



Advancing God's Kingdom by Preparing Competent Christian Leaders for  
Spirit-Empowered Life and Ministry

## **P283 Indigenous Ministry**

3 credits. Prerequisites: none.

March 2-6, 2020  
Module D  
Mon-Fri; 9am-12pm & 1pm-4pm

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*Let us put our minds together and see what life we can make for our children.  
-Sitting Bull*

***Please note: This module requires pre-course reading.***

### **Course Content and Goals**

#### **Course Description**

This course prepares students for success in ministry with Indigenous Peoples by contrasting recent and historical failed mission attempts with efforts that produced positive outcomes. Students examine various Indigenous ways of contextualizing the core tenets of Christian faith as well as the history leading up to the Truth and Reconciliation Commission's calls to action. Students also explore ways to act on these calls within the context of ministry.

#### **Relationship to Horizon's Mission**

The college's mission is: Advancing God's Kingdom by Preparing Competent Christian Leaders for Spirit-Empowered Life and Ministry. Competent leaders are those who constantly strive to learn more about Indigenous Peoples and who understand that advancing God's kingdom does not mean advancing a moral foundation for western imperialism but rather advancing the progressive voices of justice, healing, hope and radical change that come through sharing the love of Jesus. Informed, Spirit-empowered ministry is best done in partnership with Indigenous leaders and should take into consideration their current political, social, and economic situations and support Indigenous Peoples where possible.

## Core Competencies and Learning Outcomes

To demonstrate competency in *Contextual Awareness*, students will:

1. Practice the cultural intelligence necessary to respect Indigenous Peoples' right to self-determination in spiritual matters and to have respectful conversations about Indigenous spirituality. (TRC CTA #48, UNDRIP 12:1)
  - *Assessment:* Case Study Assignment A
2. Differentiate the core message of the cross and God's mercy from any defense of western imperialism or European sovereignty over Indigenous nations.
  - *Assessment:* Personal Response to the Truth and Reconciliation Commission
3. Propose creative ways to engage individual and collective processes of reconciliation (i.e., building and revitalizing relationships among Indigenous and other Canadians) for sharing Christian love and mercy.
  - *Assessment:* Case Study Assignment B

To demonstrate competency in *Ministry Development*, students will:

4. Apply the concept 'we are all treaty people' to one's personal life and ministry in the context of our Christian faith.
  - *Assessment:* Treaty Relationship Learning Journal
5. Develop an education strategy to ensure that your church congregation learns about the church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary. (CTA 59)
  - *Assessment:* Education Strategy

## Course Readings

### Required Readings (Textbooks)

Heinrichs, Steve. *Buffalo Shout, Salmon Cry*. Waterloo, Ontario: Herald Press, 2013. ISBN: 9780836196894

Joseph, Bob, and Cynthia F. Joseph. *Working Effectively with Indigenous Peoples*. Port Coquitlam, British Columbia: Indigenous Relations Press, 2017. ISBN: 9780978162856

\*\*Students are responsible to purchase textbooks from a third-party retailer. For your convenience, Horizon has partnered with Kennedy's Parable to provide textbooks. See more information [here](#).

### Reading Package (provided free of cost)

Canada. Royal Commission on Aboriginal Peoples. *People to People, nation to nation: Highlights from the Report of the Royal Commission on Aboriginal Peoples*. Ottawa: Indigenous and Northern Affairs Canada, 1996

<http://www.aadnc-aandc.gc.ca/eng/1100100014597/1100100014637#chp3>

ISBN: 0662250443

Canada. Truth and Reconciliation Commission of Canada. 2015. "Honouring The Truth, Reconciling For The Future: Summary Of The Final Report Of The Truth And Reconciliation Commission Of Canada". Ottawa: Government of Canada.

[http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec\\_Summary\\_2015\\_05\\_31\\_web\\_o.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Exec_Summary_2015_05_31_web_o.pdf)

United Nations General Assembly. 2008. "United Nations Declaration On The Rights Of Indigenous Peoples : Resolution / Adopted By The General Assembly". New York: UN General Assembly.

