"/> Assignments submitted by deadline or within parameters previously agreed-upon with instructor	_/2pts
Total Grade		/100 pts

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 sermoniac 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 Essay 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

Student Assessment: 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

NAIITS - MEACHUM SCHOOL OF HAYMANOT (MSH) PARTNERSHIP

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 or Master of Intercultural Studies degree with courses primarily taught by black scholars.

Meachum contact

Ohene 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 admissions@meachum.org

Meachum Mamhers (Faculty)

Meachum School of Haymanot operates with primarily black 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 to 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-American, 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-American 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.

NAIITS – MSH Master of Divinity (Sahafe Haymanot)

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 with African-rooted approaches to biblical, theological and ministerial studies that are rooted in and directed towards the Black community. The program is intended to equip Black 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 Black community.

Graduates of the MDiv program will be equipped to continue serving their respective communities through the cultivation of practices of the Bisrat that embrace and advance African cultures, ways of knowing, knowledge systems, and ontologies that, in turn, engage a biblically-framed tradition of faith in the Bisrat.

Learning Outcomes

At the conclusion of the MDiv (Sahafe Haymanot) program, graduates should be able to:

- Effectively and intentionally embrace cultural and communal resources such as the 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 empowers 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 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 a part.
- Demonstrate competence in trauma-informed emotional and spiritual care as the basis for restorative ministry and pastoral care.
- Deepen engagement with and knowledge of Black Church traditions as the primary reference for ministerial practice and community empowerment

NAIITS – MEACHUM SAHAFE HAYMANOT (MDiv) CURRICULUM OUTLINE

Course Number	Course Title	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
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

NAITS-Meachum Sahafe Haymanot (MDiv) Course Rotation

MEACHUM COURSE ROTATION				
Semester	Course	Course #	MAMHER	Details (all times CST)
JANUARY SEMESTER 2022	Greek II	CH 622M	Paul Patterson	Jan 4-27 T TH 6-8:30
	Sankofa II	MD 652M	Vince Bantu	Jan 27-30 TH F 3-9 p.m. Sat 8-5; Sun 1-9
	Preaching the Word	NA 741M	Jaclyn Williams	March 24-27 Th F 3-9; Sat 8-5; Sun 1-9
	NT DERSAT I (Johannine Epistles)	CH 723M	Ernest Gray	March 4-5 & March 11-12 Fr 3-9; Sat 8-5
JUNE SEMESTER 2022	NT DERSAT II	CH 725M	Dennis Edwards	June 3-4 & June 24-25 Fri 3-9 ; Sat 8-5
	Pastoral Counseling	ID 671M	Jacqueline Dyer	June 16-19 Th F 3-9; Sat 8-5; Sun 1-9
	NT Survey	CH 602M	Danny Zacharias	July 7-10 Th Fri 2-10; Sat 8-4; Sun 1-8

Meachum Masters Course Descriptions

CH 601M Old Testament Survey (OT501)

A general introduction of the primary themes, literary genres and individual books of the Tanakh as well as an introduction to the history and culture of the Old Testament involving archeological, philological and geographical considerations.

CH 717M Old Testament Elective (OT502)

Old Testament members will offer a series of electives satisfying the additional OT elective requirement for the SD or SH that will include advanced courses in OT geography, literary genres, theology, typology or ethics.

CH 611M Hebrew I (OT601)

A basic introduction to the philology, morphology and syntax of Old Testament Hebrew.

CH 612M Hebrew II (OT602)

The solidification of basic Hebrew grammar with an introduction to the practice of biblical translation.

CH 713M Old Testament Dersat I (OT701)

Old Testament members will offer a series of *dersat* ("exegetis") courses that will fulfill the exegetical requirement for the SH that will include a selection of courses focused on a specific OT book (e.g. "Dersat of Isaiah," "Dersat of Genesis," "Dersat of Psalms"). Tamaharis will engage in regular translations of the book under review and prepare an exegetical paper deploying the methodologies of philology, history and exegesis.

CH 715M Old Testament Dersat II (OT702)

Old Testament members will offer a series of *dersat* (“exegesis”) courses that will fulfill the exegetical requirement for the SH that will include a selection of courses focused on a specific OT literary genre or collection of books (e.g. “Minor Prophets,” “Torah,” “Hamesh Megillot”). Tamaharis will engage in select translations from various books in the genre under review and prepare an exegetical paper deploying the methodologies of philology, history and exegesis.

