



An  
Indigenous  
Learning  
Community

NAIITS North America  
ACADEMIC CALENDAR  
2023-2024

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

**ats** The Association of Theological Schools  
The Commission on Accrediting

<b>TABLE OF CONTENTS</b>		
CONTACT US		3
IMPORTANT DATES		4
COURSE OFFERINGS		6
FEES		9
FACULTY		10
ADMISSIONS		14
Admission Priorities	15	
NAIITS Reference	15	
Non-traditional Entry	15	
IT & DIGITAL LIBRARY		16
NAIITS POLICIES		17
GRADING		19
Incompletes	20	
Grading Rubrics	20	
PARTNER INSTITUTIONS		15
MA INTERCULTURAL STUDIES (MAIS)		26
Program Description	26	
Curriculum Outline	26	
MASTER OF THEOLOGICAL STUDIES (MTS)		28
Program Description	28	
Curriculum Outline	29	
MA INDIGENOUS COMMUNITY DEVELOPMENT (MAINCD)		30
Program Description	30	
Curriculum Outline	31	
MASTER OF DIVINITY		33
Program Description	33	
Curriculum Outline	34	
MEACHUM SCHOOL OF HAYMANOT at NAIITS		36
Sahafe Haymanot Program	37	
Sahafe Haymanot Curriculum	40	
Sahafe Haymanot Course Offerings	41	
MASTERS LEVEL COURSE DESCRIPTIONS		42
MASTERS PROGRAM COMPLETION OPTIONS		52
THE NAIITS PhD PROGRAM		53
PhD Entry Requirements	53	
PhD Cost of Study	54	
PhD Cohort-based Program	55	
APPENDICES		58
I About NAIITS	58	
II Grading Rubrics	64	
III Record of Prior Learning	70	
IV MTS Integrative Project	71	

## Welcome to NAIITS An Indigenous Learning Community

How to contact us:

Mailing Address	Canada	USA	Australia
	PO Box 1169, Montague PE COA1R0	(limited usage)	PO Box 615 Moonee Ponds VIC 3039

Shari Russell	shari@naiits.com	Director, NAIITS
Adrian Jacobs	sagoulie@yahoo.com	Elders' Circle Liaison
Terry LeBlanc	terry@naiits.com	Teaching Elder – Director Emeritus
Damian Costello	dcostello@naiits.com	Director, Post-graduate Studies

NAIITS College, Sydney College of Divinity, Australia

Naomi Wolfe	nwolfe@naiits.com	Director of College Programs
Andy Mitchell	amitchell@naiits.com	Non-Indigenous Student Support
Raisera McCulloch	rmcculloch@naiits.com	Media/Administration

NAIITS in North America

Chris Hoklotubbe	choklotubbe@naiits.com	Director, Graduate Studies
Beth Wood	admissions@naiits.com beth@naiits.com	Admissions, Student Services
Dianne Climenhage		IP Director of Operations
Matt LeBlanc		IP Director of IT , Technology
Danny Zacharias		Acadia Divinity College Liaison

Meachum School of Haymanot at NAIITS

Carrie Burgett	admin@meachum.org	Administration
Vince Bantu	vince.bantu@meachum.org	Ohene (Director)

Submit an application	<a href="https://www.naiits.com/apply/">https://www.naiits.com/apply/</a>	url: <a href="https://www.naiits.com">https://www.naiits.com</a>
Request a transcript	admissions@naiits.com	
NAIITS Moodle Platform	<a href="https://academics.naiits.com">https://academics.naiits.com</a> <a href="mailto:moodle@naiits.com">moodle@naiits.com</a> OR contact HELPDESK on the platform	
Digital Theological Library	<a href="https://theoref.idm.oclc.org/login">https://theoref.idm.oclc.org/login</a> passcode required	

To make contact by phone, please e-mail the appropriate person to set up a call

## IMPORTANT DATES 2023-24 North America

<b>September Session 2023</b>	
Last Day to apply to a Masters program	August 11
Last day to enrol in courses	August 25
Labour Day (North America)	September 4
First week of Classes	Week of September 11-15
Deadline to withdraw from a course without a “W” appearing on the transcript (tuition refund may be requested)	September 22
National Day of Truth and Reconciliation (Canada)	September 30
Last day to withdraw – no academic penalty	November 1 <sup>st</sup>
Reading Break	as arranged by individual Faculty
Final day for classes	December 8
Final Grades due	December 20
All NAIITS Offices closed over the holidays	December 22 – January 8
<b>January Session 2024</b>	
Last Day to apply to a Masters program	December 15, 2023
Last day to enrol in courses	January 15
First week of Classes	Week of January 22 - 26
Last Day to apply to Academic Circle to graduate during June gathering	February 2
Deadline to withdraw from a course without a “W” appearing on the transcript (tuition refund may be requested)	February 2
Last day to withdraw no academic penalty	March 15
Good Friday – no classes	March 29
Reading Break	as arranged by individual Faculty
Final day for classes	April 19
Final Grades due	April 30
Deadline for Final printed thesis (for June convocation)	April 30
<b>May Session 2024</b>	
Last Day to apply to a Masters program	May 17
Last day to enrol in courses	May 24
PhD Colloquium	May 31- June 4
Class Periods for North American Intensives	June 1- 5 and June 9-13
North American Symposium	June 6-8
Convocation in North America	June 6
Deadline to withdraw from a course without a “W” appearing on the transcript (Tuition for intensives is not refundable)	June 13
Last Day to withdraw – no academic penalty	June 20
End of May Session	August 15
Final Grades Due	August 31