[http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

Truth and Reconciliation Commission of Canada. 2015. "Truth And Reconciliation Commission Of Canada: Calls To Action". Winnipeg, Manitoba: Government of Canada.

[http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls\\_to\\_Action\\_English2.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf)

Denis, Jeffrey S. "Contact Theory In A Small-Town Settler-Colonial Context: The Reproduction Of Laissez-Faire Racism In Indigenous-White Canadian Relations". *American Sociological Review*, vol 80, no. 1 (2015) 218-242. (available on Populi)

EnviroNics Institute. *Canadian Public Opinion on Aboriginal Peoples*. The EnviroNics Institute, Toronto, Ontario, 2016. Accessed 19 Dec 2019. (available on Populi)

Harris, Paula, and Doug Schaupp. *Being White*. Downer Groves, IL: Intervarsity Press, 2004. (available on Populi)

### **Church responses to the Truth and Reconciliation Commission (TRC)**

Canadian Conference of Catholic Bishops. 2018. "The "Doctrine Of Discovery" And Terra Nullius: A Catholic Response". Ottawa, Ontario: Concacan, Inc.

<http://www.cccb.ca/site/images/stories/pdf/catholic%20response%20to%20doctrine%20of%20discovery%20and%20tn.pdf>.

Hiltz, Fred, Stephen Farris, Gerard Pettipas, Gary Paterson, and Peter Bisson. 2015. "Response Of The Churches To The Truth And Reconciliation Commission Of Canada". *Anglican Church Of Canada*. <https://www.anglican.ca/tr/response-of-the-churches-to-the-truth-and-reconciliation-commission-of-canada/>.

The Evangelical Fellowship of Canada. 2016. "Statement In Response To Call To Action #48 From The Truth And Reconciliation Commission Of Canada". Richmond Hill, Ontario: The Evangelical Fellowship of Canada.

<http://files.efc-canada.net/si/Indigenous/TRC48-EFC.pdf>

The United Church of Canada. 2016. "Statement On UN Declaration On The Rights Of Indigenous Peoples As The Framework For Reconciliation". *United-Church.Ca*. <http://www.united-church.ca/sites/default/files/resources/undrip-united-church-statement.pdf>.

### **Recommended Reading (Optional)**

Fledderus, Bill. 2016. "Your Online Guide To Church Responses To The Truth And Reconciliation Commission Report". *Blog.Faithtoday.Ca*. <http://blog.faithtoday.ca/church-responses-to-the-truth-and-reconciliation-commission-report/>.

## **Course Assignments**

**Portfolio Components.** *Personal Response to the Truth and Reconciliation Commission.* This assignment must be edited and submitted to the Statements of Belief *e-Project* in your Portfolio on *Portfolium*. See the [Portfolio Guide](#): "What Goes in My Portfolio" for further information.

**Portfolio Components.** *Education Strategy Prepared Session (Part D).* This assignment must be edited and submitted to the Ministry Development *e-Project* in your Portfolio on *Portfolium*. See the [Portfolio Guide](#): "What Goes in My Portfolio" for further information.

### **BEFORE THE MODULE**

#### 1. *Pre-Module Readings.*

Bob Joseph readings (see the Class Schedule Below).

- **Due date:** March 2, 2020 at 9AM.

### **DURING THE MODULE**

#### 2. *Required Readings.*

Follow the reading schedule as outlined below in "Course Outline/Class Schedule."

### **AFTER THE MODULE**

#### 3. *Case Study A – Cultural Sensitivity.*

During the module students will be divided into groups of 3 or 4 and given the following Case Study:

A pastor of a First Nation church invites a congregation member to the front to sing a worship song. She brings her drum and sings in Dene while playing the drum in worship to the Lord. Later, the pastor receives a series of phone calls from church members who are extremely hurt. Many are in tears. The members explain that a video was taken of the woman and placed on social media. Hundreds of comments form the bulk of an intense and violent online debate. Some members are

claiming that the drum is evil and that it was calling evil spirits into the worship service. Some members are saying that the drum is an acceptable worship offering to the Lord. Non-believers are weighing in and calling the church colonized and claiming that the members of the church are foolish for participating in the religion of the colonizers. The church has a higher number of believers that are uncomfortable with the drum than the number of believers that are comfortable with the drum and the pastor quickly realizes that the church is on the verge of splitting.