CH 602M New Testament Survey (NT501)

A general introduction of the primary themes, literary genres and individual books of the New Testament as well as an introduction to the history and culture of the NT involving archeological, philological and geographical considerations.

CH 727M New Testament Elective (NT502)

New Testament members will offer a series of electives satisfying the additional NT elective requirement for the SD or SH that will include advanced courses in NT geography, literary genres, theology, typology or ethics.

CH 621M Greek I (NT601)

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

CH 622M Greek II (NT602)

The solidification of basic Greek grammar with an introduction to the practice of biblical translation.

CH 723M New Testament Dersat I (NT701)

New Testament members will offer a series of *dersat* (“exegesis”) courses that will fulfill the exegetical requirement for the SH that will include a selection of courses focused on a specific NT book (e.g. “Dersat of Revelation,” “Dersat of Mark,” “Dersat of Ephesians”). Students will engage in regular translations of the book under review and prepare an exegetical paper deploying the methodologies of philology, history and exegesis.

CH 725M New Testament Dersat II (NT702)

New Testament members will offer a series of exegesis courses that will fulfill the exegetical requirement for the SH that will include a selection of courses focused on a specific NT literary genre or collection of books (e.g. “Pastoral Epistles,” “Gospels,” “Paul’s Prison Letters”). Tamaharis will engage in select translations from various books in the genre under review and prepare an exegetical paper deploying the methodologies of philology, history and exegesis.

NA 711M Haymanot I (Systemic Theology I) (HY501)

An introduction to the discipline of haymanot (“theology”) with an overview of some of the core Christian doctrines and how they have been approached in global perspective including the doctrine of the Trinity, attributes of God, the canon of Scripture, theological anthropology and Christology.

NA712M Haymanot II (Systemic Theology II) (HY502)

Advanced theological methodology and a survey of global doctrinal reflection on salvation, eschatology, ecclesiology and pneumatology.



MD 692M Ubuntu (Theology of Justice) (HY601)

A focused study of the role of social justice in the life and witness of the Church. Historical attention will be given to the development of the Fundamentalist-Modernist controversy and the subsequent theological trajectories over the last century. Sociological and ethical resources will contribute to the formulation of a biblical understanding of the place of justice in Christian theology and ministry. This course will also explore the basic principles of public advocacy and neighborhood organizing.

MD 657M Christian Social Ethics (HY701)

An investigation into the method and practice of public theology that engages the core social issues of contemporary society. Methodological frameworks will be considered in conversation with case studies that provide resources for Church leaders to faithfully engage issues of racism, economic inequality, globalization and sexuality. *3 credits*

MD656M World Religions (HY702)

An introduction to the Sociology of Religion including competence with some of the leading sociological methodologies. The course will include a historical and theological survey of the major world religions concluding with practical ministry considerations regarding biblical inter-faith dialogue.

MD 651M Sankofa - The First Millennium (Church History I) (SK501)

A historical survey of global Christian history from Pentecost to the East-West Schism. Special attention will be given to the major theological and ecclesiastical developments in historical context across Europe, Africa and Asia.

MD 652M Sankofa - The Second Millennium (Church History II) (SK502)

A historical survey of global Christian history from the East-West Schism to the twenty-first century. Special attention will be given to the major theological and ecclesiastical developments in historical contexts in the Americas, Europe, Africa and Asia.

MD 653M Local Context: History, Theology & Culture (SK601)

An in-depth look at the tamahari's local context including its historical development as well as sociological and ethnographic dynamics. This course will include focused study on the theological developments as seen in the church history that describes the spiritual and theological landscape of the local context.

CO 783M Ujamaa (Christian Community Development) (UJ501)

An introduction to the fundamental principles of Christian community development. Vital, faith-based models creating sustainable housing, employment, entrepreneurial, health and educational resources will be assessed in light of biblical principles for the role of the Church in community.

NA 731M Urban Apologetics (UJ502)

A survey of the leading religious, cultural and social phenomena with which Black churches are engaged in dialogue. This course will introduce core apologetic principles equipping leaders to engage with truth and grace in the increasingly complex Black religious landscape.