## MISSION STATEMENT

### Our Vision

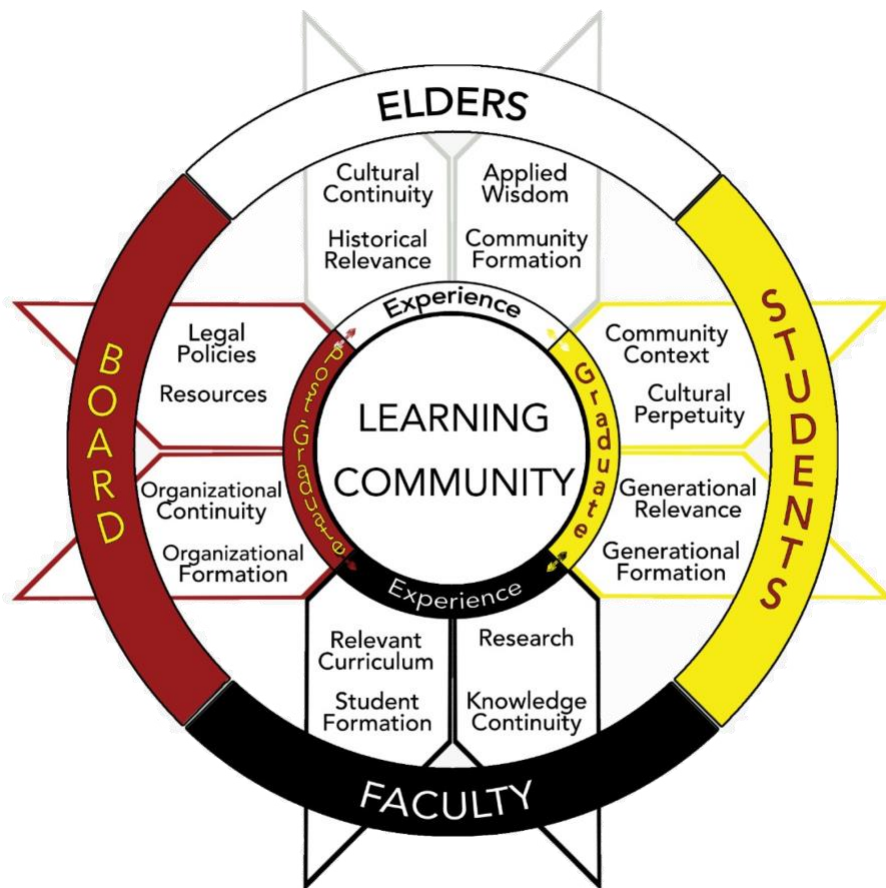
*Our desire is to see men and women journey down the road of a living heart relationship with Jesus in a transformative way – one which does not require the rejection of their Creator-given social and cultural identity.*

### Stated as Mission

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

## ACCREDITATION

NAIITS is pleased to be accredited by the Association of Theological Schools Commission on Accrediting.



## UPCOMING MASTERS COURSE OFFERINGS – NORTH AMERICA

\*\* Students interested in taking a course from a program other than their own should contact The Director of Graduate Studies

COURSE NUMBER and NAME		FACULTY
September Session 2023		
LL 613	Indigenous Research & Writing	Kimberlee Medicine Horn Jackson
CH 841	Community Models in Scripture	Andy Reimer
MD 611	History of Christianity I	Vince Bantu
ID 813	Social Construction of Identity (DRR)	Julene Pommert
CO 711	Studies in a Holistic Gospel	Instructor
CO 811/822	Field Placement	David Skene
January Session 2024		
MD 622	World Religions	John McNeil
MD 711	History of Christianity II	Susangeline Patrick
MD 731	Ethics in Intercultural Context	Cecilia Titizano
CO 612	Indigenous Ecclesiology	Chris Hoklotubbe
CO 731	Theory and Praxis in Development	Sherelle Cotecson & Matt LeBlanc
CH612/612M	New Testament Foundations	Danny Zacharias
CO 811/822	Field Placement	David Skene
May Session 2024		
LL 615/715	Symposium Seminar	tba
ID 621	Indigenous Spirituality and Formation	Shari Russell
NA 631	The Gospel Story	Chris Hoklotubbe
NA 711	Theology II: Theology and Ethic of the Land	David Skene
NA 831	Asset-Based Theology	Terry LeBlanc
CO 621	Cultural Anthropology	John McNeil
CO 721	Asset-Based Development	Sherelle Cotecson & Matt LeBlanc
CO 811/822	Field Placement	David Skene

## WHICH COURSES ARE IN MY PROGRAM?

NAIITS#	Lifelong Learning Skills	MDIV	MTS	MAIS	MAINCD
LL613	Indigenous Research and Writing				
LL831	Thesis Completion				
LL811	Project Completion				
LL821	Integrative Project				
LL615/715	Indigenous Symposium Seminar I and II				
<b>Biblical And Community Hermeneutics</b>					
CH611	Hebrew Scripture Foundations				
CH612	New Testament Foundations				
CH613	Indigenous Exegesis I				
CH621	Indigenous Language/Culture I				
CH841	Community Models in Scripture				
CH721	Indigenous Language/Culture II				
CH822	Hebrew Bible Exegesis				
CH831	New Testament Exegesis				
CH622	Hebrew I				
CH631	Greek I				
<b>Creator And Context</b>					
MD611	History of Christianity I: Origins to Us				
MD711	History of Christianity II: Indigenous History & Mission				
MD811	Christian History in Indigenous Context				
MD612	Colonization and Decolonization				
MD712	Indigenous Contextualization				
MD622	World Religions				
MD731	Ethics in Intercultural Context				
<b>Identity And Imago Dei</b>					
ID621	Indigenous Spirituality and Formation				
ID712	Trauma Informed and Asset-based Pastoral Care				
ID611	Living in a Good Way I				
ID614	Living in a Good Way II				
ID731	Indigenous Practice of Andragogy				
ID612	Family and Social Systems				
ID813	Social Construction of Identity (DRR)				
<b>The Sacred Story</b>					
NA611	Theology I: Indigenous Theology				
NA711	Theology II: Theology and Ethic of the Land				
NA712	Creation and Transformation				
NA821	Indigenous Theologies and Methods				
NA621	Telling the Story				
NA631	The Gospel Story (Mt, Mk, Lk, Jn)				
NA831	Asset-Based Theology				

The Community					
CO611	Indigenous Leadership Development				
CO612	Indigenous Ecclesiology				
CO621	Cultural Anthropology				
CO631	Cultures and Systems Change				
CO711	Studies in a Holistic Gospel				
CO721	Asset-based Development				
CO731	Theory and Praxis in Development				
CO821	Mentored Ministry Placement				
CO811/822	Community Field Placement /Field Placement				



## FEES FOR MASTERS & PHD PROGRAMS

Masters Program Application Fee *			
	Applicant Resident in Canada	\$CAD50	
	Applicant resident in US or elsewhere	\$USD50	
	Applicant for visiting, non-program or audit	No fee	
Masters Tuition per three credit hour course **			
	Student Resident in Canada	\$CAD1000	
	Student Resident in US or elsewhere	\$USD1000	
Masters Audit Fee per course **			
	Auditor resident in Canada	\$CAD500	
	Auditor resident in US or elsewhere	\$USD500	
*Application Fee payable with on-line application.			
**There is no application fee for Visiting Students, Audits or non-program students.			
**Tuition and audit fees payable at the time of course registration.			
Course tuition includes library and technology fees.			
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.			
PhD program Tuition (2023)			
	AUD	CAD	USD
<b>Full-Time</b>	\$14,680	\$14,100	\$11,500
<b>Part-Time</b>	\$7,340	\$7,050	\$5,750
In addition to base tuition, students will incur costs to attend the annual colloquia, travel and other costs associated with their research, editing for submission and final publication, as well as other costs associated with doctoral level study. Fees are subject to change from year to year. For more information about current fees, please consult with the Director for post-graduate study.			