- a. As a team discuss the following questions :
    - i. What could have been done to prevent this situation?
    - ii. How should the pastor respect each members' "right to self-determination in spiritual matters"?
    - iii. Should the church make a public response to this?
  - b. Prepare a presentation to present your approach to the problem to the rest of the class (Feel free to use PowerPoint, flipchart, handouts, etc.)
  - c. Make assumptions where further details are needed and list these assumptions with your presentation
  - d. Prepare a written form of your presentation based on the feedback you received from your presentation
  - e. Make sure to reference these required sources: *Buffalo Shout*, *Salmon Cry* (any chapters), TRC Calls to Action (e.g., 46, 48, 49, 58-61), UNDRIP (as it relates to the right of self-determination in spiritual matters), readings from the Summary of the Final Report of the Truth and Reconciliation Commission, any other readings you find relevant.
- Related learning outcome(s): #1.
  - **Assignment Length:** 1-2 pages. **Due date:** March 22, 2020.

#### 4. *Personal Response to the Truth and Reconciliation Commission's (TRC) Calls to Action.*

Read through the assigned readings including the Executive Summary of the Truth and Reconciliation's Final Report, the Truth and Reconciliation's Calls to Action, the United Nations Declaration on the Rights of Indigenous Peoples, and some of the public responses to the TRC from various churches and fellowships. Write a response to the TRC's calls to action as if this was your personal public statement or a statement made on behalf of a hypothetical church or organization that you represent.

- a. What is the core message of the cross and God's mercy?
  - b. How has the Christian faith and the scriptures been used to defend western imperialism and European sovereignty over Indigenous lands? Give both historical and modern examples
  - c. Briefly describe the history and intent of the Truth and Reconciliation's calls to action, especially those related to faith groups (such as 46, 48, 49, 58-61).
  - d. Describe how you will express your faith and follow the teachings of Jesus Christ in a way that honors the Truth and Reconciliations Calls to Action. Comment on terra nullius, the Doctrine of Discovery, manifest destiny and other harmful beliefs. Draw connections to modern ideas in the Church that are harmful for similar reasons. Include the United Nations Declaration on the Rights of Indigenous Peoples in your response as well.
- Related learning outcome(s): #2.

- **Assignment Length:** 3-4 pages. **Due date:** March 27, 2020.  
\*Due to the Easter holiday, grading of this assignment may take a few more days.

### 5. Case Study B- Contextual Ministry.

During the module students will be divided into groups of 3 or 4 and discuss the following case study:

A pastor of a small Winnipeg church that is 95% people of European descent is asking you for advice. Zoe Hart began attending this church a year or so ago. She is a 24-year-old, First Nation, single mother from Norway House First Nation. She has told the pastor that she feels out of place in the church but doesn't know why. She feels comfortable talking to the pastor but only the pastor for spiritual support and friendship. The pastor would like to know how to better facilitate fellowship amongst the congregation. The pastor has pushed the importance of small group fellowship but Zoe would attend maybe the first one or two but then stop attending. You ask the pastor what has been done to teach the church how to do ministry in a contextual way. Once, the church has participated in a Kairos blanket exercise. The members of the congregation didn't respond in a significant way as the pastor would have hoped. One Sunday the pastor gave each church member a survey based on the five categories from the Environics Institute. The survey results revealed each person's attitude toward Indigenous Peoples. 8% were connected advocates, 10% were dismissive naysayers, 29% were young idealists, 14% were disconnected skeptics, and 39% were informed critics.