MD 691M Missions (UJ601)

This course explores the relationship between the universal Gospel of Jesus Christ and the diverse cultural frameworks of human societies. The course explores the various anthropological and missiological theories regarding culture theory and contextualization, historical outline of Christian mission and practical methodology for developing indigenous Church movements.

CO 782M Urban Youth Ministry (UJ602)

An exploration of best practices in empowering teens and young adults in the Black context rooted in leading theories on adolescent development. This course seeks to understand the adolescent in the context of family, church and community dynamics—with special attention given to youth violence. Course content will include successful models of urban youth ministry for practical contextualization.

CO 781M Growing Healthy Immigrant & Refugee Churches (UJ701)

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 tamaharis to exemplar churches that have deployed successful models of inter-generational community.

NA 741M Preaching the Word (PT501)

Homiletical and practical resources for understanding, preparing and delivering sermons that are faithful to the biblical text and relevant to the contemporary audience. This course will explore rhetorical skills and exegetical application while receiving practical feedback on real-life sermons.

ID 671M Pastoral Counseling (PT502)

An introduction of the core principles of pastoral counseling and psychological theory. This course will offer a basic understanding of cognitive processes, personality development and addictive behavior with a focus on the urban, multiethnic context. Tamaharis will receive practical tools in psychological assessment, prevention, intervention and care for urban, multiethnic community members.

ID 683M Temhert (Education) (PT601)

This course explores questions of how human beings receive, process and disseminate knowledge. This course will provide an introduction to central pedagogical theories and offer skills for effective teaching in the Black church context.

CO 844M Metcabouie (Mentored Ministry) (PT602)

Tamaharis will engage in advanced mentorship involving field-specific oversight from respected leaders. This course is designed to supplement the tamahari's current ministry work with in-depth consultation involving regular mentor meetings and detailed assessments of the tamahari's ministry context and role.

CO 621M Bokonzi (Leadership) (PT701)

Designed for tamaharis in ministry leadership positions, this course provides advanced resources for tamaharis of the SH program. This course involves administrative assessment of tamahari's current ministry context and explores leading models in organizational theory.

NAITS PhD PROGRAM

The Doctor of Philosophy is a higher degree by research in divinity or one or more of its associated disciplines. As members of and participants in NAIITS: An Indigenous Learning Community, this postgraduate program involves extensive individual research and writing as well as presentation of original material to other scholars both within and outside of the community at advanced levels. The purpose of the Doctor of Philosophy is to qualify individuals who apply a substantial body of knowledge to research while investigating and developing new knowledge in one or more areas of investigation, scholarship or professional practice. In doing so, individuals contribute to the health and growth of the learning community as well as more broadly to Indigenous communities globally.

Please note carefully, a PhD program is not for everyone. It is a demanding course of study. All kinds of life realities may militate against either entering or completing such a venture. Furthermore, job prospects in colleges, seminaries and universities are extremely limited and highly competitive. However, these are not the only purposes for which one might seek a PhD. In many Indigenous communities today, a doctoral degree may be seen as an important qualification for other types of higher-level work within the community including as a community scholar or in other leadership roles. With this caution in mind, we urge all to consider carefully whether this commitment is right for them. Those who enter, come into a venture that, while arduous, can be highly rewarding. Engaging in high level research and writing in the context of a supportive learning community is a life-changing experience.

Entry Requirements

An applicant must satisfy the Admissions Committee that he or she has completed a research essay or thesis of at least 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.

Supporting documents include official transcripts, references and official GRE (Graduate Record Examination) scores if required (you will be notified upon inquiry).

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.

Cost of Study

Fees are subject to change from year to year. For more information about current fees, please consult with the Director for graduate and post-graduate study.