## FACULTY

(photos and brief bios are found on the website [www.naiits/academics/faculty](http://www.naiits/academics/faculty))

Name	Degree	Teaching Field(s)	Country
<b>Lori Banfield</b>	Doctor of Arts in Marriage & Family Therapy Eastern University	Community Development, Spiritual Formation, Psychology	US
<b>Vince Bantu</b>	PhD, The Catholic University of America	Biblical Studies	US
<b>Cheryl Bear</b>	DMin, The King's University	Mission, Indigenous Spirituality	CA
<b>Donnie Begay</b>	PhD (Cand.) NAIITS	Indigenous Studies	US
<b>Luke Bobo</b>	PhD, University of Missouri-St.Louis	Educational Leadership	US
<b>Mark Brett</b>	PhD, University of Sheffield	Hebrew Bible, Ethics	AUS
<b>Casey Church</b>	Doctor of Intercultural Studies, Fuller Theological Seminary	Indigenous Spirituality and Formation	US
<b>Damian Costello</b>	PhD, University of Dayton OH	Roman Catholic History In NAM , Indigenous Spirituality	US
<b>Sherelle Cotecson</b>	MA, Wheaton	Community Development Practice	PH
<b>Patricia Courtenay</b>	PhD (Cand.), Australian Catholic University	Leadership Studies, Theology	AUS
<b>Quonekuia Day</b>	PhD (Cand.) London School of Theology	Old Testament, Biblical Hebrew	US
<b>Jacqueline Dyer</b>	PhD, Boston College Graduate School of SW	Pastoral Couns., Research Methods/Design, Family Systems, Lifespan Development	US
<b>Dennis R. Edwards</b>	PhD, The Catholic University of America	New Testament	US
<b>Stephanie Goins</b>	PhD, Oxford Center for Mission Studies, University of Wales	Counselling - Trauma	US
<b>Ernest Gray</b>	MA, McMaster Divinity College MA, Wheaton College Graduate School	Biblical Studies	US
<b>T. Christopher Hoklotubbe</b>	ThD, Harvard	NT & Early Christianity	US

<b>Kelsey Dayle John</b>	PhD, Syracuse University	Decolonizing Research, Gender Studies, Settler Colonial Studies	US
<b>Alana Joy Johnson</b>	MTS-Indigenous, NAIITS (Tyndale)	Indigenous Studies	CA
<b>Charles (Chad) Kim</b>	PhD, Saint Louis University	Historical Theology, Biblical Languages	US
<b>Terry LeBlanc</b>	PhD, Asbury Theological Seminary	Theology, World Religions, Community Development Studies	CA
<b>John McNeill</b>	PhD, Trinity Int'l University	Intercultural Studies, Anthropology	CA
<b>Kimberlee Medicine Horn Jackson</b>	MFA, Ashland University, MA, George Fox	Indigenous Research and Writing	US
<b>Andy Mitchell</b>	MA, Whitley College	Academic Skills Officer	AUS
<b>Susangeline Patrick</b>	PhD, Asbury Seminary	Historical Theology, History of Christianity	US
<b>Julene Pommert</b>	PhD, University of Washington-Seattle	Communication Studies	US
<b>Crystal Porter</b>	MTS, NAIITS (Tyndale)	Indigenous Studies	CA
<b>Andy Reimer</b>	PhD, University of Sheffield	Biblical Studies, Hermeneutics	CA
<b>Cleotha Robertson</b>	D.Min, Lutheran Theological Seminary PhD, New York University	Old Testament, Biblical Hebrew, Biblical Studies	US
<b>Shari Russell</b>	PhD (Cand.) NAIITS	Indigenous Andragogy, Leadership Studies	CA
<b>Leopoldo Sanchez</b>	PhD, Concordia Seminary, St. Louis	Systematic Theology	US
<b>Dave Skene</b>	MA-INCD, NAIITS (Acadia University)	Director of Field Placements	CA
<b>Andrea Smith</b>	PhD, University of CA - Santa Cruz, JD UC – Irvine	Ethnic Studies, Women's Studies, Decolonization	US
<b>Cecilia Titizano</b>	PhD, Graduate Theological Union, Berkeley, CA	Indigenous Theologies, Research Methods, Decolonization Studies	US
<b>Marcelo Vargas</b>	PhD, University of Wales	Missiology	Bolivia
<b>Kenneth Wallace Jr.</b>	DWS, R. E. Webber Inst. for Worship Studies	Ethnodoxology	US
<b>Jaclyn Williams</b>	PhD (Cand.), University of Birmingham	Preaching	US

<b>Naomi Wolfe</b>	MTS ,NAIITS	History, Comparative Religions, Politics, Indigenous Studies	AU
<b>Beth Wood</b>	MSW, Wilfrid Laurier, MMin, St.Stephen's University	Family Studies, Policy Admin	CA
<b>Danny Zacharias</b>	PhD, Highland Theological College/Aberdeen	New Testament	CA

## 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.

## 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 to NAIITS Master’s programs is ongoing through completion of the on-line application <https://naiits.com/apply/> . An incoming student may begin studies in any of the semesters.

Admission as a visiting , non-program or audit student is ongoing through interview with the admissions officer and completion of the Visiting Student on-line application. The application ink will be provided by the Admissions Office [admissions@naiits.com](mailto:admissions@naiits.com) . Students from partner institutions who wish to take a course for credit should also contact NAIITS admissions.

### 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.

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

### International students

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

### 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 should not fill more than 10% of the available seats in a program. These applicants may be invited to take one course, preferably the Indigenous Research and Writing course, before being formally admitted in order to assess their preparedness for study at this level while avoiding an experience of “failure” for the student.

The RECORD OF PRIOR LEARNING form for non-traditional applications to the Master of Divinity program is included at the end of this Academic Calendar. After interview with the admissions office, candidates for non-traditional entrance will be required to complete this Record in detail to be considered.

## INFORMATION FOR STUDENTS

### 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 Global 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. Mentored Ministry Placements are undertaken under the supervision of the Director of Graduate Studies

### IT Services

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

### Library Services

All NAIITS students and Faculty have accounts with the DTL2 Digital Theological Library. This access is password protected. New students and faculty will be provided an Access Request Form and when returned, a password will be provided. This password is updated annually in June and a new Access Request must be filed. Access is provided to the signer only and cannot be shared with others. No extra student fee is charged for access to the DTL2.

Visiting, non-program and audit students will have access to the DTL2 only during the Session of their course. To access the DTL2:

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

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





## NAIITS POLICIES and PROCEDURES

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

### Student Grievances 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.

### Sexual Harassment Policy

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

### Statement on Identity

Indigenous Pathways acknowledges the multi-faceted nature of Indigenous identity. We seek the well-being and healing of Indigenous people and seek to uphold this in our statement on Identity. The full statement is found here: "A Small Treatise on Identity" ([link](#))

### IP Abuse Policy

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

### Community Standards for Faculty and Staff

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

### Community Standards for Students

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

PLEASE CONSULT THE CURRENT STUDENT HANDBOOK FOR DETAILS ON ALL NON-ACADEMIC POLICIES AND PROCEDURES APPLICABLE TO NAIITS STUDENTS.