- What does the pastor and the congregation need to know about their own identity in order to make the church more welcoming for people of other races?
  - Why do you think the blanket exercise was not so successful?
  - How can the pastor use the survey data and the Environics report to strategically make the church more welcoming to Indigenous peoples?
  - What social processes (e.g. ideology based homophily, political avoidance norms, subtyping) might be present in this pastor's church?
  - What can the pastor/congregation do in order to make Zoe feel welcome in their church?
- a. Discuss the problem questions as a team
  - b. Prepare a presentation of your solutions to the class (Feel free to use PowerPoint, flipchart, handouts, etc.)
  - c. Write a paper that is informed by the feedback received in class and the course readings.
  - d. Make sure to reference the following sources: *White Awake* (specifically the five stages: Encounter, Friendship, Displacement, Reconsidering Identity, Just Community), *Contact Theory in Small Town Settler Colonial Context* (ideology based homophily, political avoidance norms, subtyping), the Environics Institute report, and any other readings you find relevant.
- Related learning outcome(s): #3.
  - **Assignment Length:** 1-2 pages. **Due date:** April 1, 2020.

### 6. Education Strategy (Call to Action 59).

Students will form groups of two or three and prepare an education strategy for responding to call to action 59. The context can be in a youth group, Sunday school, young adults group, small group, Sunday services, etc. The context can be fictitious or based on a students' actual church fellowship.

- a. How long will this strategy be? How many sessions? How long will each session be?
  - b. What are the intended outcomes and learning goals of this education strategy?
  - c. Provide a list of topics that you think would be necessary parts of this education strategy.
  - d. Prepare and execute one of the sessions. This can be a lecture recorded on video, one issue of a church e-newsletter, a paper describing an experiential approach (such as the Circles for Reconciliation Strategy), or any format you choose.
  - e. How will you incorporate Indigenous partnerships or resources?
- Related learning outcome(s): #5.
  - **Assignment Length:** 4 pages per group. **Due date:** April 5, 2020.

### 7. *Treaty Relationship Learning Journal.*

Students will keep a learning journal that they will use to record their learning throughout the entire course. The journal doesn't have to be formatted. It can be written on paper, typed, or video and the notes do not have to be in full sentences. There must be a minimum of 10 entries. Entries should be a minimum of 2 lines.

The journal entries must demonstrate the learning that occurred during the period of the course from readings, class discussion, and activities outside of the course like Circles for Reconciliation that were 'new.' Therefore, students are required to significantly engage with the learning resources listed below. The journal must specifically reference and substantially interact with Office of the Treaty Commissioner (SK students) and/or Treaty Relations Commission of Manitoba (MB students) content, as well as one additional resource (see Options 1, 2, and 3 below). Students' journal entries should give specific focus to how the phrase 'we are all treaty people' applies to their life and ministry.

- a. Write your own definition of the phrase 'we are all treaty people'
- b. For each entry indicate the source of learning (readings, class, Circles for Reconciliation, discussion, online, etc.)
- c. Review the website of the Office of the Treaty Commissioner or Treaty Relations Commission of Manitoba website depending on your home province
- d. All learning is welcome on this journal but assessment will focus on entries that express how the phrase 'we are all treaty people' would apply to life and ministry

### **Learning Resource: Office of the Treaty Commissioner (SK Students)**

For students in Saskatchewan a great learning resource is the Office of the Treaty Commissioner (OTC) website. The OTC was created through the Federation of Sovereign Indigenous Nations (FSIN) and the Government of Canada to guide both parties through their different views on the treaties. Using this site students may: attend a workshop, book a speaker through the Speakers' Bureau, start their online 'Being a ConnectR' journey, view the Treaty timeline, register for upcoming events, etc.

- a. Students will interact with this resource independently. They are welcome to explore booking a speaker with their local church.
- b. What did you learn? What did you feel throughout the process?

**Learning Resource: Treaty Relations Commission of Manitoba. (MB Students)**

For students in Manitoba a great learning resource is the Treaty Relations Commission of Manitoba (TRCM) website. The TRCM was created through the Assembly of Manitoba Chiefs (AMC) and the Government of Canada to guide both parties through their different views on the treaties. Using this site students may: attend a workshop, book a speaker through the Speakers' Bureau, listen to the "Let's Talk Treaty" series, watch the "Kinikinihk" play, view the Treaty maps etc.

- a. Students will interact with this resource independently. They are welcome to explore booking a speaker with their local church.
- b. What did you learn? What did you feel throughout the process?