Base Rate	Base Duration	Base Completion Cost	Added Years	Per Added Year	Maximum Completion Cost
\$8,000	6 years	\$48,000	7 - 8	\$1000 Continuation/Ann	\$50,000
\$9,000	5 years	\$45,000	6 - 8	\$1200 Continuation/Ann	\$48,600
\$10,000	4 years	\$40,000	5 - 8	\$1500 Continuation/Ann	\$46,000
\$11,500	3 years	\$34,500	4 - 8	\$2050 Continuation/Ann	\$44,750
\$15,000	2 years	\$30,000	3 - 8	\$2250 Continuation/Ann	\$43,500

Inquiries and Admissions

Please contact Director of Postgraduate Studies Damian Costello (dcostello@naitts.com)

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 "probationary" 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 c.v. 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 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 of 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.

NAIITS “DOWN UNDER”

For more information about NAIITS Australia, please contact NAIITS Academic Officer Naomi Wolfe (nwolfe@naiits.com) and visit the UD website at <https://www.whitley.edu.au/study/specialist-programs/naiits/>

AUSTRALIAN COURSEWORK POSTGRADUATE PROGRAMS

The Australian Indigenous Theology postgraduate program is currently delivered in partnership with Whitley College and the University of Divinity. NAIITS: An Indigenous Learning Community is transiting to applying for its own status as a College within the University of Divinity collegiate system.

The University of Divinity promotes the highest standards of scholarship in theology, philosophy, and ministry. Through scholarship, the University aims to address the issues of the contemporary world. Founded in 1910 as the Melbourne College of Divinity, the University has a long history of pursuing and achieving these aims.

All students and staff join the University through one of its Colleges. Based in the Australian cities of Melbourne, Adelaide and Sydney, each College is a unique learning community. The Colleges are supported by a wide range of churches and religious orders that together resource the University as a whole.

Whitley College one of the eleven theological colleges of the University of Divinity. Whitley College is a stand-alone theological school associated with the Baptist Union of Victoria and accredited by the University of Divinity. Whitley is known for its motto "Equipping leaders for a different world." In conjunction with the University of Divinity, prospective students at Whitley College are provided with a variety of degrees and courses for further study. The College offers undergraduate diplomas, undergraduate degrees, as well as graduate certificates, graduate diplomas, and master's degrees.

The Australian Indigenous Theology program is delivered in partnership with Whitley College and the University of Divinity.

The University of Divinity promotes the highest standards of scholarship in theology, philosophy and ministry. Through scholarship, the University aims to address the issues of the contemporary world. Founded in 1910 as the Melbourne College of Divinity, the University has a long history of pursuing and achieving these aims.

All students and staff join the University through one of its Colleges. Based in the Australian cities of Melbourne, Adelaide and Sydney, each College is a unique learning community. The Colleges are supported by a wide range of churches and religious orders that together resource the University as a whole.

Whitley College one of the eleven theological colleges of the University of Divinity. Whitley College is a stand-alone theological school associated with the Baptist Union of Victoria and accredited by the University of Divinity. Whitley is known for its motto "Equipping leaders for a different world." In conjunction with the University of Divinity, prospective students at Whitley College are provided with a variety of degrees and courses for further study. The College offers undergraduate diplomas, undergraduate degrees, as well as graduate certificates, graduate diplomas, and master's degrees.

Postgraduate Coursework Programs available:

NAIITS units can be taken towards internationally recognised awards within the University of Divinity, such as:

- Graduate Certificate (3 units)
- Graduate Diploma (6 units)
- Master of Theological Studies (12 units)
- Master of Divinity (18 units)
- Please note that special conditions apply for undergraduate students studying postgraduate units within these degrees.

Graduate Certificate in Divinity

This award allows students to explore areas of interest in divinity and its associated disciplines. It serves as an introduction to the broad field of study of theology or philosophy and disciplines that are associated with them.

Admission Criteria:	Undergraduate degree (Professional experience entry option also available)
Course Structure:	3 units of 24 points (72 points) at level 8 or 9 in any Field
Duration:	1 semester (minimum) to 2 years (maximum)

Graduate Diploma in Divinity

This award allows students to explore multiple areas of interest in divinity and its associated disciplines or to engage with one or two areas in depth. It serves as a foundation for study of theology or philosophy and disciplines that are associated with them.

Admission Criteria:	Undergraduate degree, or an approved equivalent
Course Structure:	6 units of 24 points each (144 points) at level 8 or 9 in any Field.
Duration:	1 year (minimum) to 3 years (maximum)

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 are able to articulate insights for Christian life and social engagement.