## 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. This Request should be initiated with Student Services as soon as the need arises so as to be the least disruptive possible. Student Services or the Director of Graduate Studies will follow up with any student who seems likely to end the Term with an “Incomplete” or “Withdrawal” once Faculty bring this to the attention of a member of the Academic Circle.

### Respect in the NAIITS Community

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

### 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. All course auditors must be pre-approved.

## 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 or doctoral 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.

## 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 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

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.

## GRADING AND GRADE SUBMISSION

Grades in North America are calculated and reported as below:

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

The Following Standards are also used in North America where Applicable

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

### Artificial Intelligence

Students and Faculty are reminded that current developments around artificial intelligence do not supercede the requirement to produce and submit original work in all circumstances.

### Incompletes

Students are expected to work diligently at their studies and to complete courses within the time allotted for completion. However, NAIITS 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 and Faculty will advise Student Services of all approved incompletes.

### 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 an appendix to 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.

## GRADUATION POLICIES AND PROCEDURES

1. Any student jointly accepted into a graduate program run by NAIITS together with another accredited institution may choose to attend graduation at that partner institution when invited to do so. Receiving a parchment from that institution will not preclude participation in a NAIITS convocation to which they have been invited and receipt of the appropriate parchment on that occasion.
2. Any student who will have completed the requirements for a graduate diploma, graduate certificate or master's degree by the end of the January Session of a given year may ask to participate in person at the annual June NAIITS convocation which takes place on the campuses of partner institutions in North America. All expenses to attend the convocation are the responsibility of the graduand.
3. The deadline for requesting to participate in the June convocation is found in the applicable NAIITS Academic Calendar. Requests from NAIITS College - SCD graduands must go to [nwolfe@naiits.com](mailto:nwolfe@naiits.com). Requests from students in North American programs must go to [beth@naiits.com](mailto:beth@naiits.com)
4. Since some in-person courses are only offered once every two or three years in the regular course rotation, in the North American programs, a student who has completed all but one three credit course in their program and is registered to complete that final course in the May Session may request permission from the Academic Circle to graduate. If approved, the student becomes a graduand at the June ceremony and receives their parchment when the degree is fully completed.
5. It is not our custom to hold over graduands from one year to the next should they not be able to attend the NAIITS convocation in June of a given year. All graduands from the year will be included in the annual slide show and will be invited to participate virtually from their location where possible as in abstentia graduands.
6. It is expected that all those receiving a NAIITS PhD will participate in person.
7. There is no fee to graduate.

### NAIITS Academic Dress

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

A NAIITS stole is awarded to all first time Masters level graduates. All NAIITS Faculty as well as those who hold a NAIITS Master of Arts, NAIITS Master of Theological Studies, NAIITS Master of

Divinity or NAIITS PhD are entitled to purchase and wear the NAIITS stole. NAIITS Primary or Core Faculty may ask leave to purchase and wear the NAIITS stole with their academic robes. NAIITS Board members will be provided the use of an un-beaded NAIITS stole with feathers and plain gown to wear at Convocation.

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

The NAIITS Doctoral Gown is of capuchin design in a black buttery suede with a shirt collar. The gown carries three iconic feathers on each sleeve and is fringed at the shoulders. The gown has buttons of the wearer's choice and is accented with navy ribbon. NAIITS Primary or Core Faculty holding a post-graduate degree are entitled to wear the NAIITS doctoral gown which can be purchased directly from the supplier. Culturally expressive elements such as added beading, special buttons etc may be added to the gown such that these do not detract from the respectful nature of academic regalia within the NAIITS community. It is suggested that leave be sought from the NAIITS Director beforehand.

The NAIITS Doctoral hood is of black buttery suede with a fringe on the square back, lined in the NAIITS maroon satin and trimmed with a navy velvet band. The NAIITS doctoral hood may be worn by recipients of the NAIITS PhD or NAIITS Honorary Doctorate. Once awarded the hood is gifted to the recipient. NAIITS Primary or Core Faculty who wish to do so may ask leave to purchase and wear a NAIITS doctoral hood with their academic robes should they carry the appropriate credential.

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

## GET TO KNOW 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)

<https://kairos.edu>

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 University and Seminary

<https://tyndale.ca>

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

<https://acadiadiv.ca>

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

<https://meachum.org>

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

#### Toronto School of Theology

<https://tst.edu>

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

#### Sydney College of Divinity

<https://scd.edu.au>

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

## Masters Program Descriptions

### 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
<b>Lifelong Learning Skills (6 credit hours)</b>		
LL 613	Indigenous Research and Writing	3
LL 615	Indigenous Symposium Seminar I	1.5
LL 715	Indigenous Symposium Seminar II	1.5
<b>Biblical and Community Hermeneutics (6 credit hours)</b>		
CH 611	Hebrew Scripture Foundations	3
CH 612	New Testament Foundations	3
<b>Creator and Context (15 credit hours)</b>		
MD 611	History of Christianity I	3
MD 711	History of Christianity II: Indigenous History and Mission	3
MD 811	Christian History in Context	3
MD 612	Colonization and Decolonization	3
MD 622	World Religions	3
MD731	Ethics in Intercultural Context	3
<b>Identity and Imago Dei (6 credit hours)</b>		
ID 621	Indigenous Spirituality and Formation	3
ID 731	Indigenous Practice of Andragogy	3
<b>The Sacred Story (9 credit hours)</b>		
NA 611	Theology I: Indigenous Perspectives	3
NA 711	Theology II: Theology and Ethic of the Land	3
NA 712	Creation and Transformation	3
NA831	Asset-based Theology	3
<b>The Community (12 credit hours)</b>		
CO 612	Indigenous Ecclesiology	3
CO 621	Cultural Anthropology	3
CO 631	Cultures and Systems Change	3
CO 611	Indigenous Leadership Development	3
CO 822	Field Placement (required)	3
<b>Total Credit Hours</b>		<b>54</b>