**Additional Learning Resource:** Choose one of the following learning activities in addition to the above:

**1) Circles for Reconciliation Facilitator Training.** Circles for Reconciliation is an organization that gathers participants into circles of ten people that will gather for 75 minutes a week for ten weeks. Half are Indigenous, half are non-Indigenous. Each week the circles will discuss one of the 21 'themes' provided by circles for reconciliation. Circles are led by facilitators that must attend two-day training. Students have the option to attend this two-day training as a learning activity.

- a. Reflect on the experience of being part of a series of gatherings like this one. What did you learn? What did you feel throughout the process?
- b. Note: This activity is for the two day facilitator training not necessarily a full 10 week commitment to a circle.

**2) Kairos Blanket Exercise.** The KAIROS Blanket Exercise program is a unique, interactive and participatory history lesson developed in collaboration with Indigenous Elders, knowledge keepers and educators. The exercise covers more than 500 years in a 90-minute experiential workshop that aims to foster understanding about our shared history as Indigenous and non-Indigenous peoples.

- a. Students can request assistance in finding a blanket exercise or search for one directly through [www.kairosblanketexcercise.org](http://www.kairosblanketexcercise.org).
- b. What did you learn? What did you feel throughout the process?

**3) An event or workshop** listed on the TRCM or OTC websites.

- Related learning outcome(s): #4.
- **Assignment Length:** 3 pages. **Due date:** April 9, 2020.

**Estimate of Time Investment** (individual time investments may vary)

|   |                 |                                 |
|---|-----------------|---------------------------------|
| <b>Module class time</b>                      | <b>30 hours</b> |                                 |
| <b>Readings</b>                               | 28 hours        |                                 |
| <b>Case Study A – Indigenous Spirituality</b> | 5 hours         | <b>Due date: March 22, 2020</b> |
| <b>Personal Response to TRC</b>               | 7 hours         | <b>Due Date: March 27, 2020</b> |
| <b>Case Study B – Contextual Ministry</b>     | 5 hours         | <b>Due date: April 1, 2020</b>  |

|                           |                         |   |
|---------------------------|-------------------------|---|
| <b>Education Strategy</b> | 6.5 hours               | <b>Due date: April 5, 2020</b>                          |
| <b>Learning Journal</b>   | 8.5 hours               | <b>Due date: April 9, 2020</b>                          |
|                           |                         | <b>Final 1<sup>st</sup> submissions: April 10, 2020</b> |
|                           | <b>Total = 90 hours</b> |   |

### Assessment Rubrics

Assessment rubrics for each assignment will be provided separately. The rubrics will be available on Populi under the lesson “P283 Assessment Rubrics.”

### Course Outline / Class Schedule

| <b>Date</b>           | <b>Readings/Assignments</b>  |   | <b>Pages</b> |
|-----------------------|--|---|--------------|
| Pre-Module            | <ol style="list-style-type: none"> <li>Notes on Terminology: Joseph &amp; Joseph (All 3 pages)</li> <li>Section A: Pre-contact Nations (Pages 3-17): Joseph &amp; Joseph</li> <li>Section B: Nations to Wards (Pages 18 -38): Joseph &amp; Joseph</li> <li>Section C: Wards to Nations (Pages 38-57): Joseph &amp; Joseph</li> <li>Section F: Indigenous Peoples: Then and Now (Pages 73-86): Joseph &amp; Joseph</li> </ol> |   | 71           |
| <b>Module Week</b>    |  |   |              |
| <b>Date</b>           | <b>Topics</b>  | <b>Required Readings</b>  |              |
| Monday,<br>March 2    | <ul style="list-style-type: none"> <li>Course Introduction</li> <li>Write due dates in your calendar</li> <li>Assigning of work groups</li> <li>What is culture?</li> <li><i>Cultural ‘aha’ moments</i></li> <li>Historical Context: How did we get here?</li> </ul>   | <ol style="list-style-type: none"> <li>Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada (p. 1-22))</li> <li>Truth and Reconciliation Calls to Action (All pages)</li> <li>Introduction (p. 13-30) Heinrichs, et al.</li> </ol> | 49           |
| Tuesday,<br>March 3   | <ol style="list-style-type: none"> <li><i>Cultural ‘aha’ moments</i></li> <li>Truth and Reconciliation Commission</li> <li>Decolonizing Faith – Terra Nullius and the Doctrine of Discovery</li> <li>We are all Treaty People</li> </ol>   | <ol style="list-style-type: none"> <li>The Doctrine of Discovery and Terra Nullius: A Catholic Response (All pages)</li> <li>United Nations Declaration on the Rights of Indigenous Peoples (All pages) United Nations General Assembly</li> <li>White Awake (p. 13-21)</li> </ol>                              | 40           |
| Wednesday,<br>March 4 | <ol style="list-style-type: none"> <li><i>Cultural ‘aha’ moments</i></li> <li>Decolonizing Faith</li> </ol>  | <ol style="list-style-type: none"> <li>Contact Theory in a Small-Town Settler-Colonial Context: The Reproduction of Laissez-Faire</li> </ol>  | 25           |