Admission Criteria:	Undergraduate degree (Professional experience entry option also available)
Course Structure:	3 Foundational (level 8) units of 24 points each (72 points), spread over: three disciplines (e.g. New Testament; Old Testament; Systematic Theology) and two Fields (e.g. Biblical Studies; Christian Thought and History)
Duration:	1 semester (minimum) to 2 years (maximum)

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 are able to articulate insights for Christian practice and identity.

Admission Criteria:	Undergraduate degree, or an approved equivalent
Course Structure:	6 units of 24 points each (144 points) including: at least 3 Foundational (level 8) units (72 points), spread over three disciplines (e.g. New Testament; Old Testament; Systematic Theology) and two Fields (e.g. Biblical Studies; Christian Thought and History)
Duration:	1 year (minimum) to 3 years (maximum)

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.

Admission Criteria:	Undergraduate degree
Course Structure:	18 units of 24 points each (432 points) including at least 7 and not more than 8 units (168 – 192 pts) in Foundational (level 8) units, including: <ul style="list-style-type: none"> • 2 units (48 pts) in at least one biblical or associated language. • 2 units (48 pts) in Field B; • 2 units (48 pts) in Field C; • 1 unit (24 pts) in Field D; and • at least 7 and not more than 10 units (168 – 240 pts) in Elective (level 9) units, including: one unit (24 pts) in Field B; one unit (24 pts) in Field C; one unit (24 pts) in Field D; and • either one Capstone unit (at least 24 pts) or RQ9748M Minor Thesis (48 pts)
Duration:	3 years (minimum) to 9 years (maximum)

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.

Admission Criteria:	Undergraduate degree
Course Structure:	12 units of 24 points each (288 points) comprising: <ul style="list-style-type: none"> • 3 Foundational (level 8) units (72 pts) in three disciplines from at least two Fields; • 5 Elective (level 9) units (120 p); • either one Capstone unit (at least 24 pts) or RQ9748M Minor Thesis (48 pts); and • further Foundational, Elective, Praxis or Capstone units.
Duration:	2 years (minimum) to 6 years (maximum)

In the Australian higher education system, there are rules and regulations around admission to degree programs, student progression, pre-requisites, and scaffolded units, and importantly, specific time frames for enrolling and withdrawing from units for academic credit. All students within the Australian program for 2022 should take note of the University of Divinity important dates:

University of Divinity Important Dates

2022		
Semester 1		
Main Census Date	Tuesday	March 15
Graduation	Friday	March 25
Last date to withdraw from a unit without academic penalty	Friday	May 27
Non-teaching period (Easter)		11 April – 22 April
Research Conference (Staff and HDR Students)		1 June – 2 June
Study Week		30 May – 3 June
Examination Period		6 June – 10 June
Results published	Friday	8 July
Semester 2		
Main Census Date	Tuesday	16 August
Non-teaching period		19 September – 30 September
Last date to withdraw from a unit without academic penalty	Friday	28 October
Teaching Conference (Staff)	Wednesday	2 November
Study Week		31 October – 4 November
Examination Week		7 November – 11 November
Graduation	Friday	December 2
Results Published	Friday	9 December

It is highly recommended that any student within the Australian program make a time to meet with the NAIITS Academic Officer at least once a semester 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 semester 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.

When To Apply For Australian Programs

To study in Semester 1, 2022 apply by:	
Domestic Coursework	Friday 11 February
Overseas Coursework	15 November 2021 – closed
Domestic and Overseas Higher Degree by Research	Admission applications are open throughout the year for February, May, August and October intakes.
To study in Semester 2, 2022 apply by:	
Domestic Coursework	Friday 15 July
Overseas Coursework	Thursday 15 April
Domestic and Overseas Higher Degree by Research	Admission applications are open throughout the year for February, May, August and October intakes.

Australia Units Available

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.

Upon successful completion of this unit, it is expected that students will be able to:

- Describe their own cultural affirmations of Christian theology and the cultural forms in which it is embodied, including the place of ritual, song, metaphor and story in the student's own theological position.
- Articulate their own theological terminologies and understanding as they relate to the larger communities in which the student finds her/himself.
- Describe in one's own terms the basic creeds of the Christian tradition and how these have been operative in the Christian experiences of First Nations peoples.
- Critique the ways in which Christian theology enabled Indigenous communities to resist the powers of colonisation while simultaneously appropriating the heritage of Christian theology.