## 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

<b>Course Completion</b>		
<b>Course Number</b>	<b>Course Title</b>	<b>Credit Hours</b>
<b>Lifelong Learning Skills (9 credit hours)</b>		
LL 613	Indigenous Research and Writing	3
LL 615	Indigenous Symposium Seminar I	1.5
LL 715	Indigenous Symposium Seminar II	1.5
LL 821	Integrative Project	3
LL831	Thesis Completion (utilizes all electives)	9
<b>Biblical and Community Hermeneutics (9 credit hours)</b>		
CH 611	Hebrew Scripture Foundations	3
CH 612	New Testament Foundations	3
CH 613	Indigenous Exegesis	3
<b>Creator and Context (9 credit hours)</b>		
MD 611	History of Christianity I	3
MD 711	History of Christianity II: Indigenous History and Mission	3
MD 622	World Religions	3
<b>Identity and Imago Dei (6 credit hours)</b>		
ID 621	Indigenous Spirituality and Formation	3
ID 731	Indigenous Practice of Andragogy	3
<b>The Sacred Story (12 credit hours)</b>		
NA 611	Theology I: Indigenous Perspectives	3
NA 711	Theology II: Theology and Ethic of the Land	3
NA 712	Creation and Transformation	3
NA 821	Indigenous Theologies and Methods	3
NA 831	Asset-based Theology	3
<b>Electives (9 credit hours)</b>		
<b>The Community (Electives)</b>		
CO 621	Cultural Anthropology	3
CO 631	Cultures and Systems Change	3
CO 611	Indigenous Leadership Development	3
CO 711	Studies in a Holistic Gospel	3
<b>Other Electives</b>		
MD 612	Colonization and Decolonization	3
MD731	Ethics in Intercultural Context	3
<b>Total Credit Hours</b>		<b>54</b>

## 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 54 credit hours. Students in the MA-INCD also interact and participate in two NAIITS annual symposiums where students complete a Seminar course designed to deepen their reflection on the material presented at the Symposium which is assigned a theme each year. A community field placement is also required. The program provides the choice of 1) course completion, 2) 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 for full-time completion.

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

<b>Course Completion</b>		
<b>Course Number</b>	<b>Course Title</b>	<b>Credit Hours</b>
<b>Lifelong Learning Skills (6 credit hours)</b>		
LL 613	Indigenous Research and Writing	3
LL 615	Indigenous Symposium Seminar I	1.5
LL 715	Indigenous Symposium Seminar II	1.5
<b>Biblical and Community Hermeneutics (9 credit hours)</b>		
CH 611	Hebrew Scripture Foundations	3
CH 612	New Testament Foundations	3
CH 841	Community Models in Scripture	3
<b>Creator and Context (6 credit hours)</b>		
MD 612	Colonization and Decolonization	3
MD 622	World Religions	3
MD 731	Ethics in Intercultural Context	3
<b>Identity and Imago Dei (6 credit hours)</b>		
ID 621	Indigenous Spirituality and Formation	3
ID 731	Indigenous Practice of Andragogy	3
<b>The Sacred Story (9 credit hours)</b>		
NA 611	Theology I: Indigenous Perspectives	3
NA 711	Theology II: Theology and Ethic of the Land	3
NA 712	Creation and Transformation	3
NA 821	Indigenous Theologies and Methods	3
<b>The Community ( credit hours)</b>		
CO 711	Studies in a Holistic Gospel	3
CO 611	Indigenous Leadership Development	3
CO 721	Asset-based Development (required)	3
CO 731	Theory and Praxis in Development – History and Method (required)	3
CO 621	Cultural Anthropology	3
CO 631	Cultures and Systems Change	3
CO 811	Community Field Placement (required)	3
<b>Electives (6 credit hours)</b>		
LL 821	Integrative Study – (Indigenous Survey)	3
ID 612	Family and Social Systems	3
MD 612	Colonization and Decolonization	3
CO 711	Studies in a Holistic Gospel	3
ID 813	Social Construction of Identity	3
NA 831	Asset-based Theology	3
ID 611	Living in a Good Way I	3
<b>Total Credit Hours</b>		<b>54</b>

Alternate Completion Options MA-INCD		
LL 831	Thesis Option (replaces electives and two courses)	12
LL 811	Project Completion (replaces electives)	6
<b>Total Credit Hours</b>		<b>54</b>



## 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

Course Number	Course Title	Credits
<b>Lifelong Learning Skills (6 credit hours)</b>		
LL613	Indigenous Research and Writing	3
LL615	Symposium Seminar I	1.5
LL715	Symposium Seminar II	1.5
<b>Biblical and Community Hermeneutics (12 credit hours)</b>		
CH611	Hebrew Scripture Foundations	3
CH612	New Testament Foundations	3
CH613	Indigenous Exegesis I	3
CH621	Indigenous Language/Culture I	3
<b>Creator and Context (12 credit hours)</b>		
MD611	History of Christianity I	3
MD711	History of Christianity II	3
MD811	Christian History in Context	3
MD612	Colonization and Decolonization	3
<b>Identity and Imago Dei (15 credit hours)</b>		
ID621	Indigenous Spirituality and Formation	3
ID611	Living in a Good Way I	3
ID614	Living in a Good Way II	3
ID712	Trauma Informed and Asset-based Pastoral Care	3
ID731	Indigenous Practice of Andragogy	3
<b>The Sacred Story (15 credit hours)</b>		
NA611	Theology I: Indigenous Perspectives	3
NA821	Indigenous Theologies and Methods	3
NA621	Telling the Story	3
NA631	The Gospel Story	3
NA831	Asset-based Theology	3
<b>The Community (12 credit hours)</b>		
CO611	Indigenous Leadership Development	3
CO612	Indigenous Ecclesiology	3
CO821	Mentored Ministry Placement	6
<b>Electives and Specialization</b>		

MD622	World Religions	3
NA711	Theology II: Theology and Ethic of the Land	3
MD731	Ethics in Intercultural Context	3
CH721	Indigenous Language/Culture II	3
CH822	Hebrew Bible Exegesis	3
CH831	New Testament Exegesis	3
CH622	Hebrew I	3
CH631	Greek I	3
<b>Total Credit Hours</b>		<b>72</b>

## MEACHUM SCHOOL OF HAYMANOT (MSH) PARTNERSHIP

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



### Meachum contacts

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

Administration  
Carrie Burgett  
[admin@meachum.org](mailto:admin@meachum.org)

### Mission Statement

Meachum School of Haymanot (MSH) exists to bring biblical, graduate-level theological education to Black 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 Black and other diverse traditions; and accessible as offering theological education at an affordable cost located in under-resourced communities.

### Vision Statement

MSH envisions a Church in which the access to theological and academic resources reflect the ethnic, linguistic and socio-economic diversity of the Body of Christ. MSH envisions an increased presence of Black Christian leaders equipped with graduate theological education. MSH envisions greater numbers of Black 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.

### 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. John 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.

#### Admission to Meachum at NAIITS Programs

Applicants to the partnered MDiv apply at <https://naiits.com/apply/> 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 program except where otherwise indicated.