|  |   |  |    |
|--|---|--|----|
|  | <ul style="list-style-type: none"> <li>7. Church Responses</li> <li>8. Self-determination in Spiritual matters</li> <li>9. <b>Practice Case Study</b></li> </ul>  | Racism in Indigenous-White Canadian Relations: Jeffrey S. Denis (Pages 218-242)  |    |
| <p>Thursday, March 5</p> <p><b>Chapel service, 10:45am – 12:15pm</b></p> | <ul style="list-style-type: none"> <li>10. <i>Cultural 'aha' moments</i></li> <li>11. Conflict resolution</li> <li>12. Privilege</li> <li>13. Laissez-Faire Racism</li> <li>14. <b>Case Study A – Cultural Sensitivity</b></li> </ul>   | <ul style="list-style-type: none"> <li>1. Respect: A Path to Working Effectively with Indigenous Peoples (Pages 124 – 156): Joseph &amp; Joseph</li> <li>2. Environics Institute: The Big Picture (Pages 45-50)</li> </ul> | 38 |
| <p>Friday, March 6</p>   | <ul style="list-style-type: none"> <li>15. How to create an education strategy</li> <li>16. Deciding learning goals</li> <li>17. Understanding your audience - Environics</li> <li>18. Case Study discussions</li> <li>19. Course Evaluations</li> <li>20. <b>Case Study B – Contextual Ministry</b></li> </ul>   | <ul style="list-style-type: none"> <li>1. Chapter 1 (Pages 31 – 49): Heinrichs, et al.</li> </ul>  | 17 |
| <b>Post Module</b>   |   |  |    |
| <p>Mar 9 to 15</p>   | <ul style="list-style-type: none"> <li>1. Section D: Negotiating Modern Treaties (Pages 58-63): Joseph &amp; Joseph</li> <li>2. Section E: Self Reliance through Treaties and Other Settlements (Pages 64-72): Joseph &amp; Joseph</li> <li>3. Chapter 4 (Pages 75 – 85): Heinrichs, et al.</li> <li>4. Chapter 7 (Pages 124 – 139): Heinrichs, et al.</li> <li>5. Chapter 1 (p. 23-32) Harris and Schaup</li> <li>6. Chapter 4 (p. 48-56) Harris and Schaup</li> </ul>                                     |  | 67 |
| <p>Mar 16 to 22</p>  | <ul style="list-style-type: none"> <li>1. Chapter 13 (Pages 209 – 228): Heinrichs, et al.</li> <li>2. Summary of the TRC Final Report (p.37-55)</li> <li>3. Chapter 8 (p. 8:84-56) Harris and Schaup</li> </ul> <p><b>Case Study A Due March 22</b></p>   |  | 49 |
| <p>Mar 23 to 29</p>  | <ul style="list-style-type: none"> <li>1. Chapter 15 (Pages 262 – 275): Heinrichs, et al.</li> <li>2. Honouring the Truth, Reconciling for the Future – Truth and Reconciliation (pages 90-101)</li> <li>3. Looking Forward, Looking Back (All pages): Royal Commission Report on Aboriginal Peoples</li> <li>4. Response of the Churches to the Truth and Reconciliation Commission of Canada - Joint Response from the Roman Catholic, Anglican, Presbyterian, and United Churches (All pages)</li> </ul> |  | 56 |