BN8002W Introducing the New Testament Narrative (NAITS)

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.

Upon successful completion of this unit, it is expected that students will be able to:

- Describe the complex religious, social, and historical circumstances in which Jesus and the early church lived and ministered.
- Apply a method for interpreting the different types of New Testament literature.
- Apply New Testament teachings to our lives in culturally appropriate ways.
- Use the tools for biblical interpretation: dictionaries, commentaries, journals, monographs, along with primary sources.
- Identify contemporary applications of NT texts by noting similarities and differences between ancient contexts and various contemporary contexts, including but not limited to Indigenous contexts.
- Adapt these skills and cultural insights to further studies of the New Testament.

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.

Upon successful completion of this unit, it is expected that students will be able to:

- Describe a range of perspectives held by Indigenous peoples, and articulate issues from an insider perspective before, and as well as, critiquing them.
- Use both emic and etic approaches in critiquing cultural issues related to Indigenous contexts.
- Articulate and describe key issues affecting indigenous peoples from both a cultural and theological perspective
- Develop a contextually appropriate solution to one of the identified issues.

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 though 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.

Upon successful completion of this unit, it is expected that students will be able to:

- organize a Christian history which attends to the polycentric and multiple nature of that history.
- discuss theological developments through Christian history with reference to both a multi-denominational and international context.
- drawing on the polycentricity of Christian history, discuss the possibility and importance of an indigenous Christian history.
- develop historical and theological concepts for engagement in Indigenous ministry
- critique and evaluate beliefs, actions, and traditions of Christian communities with a view to better facilitate Indigenous learning.

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.

- Upon successful completion of this unit, it is expected that students will be able to:
- Examine some basic similarities and differences between concepts underlying theological doctrines within a Westernised Christian tradition and the formalised spiritual teachings of a variety of Indigenous wisdom traditions.
- Analyse and research how Indigenous traditions can inform and nurture Indigenous Christian faith expressions.
- Interpret and critique Biblical narratives within Indigenous cultural contexts thereby creating a framework for understanding their theological contribution for Indigenous Christians.
- Appraise key issues in the intersection of Christian doctrines (systematics) and Indigenous contexts.
- Apply theology to the practical day-to-day realities of Indigenous life.

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.

Upon successful completion of this unit, it is expected that students will be able to:

- Describe a range of perspectives held by Indigenous peoples, and articulate issues from an insider perspective as well as, critiquing them.
- Use both emic and etic approaches in critiquing cultural issues related to Indigenous contexts.
- Describe and critique key issues affecting indigenous peoples from both a cultural and theological perspective.
- Develop and present a contextually appropriate solution to one of the identified issues.

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.

Upon successful completion of this unit, it is expected that students will be able to:

- Identify the essential elements of the world's major religions and articulate an understanding of the development of them with reference to at least one.
- Demonstrate basic skills in comparative religious analysis and apply key concepts to their own experiences.
- Identify and demonstrate understanding of the differences and similarities between classical formulations of religions and contemporary practices (how and why religious worlds are constructed);
- Demonstrate awareness of the complexity of religious thought and expression.
- Describe and demonstrate an Indigenous perspective towards practitioners of other faiths.
- Identify and juxtapose the central teachings of Christianity with those of other religions with a view to a better understanding the uniqueness of the gospel of Jesus Christ.

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.

Upon successful completion of this unit, it is expected that students will be able to:

- Demonstrate an understanding of the basic contents of the major sections of the Hebrew Bible, with particular attention to the Torah and historical books.
- Critically examine the contexts in which the biblical texts emerged in antiquity: historical, social, political, and literary.
- Articulate the connection between the OT and the student’s ministry setting.
- Analyse the contexts in which the scriptures came into existence, in order to identify the significant theological themes, they present.
- Consider and examine parallels between Hebrew Scriptures and other selected traditional scriptures and rituals.

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.