MSH provides all Admissions Support, Student Services, Academic Advising and Academic Support to students in the Meachum at NAIITS programs

#### Meachum Members (Faculty)

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

MEACHUM (MSH) at NAIITS Sahafe Haymanot (Master of Divinity)

### Program Description

The MDiv is a dual purpose degree with both a practical ministry and academic track option, the former preparing a student for congregational or other ministry, the latter permitting the graduate to study toward advanced degrees.

The purpose of this 72-hour MDiv degree is to provide students with theological and ministerial tools that deepen contextual theological and ministerial practices, and prepare them to enter into denominational ministry and or chaplaincy as desired.

This program equips tamaharis (learners) with African-rooted approaches to biblical, theological and ministerial studies that are rooted in and directed towards the 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 (Gospel) 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

### The Sahafe Haymanot Program

DERSAT (Exegesis)		HAYMANOT (Theology)	
<i>Old Testament</i>	<i>Foundations Elective Language I and II Dersat I and II</i>	<i>Haymanot I and II Ubuntu (Social Justice) Urban Apologetics Missions</i>	
<i>New Testament</i>	<i>Foundations Elective Language I and II Dersat I and II</i>	<i>Christian Social Ethics World Religions</i>	
SANKOFA (History)		UJAMAA (Community)	
<i>Sankofa I Sankofa II History in Local Context History and Dynamics of Black Church Worship</i>		<i>Ujamaa Bokonzi (Leadership) Pastoral Counseling Preaching the Word Temhert (Education) Urban Youth Ministry Growing Healthy Immigrant and Refugee Churches Metcaboule (Mentored Ministry)</i>	

MEACHUM at NAIITS SAHAFE HAYMANOT (MDiv) CURRICULUM OUTLINE

Course #	Course Title (Required Courses are Highlighted)	Credits
<b>Lifelong Learning Skills (3 credit hours)</b>		
LL615M	Seminar I	1.5
LL715M	Seminar II	1.5
<b>Dersat (18-36 credit hours)</b>		
CH611M	Hebrew Scripture Foundations	3
CH612M	New Testament Foundations	3
CH622M	Hebrew I	3
CH722M	Hebrew II	3
CH631M	Greek I	3
CH731M	Greek II	3
CH822M	Old Testament Dersat (Exegesis) I	3
CH831M	New Testament Dersat (Exegesis) I	3
CH715M	Old Testament Dersat (Exegesis) II	3
CH725M	New Testament Dersat (Exegesis) II	3
CH717M	Old Testament Elective	3
CH727M	New Testament Elective	3
<b>Sankofa (12-21 credit hours)</b>		
MD611M	Sankofa I (History of Christianity I)	3
MD711M	Sankofa II (History of Christianity II)	3
MD691M	Ubuntu (Social Justice)	3
MD692M	Missions	3
MD622M	World Religions	3
MD731M	Ethics in Intercultural Context	3
MD811M	Christian History in Context	3
<b>Identity and Imago Dei (3-6 credit hours)</b>		
ID671M	Pastoral Counseling	3
ID731M	Temhert (Indigenous Practice of Andragogy)	3
<b>Haymanot (12 credit hours)</b>		
NA611M	Haymanot I (Theology I)	3
NA711M	Haymanot II (Theology II)	3
NA731M	Urban Apologetics	3
NA741M	Preaching the Word	3
<b>Ujamaa (9-21 credit hours)</b>		
CO783M	Ujamaa (Community Development)	3
CO821M	Metcabouie (Mentored Ministry Placement)	6
CO611M	Bokonzi (Indigenous Leadership Development)	3
CO781M	Growing Healthy Immigrant and Refugee Churches	3
CO782M	Urban Youth Ministry	3
CO784M	History and Dynamics of Black Church Worship	3
<b>Total Credit Hours</b>		<b>72</b>



Meachum at NAIITS Sahafe Haymanot Course Offerings 2023-24

Course #	Course	Mamher	Dates & Times (CST)
September Session 2023 (September 1 – December 15)			
CO784M	Black Church Worship	Lori Banfield	Mondays 5-8 pm
CH631M	Greek I	TBA	Tuesday/Thursday 8-9:30 p.m.
MD611M	Sankofa I	Vince Bantu	Oct 16-18 1-9 pm (In Chicago in person)
January Session 2024 (January 2 – April 15)			
CH731M	Greek II	TBA	Jan 2 – Feb 29 Tuesday/Thursday 8 - 10 pm
CH611M	Hebrew Scripture Foundations	Quonekuia Day	Jan 3 – Feb 28 Wednesdays 6 - 9 pm
CH612M	NT Foundations	Danny Zacharias	Jan 29 – April 15 Mondays 7 - 8:30 p.m.
CH831M	NT Dersat I	Ernest Gray	March 9 – April 27 Saturdays 8am -12pm
May Session 2024 (May 1 – August 15)			
CH725M	NT Dersat II	Dennis Edwards	May 6, 9, 13, 16, 20, 23: 6:30 - 9:30 pm May 11, June 1: 9 am - 3 pm
MD711M	Sankofa II	Vince Bantu	June 6 – Aug 22 Thursdays 6-9 pm (no class July 4 and 11)
CO782M	Urban Youth Ministry	TBA	July 25-28 Th/Fri 3-9 pm, Sat 9-5, Sun 1-9pm

## NORTH AMERICA (NAITS and MEACHUM at NAIITS courses)

### MASTERS LEVEL COURSE DESCRIPTIONS (all courses in alphabetical order)

#### CO 721 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.

#### NA831 ASSET-BASED THEOLOGY

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

#### MD 811 CHRISTIAN HISTORY IN CONTEXT

#### MD811M CHRISTIAN HISTORY IN CONTEXT

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

#### MD 612 COLONIZATION AND DECOLONIZATION

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

#### CH 841 COMMUNITY MODELS IN SCRIPTURE

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

### **NA 712 CREATION AND TRANSFORMATION**

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

### **CO 621 CULTURAL ANTHROPOLOGY**

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

### **CO 631 CULTURES AND SYSTEMS CHANGE**

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

### **MD 731 ETHICS IN INTERCULTURAL CONTEXT**

#### **MD731M ETHICS IN INTERCULTURAL CONTEXT**

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

### **ID 612 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 631**      **GREEK I**

**CH631M**      **GREEK I**

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

**CH731M**      **GREEK II**

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

**CO781M**      **GROWING HEALTHY IMMIGRANT AND REFUGEE CHURCHES**

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

**CH622**      **HEBREW I**

**CH622M**      **HEBREW I**

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

**CH722M**      **HEBREW II**

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

**CH 611**      **HEBREW SCRIPTURE FOUNDATIONS**

**CH611M**      **HEBREW SCRIPTURE FOUNDATIONS**

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

### **CO784M HISTORY AND DYNAMICS OF BLACK CHURCH WORSHIP**

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

### **MD 611 HISTORY OF CHRISTIANITY I**

#### **MD611M SANKOFA I**

This course is designed as an introduction to the critical themes and the developments of the history of Christianity. From Christianity's West Asian origin in the Apostolic time to the days of Reformation and Christianity in the early Colonial history, students will identify key Christian women and men, movements and investigate historical and theological concepts. Instead of 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 711 HISTORY OF CHRISTIANITY II**

#### **MD711M SANKOFA II**

This course is an examination of the history of Christian mission among Indigenous peoples. The course examines the results of missionary efforts among Indigenous peoples through exposure to current Indigenous life and spiritual practices. The course also explores alternative models of mission that may be more effective than past mission efforts. Students will be exposed to the long history of mission among Indigenous peoples through readings, shared experiences and various media. The values associated with the Indigenous perspectives of harmony will be explored as a basis for a mission model along with an understanding of Indigenous theologies of the land.