|                 |   |    |
|-----------------|---|----|
|                 | <p>5. Statement In Response To Call To Action #48 From The Truth And Reconciliation Commission Of Canada – Evangelical Fellowship of Canada (All pages)</p> <p>6. Statement on UN Declaration on the Rights of Indigenous Peoples as the Framework for Reconciliation – United Church (All pages)</p> <p><b>Personal Response to the Truth and Reconciliation Commission due March 27</b></p> |    |
| Mar 30 to Apr 5 | <p>1. Chapter 16 (p. 160-171) Harris and Schaup</p> <p>2. Conclusion (p. 180-184) Harris and Schaup</p> <p><b>Case Study B Due April 1</b></p>  | 10 |
| April 6 to 10   | <p><b>Education Strategy due April 5</b></p> <p><b>Learning Journal Due April 9</b></p> <p><b>All first submissions due April 10</b></p>  | 0  |

- First submissions of assignments will not be accepted after Friday, April 10, 2020.

| <b>Date</b>               | <b>Revisions Due</b>  |
|---------------------------|---|
| Monday, April 13, 2020    | Resubmissions of <i>Case Study A – Cultural Sensitivity</i> (as necessary)<br>Resubmissions of <i>Personal Response to the Truth and Reconciliation Commission</i> (as necessary)<br>Resubmissions of <i>Case Study B- Contextual Ministry</i> (as necessary) |
| Tuesday, April 14, 2020   | Resubmissions of <i>Education Strategy</i> (as necessary)<br>Resubmissions of <i>Learning Journal</i> (as necessary)  |
| Wednesday, April 15, 2020 | Secondary Resubmissions (as necessary)  |
| Thursday, April 16, 2020  | Additional Resubmissions (as necessary)   |

- No resubmission of assignments will be accepted after **Thursday, April 16, 2020**.

## **Academic Policies**

### **General Assignment Guidelines**

Please see the Horizon [Format Guide](#) for assignment submission, grammar, and formatting guidelines.

### **Late Assignments and Extensions**

Students are expected to submit work by the assigned due dates, as part of their development of the Leadership and Administration competency. To submit extension requests, students must submit the [Assignment Extension Request Form online](#) and *before the due date*. Professors may grant extensions in the case of extenuating circumstances, such as significant illness or a family emergency. Furthermore, no extensions will be granted beyond the final day of a term or semester.

A late assignment will not be assessed until the student first meets with the professor or the Faculty Assistant to discuss whether the student's reasons for the late submission are acceptable. Unexcused late submissions will be tracked across each student's program. If one assignment is submitted more than five days late or if a student incurs multiple instances of unexcused late submissions, it will result in academic discipline, such as required tutoring, academic probation, failure of the course, or failure to qualify for graduation. Similar to standard human resource employment practices, students will receive warnings and conditions with increasing severity of academic discipline.

### Resubmission of Assignments

Students have until the last day of revision week to submit revisions, and students can only submit up to two revisions for each assignment. Students should follow the revision schedule outlined above.

### Horizon College Assessment of Student Work

The goal of courses is to help students develop the stated competencies, not earn letter grades. Assignments are the means by which instructors evaluate development of those competencies. Consequently, students do not earn overall "grades" on individual assignments. Instead, assessment focuses on measuring students' competency as outlined in the syllabus and assignment rubric. For purposes of transferability to other institutions, the final competency designations will be translated to a comparable letter grade on a traditional transcript. The tables below explain Horizon's approach:

| Horizon CBE Scale |           | Descriptor   | Letter Grade | Grade Point | U of S Equivalency |
|-------------------|-----------|--|--------------|-------------|--------------------|
| E                 | Exceeding | Student <b>exceeded competency requirements for some</b> learning outcomes and met requirements for all remaining learning outcomes. | A+           | 4.0         | 90-100             |
|                   |           |  | A            | 4.0         | 85-89              |
|                   |           |  | A-           | 3.7         | 80-84              |
| M                 | Meeting   | Student <b>met competency requirements for all</b> learning outcomes and may have exceeded in one.                                   | B+           | 3.3         | 77-79              |
|                   |           |  | B            | 3.0         | 73-76              |
|                   |           |  | B-           | 2.7         | 70-72              |