Upon successful completion of this unit, it is expected that students will be able to:

- Demonstrate an understanding of the development of leadership and organizational philosophy, theory and practices, and the relationship between each.
- Apply insights from leadership and organizational philosophy to leadership practice.
- Analyse the differences in approach between western and indigenous ways of leadership with reference to diverse ways of knowing and being.
- Review cases of successful and unsuccessful leadership in the light of theory and literature.
- Adapt successful leadership models and promising practices to plan for leadership in particular contexts.

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.

Learning Outcomes

- Articulate a personal 'spirituality' that draws, in a nuanced and informed manner, on notions of the good life that are both Indigenous and Christian.
- Articulate a theological critique of forms of spirituality that are driven by individualism, capitalism and consumerism.
- Design and choreograph a Christian ritual that is contextually appropriate for a specified Indigenous community.
- Identify or design a form of daily prayer or meditation that draws, in a nuanced way, on both Christian and Indigenous forms of spiritual practice.

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.

Learning Outcomes

- Use and appropriately reference a variety of primary and secondary sources important to the history of Aboriginal and Torres Strait Islander peoples in Australian history to build an evidence-based historical and theological narratives or arguments.
- Describe a range of factual knowledge of the histories of Aboriginal and Torres Strait Islander peoples in historical, political, and religious settings
- Demonstrate an awareness of the relationship of religion and politics in the development of historical and contemporary Australia and its impact upon Aboriginal and Torres Strait Islander peoples
- Identify and reflect on key ethical and historical debates relating to real-world situations/case studies relating to Australian Indigenous peoples over time and their experiences of Christianity and its denominations.

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.

Learning Outcomes

- Demonstrate that they have absorbed and understood the key theological and spiritual frameworks presented in the readings.
- Articulate the ways in which Indigenous and Christian frameworks may both complement and contrast with one another.
- Demonstrate a nuanced understanding of at least one particular ecological crisis or conundrum.
- Apply and adapt the ethical imagination generated by their reading to the analysis of at least one ecological issue.

DS9xxx Indigenous Spirituality and Christian Discipleship (to be accredited in 2022)

(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.

Learning Outcomes

- Articulate a personal 'spirituality' that draws, in a nuanced and informed manner, on notions of the good life that are both Indigenous and Christian.
- Articulate a theological critique of forms of spirituality that are driven by individualism, capitalism, and consumerism.
- Design and choreograph a Christian ritual that is contextually appropriate for a specified Indigenous community.
- Identify or design a form of daily prayer or meditation that draws, in a nuanced way, on both Christian and Indigenous forms of spiritual practice.
- Identify, and form a nurturing relationship with, an appropriate spiritual companion or director.

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.

Learning Outcomes

- Demonstrate that they have absorbed and understood the key theological and spiritual frameworks presented in the readings.
- Articulate the ways in which Indigenous and Christian frameworks may both complement and contrast with one another.
- Demonstrate a nuanced understanding of at least one particular ecological crisis or conundrum.
- Apply and adapt the ethical imagination generated by their reading to the analysis of at least one ecological issue.
- Articulate a series of ethical principles which may assist policymakers to plot a course towards better outcomes for the earth and its inhabitants.

AH9xxxx Colonisation and Christianity in Australia (to be accredited in 2022)

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.

Learning Outcomes

- Demonstrate that they have absorbed and understood the key theological and spiritual frameworks presented in the readings.
- Articulate the ways in which Indigenous and Christian frameworks may both complement and contrast with one another.
- Demonstrate a nuanced understanding of at least one particular ecological crisis or conundrum.

- Apply and adapt the ethical imagination generated by their reading to the analysis of at least one ecological issue.
- Articulate a series of ethical principles which may assist policymakers to plot a course towards better outcomes for the earth and its inhabitants.

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 semesters 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.

Learning Outcomes

- Combine the various academic strands of their theological education in a comprehensive missional-theological framework.
- Integrate their academic work with their sense of spiritual growth and calling to ministry by focusing on a self-designed project.
- Research (biblically, theologically, historically, or culturally) reflect and present on a specific topic, which can serve the student's ministry context or advance the student's personal or professional goals.
- Demonstrate the capacity to operate effective, ethical, and meaningful research relating to Indigenous theology, histories, and cultures
- Demonstrate a high level of written communication skills including structuring and supporting an academic argument.