### **CO 612 INDIGENOUS ECCLESIOLOGY**

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

### **CH 613 INDIGENOUS EXEGESIS I**

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

**CO 611            INDIGENOUS LEADERSHIP DEVELOPMENT**  
**CO611M        BOKONZI**

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

**ID 731            INDIGENOUS PRACTICE OF ANDRAGOGY**  
**ID731M        TEMHERT**

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

**LL613            INDIGENOUS RESEARCH AND WRITING**

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

**ID 621            INDIGENOUS SPIRITUALITY AND FORMATION**

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

- LL 615            INDIGENOUS SYMPOSIUM SEMINAR I  
 LL615M          SOCIETY OF GOSPEL HAYMANOT SEMINAR I  
 LL 715            INDIGENOUS SYMPOSIUM SEMINAR II  
 LL715M          SOCIETY OF GOSPEL HAYMANOT SEMINAR II

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

**NA 821            INDIGENOUS THEOLOGIES AND METHODS**

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

**LL 821            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. The Integrative Project Outline is included at the end of the Academic Calendar.

**ID611            LIVING IN A GOOD WAY I: INTRODUCTION**

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

**ID614            LIVING IN A GOOD WAY II**

In development.

**CO821            MENTORED MINISTRY PLACEMENT (Master of Divinity)**

**CO821M          METCABOUIE**

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

## MD692M MISSIONS

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

## CH831M NEW TESTAMENT DERSAT I

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

## CH725M NEW TESTAMENT DERSAT II

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

## CH727M NEW TESTAMENT ELECTIVE

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

## CH 612 NEW TESTAMENT FOUNDATIONS

### CH612M NEW TESTAMENT FOUNDATIONS

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

## CH822M OLD TESTAMENT DERSAT I (JONAH)

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

## CH715M OLD TESTAMENT DERSAT II

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



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

#### CH717M OLD TESTAMENT ELECTIVE

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

#### ID671M PASTORAL COUNSELLING

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

#### NA741M PREACHING THE WORD

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

#### ID 813 SOCIAL CONSTRUCTION OF IDENTITY (Directed Reading)

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

**CO 711            STUDIES IN A HOLISTIC GOSPEL (Directed Reading)**

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

**NA 611            THEOLOGY I: INDIGENOUS PERSPECTIVES**

**NA611M          THEOLOGY I: HAYMANOT I**

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

**NA 711            THEOLOGY II: THEOLOGY AND ETHIC OF THE LAND**

**NA711M          THEOLOGY II: HAYMANOT II**

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

**CO 731            THEORY AND PRAXIS IN DEVELOPMENT - HISTORY AND METHOD**

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

**MD 622            WORLD RELIGIONS**

**MD622M          WORLD RELIGIONS**

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

### MD691M UBUNTU (SOCIAL JUSTICE)

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

### CO783M UJAMAA (COMMUNITY DEVELOPMENT)

This course will offer tamaharis an in-depth exploration of the study and practice of Christian community development. This course is ideally suited to be taken in sequence following HY601 Ubuntu as this course will provide practical resources that complement the theological foundation provided in HY601 Ubuntu. Tamaharis will attain a foundation in the leading methodologies in community development as well as familiarity with a variety of models.

### NA731M URBAN APOLOGETICS

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

### CO782M URBAN YOUTH MINISTRY

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

## COMPLETION 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) LL 821 Integrative Elective – Special Topics

Various options are available for an integrative elective 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.

### COMPLETION OPTIONS (MTS)

#### 1) CO 821 Integrative Project

Various options are available for an integrative elective 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.

#### 2) LL 831 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 831 Thesis

#### 3) LL 811 Integrative Project Completion

Various options are available for an integrative elective 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.

## The NAIITS PhD Program

The Doctor of Philosophy is a higher degree by research in divinity or one or more of its associated disciplines either jointly offered by NAIITS and the Sydney College of Divinity (SCD), or as appropriate and indicated, by one of the two respectively.

As members of and participants in NAIITS, 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 have applied 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 that 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.

**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.

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.

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

In 2023, the tuition fee for a year of study in the PhD is as follows:

	<b>AUD</b>	<b>CAD</b>	<b>USD</b>
<b>Full-Time</b>	\$14,680	\$14,100	\$11,500
<b>Part-Time</b>	\$7,340	\$7,050	\$5,750

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

## 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 one of 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 undergrad 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.

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 for graduate and post-graduate study.

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.

#### Thesis Examination/Defence

PhD candidates will present their research in a thesis of not more 100,000 words that is examined by at least two external examiners as determined by the Academic Admin Circle in concert with the candidate's supervisors. The successful examination qualifies the candidate to receive the PhD, which will be awarded jointly by NAIITS and the Sydney College of Divinity (SCD).

#### Program outcomes

Graduates of the Doctor of Philosophy:



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

#### Inquiries and Admissions

Please contact Director of Post-graduate Studies Damian Costello ([dcostello@naiits.com](mailto:dcostello@naiits.com))

## APPENDICES

### APPENDIX I 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.

### 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 Taiaiake 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 eighteen 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 the NAIITS College program in Australia.

The twentieth NAIITS summer symposium is scheduled for and will be co-hosted by Canadian Mennonite University (CMU) Winnipeg, Manitoba, Canada on June 1-3, 2023, in both live and virtual formats. CMU was the site of the first NAIITS Symposium.

IN 2022 together with Australian Indigenous colleagues, NAIITS entered into a partnership with Sydney College of Divinity (SCD) to offer the 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 20<sup>th</sup> volume currently being prepared for publication. 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.