Students pass a course only after they have demonstrated that they have *met or exceeded all* competency requirements for a course. If the student chooses not to meet all course competency requirements, the course will not be sufficient to fulfill their program requirements at Horizon. Nevertheless, for transferability purposes, the student will receive a letter grade of C+ or below on a traditional transcript.

|     |                   |   |    |     |       |
|-----|-------------------|---|----|-----|-------|
| BTM | Beginning to meet | Student was <b>beginning to meet competency requirements for any one or more</b> learning outcomes, and met or exceeded competency requirements for all other outcomes. | C+ | 2.3 | 67-69 |
|     |                   |   | C  | 2.0 | 63-66 |
|     |                   |   | C- | 1.7 | 60-62 |
| NYM | Not yet meeting   | Student was <b>not yet meeting competency requirements for one or more</b> learning outcomes.   | D+ | 1.3 | 57-59 |
|     |                   |   | D  | 1.0 | 53-56 |
|     |                   |   | D- | 0.7 | 50-52 |
|     |                   |   | F  | 0.0 | 0-49  |

### **Academic Honesty**

Horizon uses the University of Saskatchewan definition of plagiarism described as “the presentation of the work or idea of another in such a way as to give others the impression that it is the work or idea of the presenter. Adequate attribution is required. What is essential is that another person have no doubt which words or research results are the student’s and which are drawn from other sources” (Office of the University Secretary, 2012). Students are expected to give due recognition to sources from which all substantial phrases, sentences or even ideas are drawn. Note also that you may not submit work done in one course to satisfy the requirements of another course (unless both instructors agree beforehand to accept such work). See [here](#) for examples of plagiarism and further guidelines in the [Student Handbook](#).

### **Disability Services Information**

If you would benefit from learning accommodations due to pre-existing physical or mental health conditions or learning disabilities, contact the Academic or Student Life departments at the beginning of the course. Horizon will work to meet your learning and/or physical needs where possible. If any conditions arise during the course that you wish to disclose, please contact us as soon as possible. In all cases you will need to provide current [documentation](#) of the disability or condition you wish to disclose. Horizon takes appropriate care to ensure confidentiality about any such disclosures. For more information, contact Bob Williamson, Dean of Students, at [bwilliamson@horizon.edu](mailto:bwilliamson@horizon.edu); or Heather Wood, Associate Dean of Students, at [hwood@horizon.edu](mailto:hwood@horizon.edu).

### **Class Attendance**

Students should attend all classes in order to facilitate competency development. In the case of illness or other unforeseen circumstances, students may miss one day of a module course or three days of class in a term or semester course without academic penalty. A student must be present for the full duration of a class period in order to be registered as present for the class. Students who are absent for more than the number of classes stated above will automatically fail the course. Students wishing to be exempted from this policy due to extenuating circumstances may make an academic appeal, where they will need to document and verify those circumstances. Students who miss a class are responsible to get missed notes or handouts from another student, rather than from the professor.

### **Use of Technology**

Horizon encourages the use of electronic devices in the classroom to enhance learning. Careful consideration must be given to privacy issues, copyrighted materials, and the general care and concern for others. Please respect the following classroom policies:

- Please use online access for course learning only. This is a matter of respect for the instructor’s teaching, your own learning, and fellow students who may be distracted by other uses.
- Students should secure permission from the instructor to record any teaching material. This includes PowerPoint slides, white board illustrations, notes, and any form of audio or video.
- Student feedback is a valuable input for course improvements. Please resolve any classroom grievance about the instructor or course with the instructor personally, through the Horizon College and Seminary grievance procedures, or the Populi-based course evaluations. It is inappropriate to air classroom grievances on a social media platform.

- When instructors use recording mechanisms in the classroom, recorded materials will be used for the sole purpose of instruction and cannot be released to any social media outlet without the written consent of the students whose images have been recorded.
- In general, it is not acceptable to share photographs or videos of students in the classroom setting without permission from those whose images appear in such media.

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