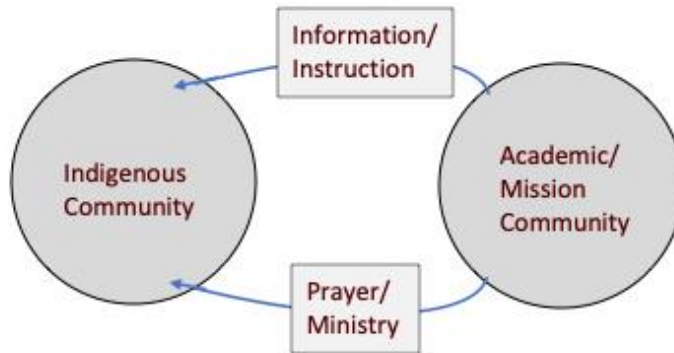
Thus, the learning is more of an interdependency of teachers/learners where the learning environment is expanded to include aspects of traditional learning previously considered secondary or irrelevant.

- 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.

## APPENDIX II 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: Measurable, Attainable, Specific, within a measurable Time 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
<b>Total Grade</b>		<b>/100 pts</b>



## Grading Rubric: Essays and Other Written Work

Focal Criteria	Excellent	Competent	Improvement	Unacceptable	Grade
<b>Content</b>					
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
<b>Investigation</b>					
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
<b>Application*</b>					
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
<b>Grammar/Style</b>					
Footnotes & Bibliography	Less than one citation error according to Turabian.	2-3 citation errors according to Turabian.	4-7 citation errors according to Turabian.	More than 8 citation errors according to Turabian.	_/5pts
Spelling & Grammar	Vocabulary and sentence structure adequate for the topic, discipline, and intended audience. Fewer than 3 spelling, grammatical, and punctuation errors.	Vocabulary and sentence structure adequate for the topic, discipline, and intended audience. Includes 4-6 spelling, grammatical, and punctuation errors.	Vocabulary and sentence structure less than adequate for the topic, discipline, and intended audience. Includes 7-9 spelling, grammatical, and punctuation errors.	Simplistic word choice limits description and/or expression. Greater than 10 spelling, grammatical, and punctuation errors.	_/5pts
Tone	The writing is consistently academic in its tone.	The writing is generally academic in its tone.	The writing is sometimes academic in its tone.	The writing is largely sermonic and non-academic in its tone.	_/5 pts
Length	Meets requirements.	Within 250 words of length requirements.	Within 500 words of length requirements.	Deviates more than 500 words from requirements.	_/5 pts
<b>Total Essay Grade</b>					<b>_/100pts</b>

### 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
<b>Total Grade</b>					<b>_/100pts</b>

## Grading Rubric: Participation

Focal Criteria	Excellent	Competent	Improvement	Unacceptable	Grade
<b>In-Class</b>					
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
<b>In Class Total Grade</b>					<b>_/100pts</b>
<b>Online</b>					
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
<b>On-Line Total Grade</b>					<b>_/100pts</b>

Student Assessment: Field Placement

<b>Name of Student:</b>					
<b>Internship Focus:</b>					
<b>Internship Location:</b>					
<b>Intern Supervisor:</b>					
<b>Date of Internship:</b>					
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
<b>Total Internship Grade</b>					<b>_/100pts</b>

### CO833 MTS Integrative Project Grading Rubric

Focal Criteria	Excellent	Competent	Improvement	Unacceptable	Grade
<b>Content</b>					
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
<b>Investigation</b>					
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
<b>Application*</b>					
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
<b>Grammar/Style</b>					
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.	_/10pts
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.	_/10pts
Tone	The writing is consistently academic in its tone.	The writing is generally academic in its tone.	The writing is sometimes academic in its tone.	The writing is largely sermonic and non-academic in its tone.	_/5 pts
Length	Meets requirements.	Within 250 words of length requirements.	Within 500 words of length requirements.	Deviate more than 500 words from requirements.	_/5 pts
				<b>Total Essay Grade</b>	<b>_/100pts</b>

**RECORD OF PRIOR LEARNING** for applications to the Master of Divinity program

**WRITING**

Works that are self-published/published/written collaboratively and focus primarily on the Christian experience.

**POST-SECONDARY EDUCATION**

These are post-secondary programs taken at university, seminaries and institutes.

**MINISTRY EXPERIENCE**

For each experience please highlight knowledge gained, personal growth experienced, challenges engaged etc

**EDUCATIONAL TRAVEL**

These trips were taken during my ministry life and provided a broad range of experiences to reflect on local and global ministry perspectives.

**CONFERENCE PARTICIPATION**

These conferences were foundationally shaping in my ministry development because of the intellectual, theological, cultural, anthropological and ministerial presentations, conversations, reflections and analyses.

**TRADITIONAL COMMUNITY KNOWLEDGE**

These are aspects of my journey in community that have allowed me to begin to develop wisdom through reflection on knowledge and understanding

**SIGNIFICANT BOOKS**

These resources have been life and ministry shaping. I can mark kairos moments in my ministry development to my engagements with them.

## Appendix IV MTS Integrative Project Syllabus and Proposal

### CO 833 INTEGRATIVE PROJECT

The MTS student who is ready to begin their Integrative Project in the upcoming Session will complete the Project Proposal and send it to the Director of Graduate Studies so that an Advisor can be assigned.

#### I. COURSE DESCRIPTION

Normally, within Indigenous contexts of learning, integration of new experiences takes place more simultaneously. Compartmentalized approaches to knowledge, which require an integrative course, would be less normative here than in Western traditions. However, to provide an opportunity for students to continue the process of integrating what they have learned in the program with what they already understand, a project selected together with the NAIITS faculty will be undertaken to provide that opportunity.

As the final course in the MTS sequence, then, this project allows students to develop and present an individualized project that draws upon their academic learning, spiritual growth and preparation for ministry during the previous two years. The student project will be summative in nature, in which biblical, theological, historical and cultural perspectives, methods and resources will be used.

#### II. LEARNING OUTCOMES

In this course students will be able to:

1. “Pull together” the various academic strands of their seminary education in a comprehensive missional-theological framework;
2. Integrate their academic work with their sense of spiritual growth and calling to ministry by focusing on a self-designed project.
3. 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.

**MTS INTEGRATIVE PROJECT  
CO833**

**PROJECT PROPOSAL SHEET**

**Student Name:**

**Proposed Title:**

**Proposed Supervisor:**

**Type of Project** (e.g., research essay, literature survey, sermon series, case studies, curriculum, strategic plan):

**Need Statement / Background to Study:** (What has led you to decide to do this particular project? Why this particular project?)

**Research Problem / Questions/ Topic to be Addressed?**

**Specific Terminology / Concepts**

**Aims and Objectives of the Project** (What do you wish to achieve?)

**Scope of Research and Topics to be Covered**

**Methodology:** (What steps are you going to follow to achieve your intentions? How will you examine your topic?)

**Significance of Topic** (Justification for the Study)

**Research Plan/ Timetable**

**Indicative Bibliography:** (ca. 15-25 primary and secondary sources, including journal articles and books)

**Availability of resources** needed to successfully undertake this project: