



## P293 Indigenous Ministry

3 credits. Prerequisites: none.

 Saskatoon Campus  Livestream  Video on Demand

September 9-13th, 2024

Brandon Williams, MA in Ministry Leadership

Module G

[bwilliams@horizon.edu](mailto:bwilliams@horizon.edu)

Mon-Fri; 9am-12pm & 1pm-4pm SK time  
(11am-2pm & 3pm-6pm ET)

*Sharing the core message of the love of Jesus by examining a history He never intended.*

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

### **Course 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 MCS-Horizon's Missions**

Horizon's mission is: *Advancing God's Kingdom by Preparing Competent Christian Leaders for Spirit-Empowered Life and Ministry.* MCS's mission is: *Creating a learning community that provides programs and services that equip Pentecostal leaders for ministry.* Competent Christian and Pentecostal 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 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's Calls to Action
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 B
4. Apply the concept 'we are all treaty people' to one's personal life and ministry in the context of their Christian faith.
  - *Assessment:* "We Are All Treaty People" Learning Journal



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

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. (TRC CTA 59)
  - *Assessment:* Education Strategy

## Course Readings

### Required Readings (Textbooks)

Heinrichs, Steve. *Buffalo Shout, Salmon Cry*. Waterloo, ON: Herald, 2013. ISBN: 9780836196894.  
DTL: <https://thedtl.on.worldcat.org/oclc/1257078266>

Vowel, Chelsea. *Indigenous Writes: A Guide to First Nations, Métis and Inuit Issues in Canada*. Winnipeg, MB: HighWater, 2016. ISBN: 9781553796800.  
DTL: <https://thedtl.on.worldcat.org/oclc/980789550>

\*\*While students have the benefit of accessing many of their textbooks online through the [Digital Theological Library](#), they will not have access to the Digital Theological Library upon graduation. Therefore, we encourage students to purchase select textbooks to build their personal library.

### Reading Package

See the Lesson "Reading Package" on Populi.

## Course Assignments

### BEFORE THE MODULE

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

Complete the Pre-Module Readings. See the “Course Schedule” below. Indicate your completion of the pre-module reading on Populi.

- **Due date:** September 9th, 2024 at 9AM.

### DURING THE MODULE

#### 2. *Required Readings*

Follow the reading schedule as outlined below in “Course Schedule” below.

### AFTER THE MODULE

#### 3. *Personal Response to the Truth and Reconciliation Commission’s (TRC) Calls to Action – 25%*

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, The Reconciliation Proclamation of 1995, and some of the public responses to the TRC from various churches and fellowships. Cite these sources in your paper. Write a response to the TRC’s Calls to Action as if this were your personal public statement or a statement made on behalf of a hypothetical church or organization that you represent. Cite the sources mentioned above, being sure to include citations in footnotes when paraphrasing, summarizing, or quoting from these or other sources. Follow the MCS-Horizon Format Guide. Include a bibliography.

- What do you believe is the core message of the cross and God’s mercy? What are the most important ideas to contextualize across cultures?
- Demonstrate your awareness of your own culture (language, symbols, values, norms, etc.). How have you as an Indigenous or non-Indigenous person contextualized the core message of the cross into your own culture and context?
- How would you define reconciliation? What needs to change in society to reconcile Indigenous and Non-Indigenous Peoples?
- How has the Christian faith and the Scriptures been used to defend western imperialism and European sovereignty over Indigenous lands? Give one or more historical examples and one or more modern examples. For example, you can comment on terra nullius, the Doctrine of Discovery, manifest destiny, and other harmful beliefs. Draw connections to modern ideas that are meant to do similar things. Include the United Nations Declaration on the Rights of Indigenous Peoples in your response.
- 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).
- Describe how you will express your faith and follow the teachings of Jesus Christ in a way that honors the Truth and Reconciliation’s Calls to Action.

- Related learning outcome(s): #2.
- **Assignment Length:** 3-4 pages.
- **Due date:** September 27<sup>th</sup> at 11:59 PM, 2024.

#### 4. “We are All Treaty People” Learning Journal – 20%

Students will keep a learning journal that they will use to record their learning about Treaties throughout the course. The journal does not have to be formatted; it can be written on paper, typed, or a video. The notes do not have to be in full sentences. However, students should include citations in footnotes when paraphrasing, summarizing, or quoting from other sources. Include a bibliography.

There must be a minimum of 10 entries. Entries should be a minimum of 2 lines. Each entry must indicate the sources of learning (reading, class, Circles of Reconciliation, discussion, online, etc.).

If a video is chosen, it must be the equivalent of the length mentioned above. Sources must either be documented within the video as credits or accompanied by a second document.

On the title page or at the beginning of the video, the student must affirm that he/she has engaged in and interacted with 1 Website Engagement resource (depending on province) and 1 Spoken Engagement resource.

The journal entries must express what the student learned about Treaties and their significance to Indigenous and non-Indigenous Peoples during the period of the course from readings, class discussion, and activities outside of the course like Circles for Reconciliation. Students are required to significantly engage with the website engagement and spoken engagement resources listed below. The journal must specifically reference and substantially interact with Office of the Treaty Commissioner (SK) or Treaty Relations Commission of Manitoba (MB) websites. Students who live outside of SK or MB may choose to engage with the resources from one of these two provinces. The journal should also reflect on spoken engagement through the webinar or Circles for Reconciliation options below. Students’ journal entries should give specific focus to how the phrase ‘we are all treaty people’ applies to their life and ministry.

#### Website Engagement (A or B)

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

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?

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

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 Zoom workshop, listen to the “Let’s Talk Treaty” series, watch the “Kinikinihk” play, view the Treaty maps, etc.

- a. Interact with this resource independently. What did you learn? What did you feel throughout the process?

Spoken Engagement (A or B)*A) Treaty Webinar*

- Reflections on Treaty 1 (recommended)  
[https://www.youtube.com/watch?v=UFO5mHEj\\_EY&feature=youtu.be](https://www.youtube.com/watch?v=UFO5mHEj_EY&feature=youtu.be)
- Presentation and Panel Discussion  
<https://youtu.be/ZiPrqbe7QLU>
- Treaty Making and the significance of the Royal Proclamation  
<https://youtu.be/vdFKAtfCBDC>
- A Geographic Perspective on the Numbered Treaties in Canada  
<https://youtu.be/zeuDx-rlnpk>
- Interact with one webinar independently. What did you learn? What did you feel throughout the process?

*B) Circles for Reconciliation*

[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 and half are non-Indigenous. Each week the circle will discuss one of the 21 ‘themes’ provided by circles for reconciliation. Many of these circles meet via Zoom.

- 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?

Evaluation

- a. The journal should demonstrate significant, thoughtful, and active interaction with one of the Website Engagement resources (e.g., what did the student learn and feel throughout the process?)
  - b. The journal should include a final summary statement as to what the phrase ‘we are all treaty people’ means in the context of his or her Christian faith and explains how this definition will apply to his or her life and ministry.
  - c. The journal should demonstrate an understanding of the significance of the Treaty relationship to Indigenous and non-Indigenous Peoples.
  - d. The journal should include significant, thoughtful, and active engagement with one of the Spoken Engagement resources listed (e.g., what did the student learn and feel throughout the process?).
- Related learning outcome(s): #4.
  - **Assignment Length:** 2 pages or equivalent in video form.
  - **Due date:** October 4<sup>th</sup> at 11:59 PM, 2024.

### 5. *Education Strategy (Call to Action 59) – 15%*

Students will form groups of two or three and prepare an education strategy for responding to Call to Action 59 which calls for church leaders to “ensure their 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.” 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. Required sources include: Truth and Reconciliation Commission’s 94 Calls to Action, United Nations Declaration on the Rights of Indigenous Peoples, and *Indigenous Writes*. Include citations in footnotes when paraphrasing, summarizing, or quoting from these or other sources. Follow the MCS-Horizon Format Guide. Include a bibliography.

- a. The intended outcome of this learning strategy should be one of the four Contextual Awareness competencies listed near the top of this syllabus.
- b. Outline a clear and realistic schedule for the strategy. How long will this strategy be? How many sessions? How long will each session be?
- c. The strategy includes explanations of the church’s role in colonization, the history and legacy of residential schools, and why apologies to residential school survivors were necessary (CTA 59).
- d. Provide a topic outline that describes what will be covered over the duration of your education strategy. The topics should line up with CTA 59.
- e. Prepare a detailed outline of one of your sessions. This could be 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.
- f. Include a written explanation as to how you will incorporate Indigenous partnerships or resources.

- Related learning outcome(s): #5.
- **Assignment Length:** 4-5 pages per group.
- **Due date:** October 8<sup>th</sup> at 11:59 PM, 2024.

### 6. *Case Study A – Cultural Sensitivity – 20%*

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

A pastor of a First Nations church invites a congregation member to the front to sing a worship song during a church service. She sings in Cree while playing her hand drum in worship. Later that night, the pastor receives a series of phone calls from church members. Many are extremely upset. The members explain that a video was taken of the woman and posted on social media. The pastor logs on and finds that hundreds of comments form the bulk of an intense and violent online debate under the video. Some comments show that church members were not comfortable with the drum saying anything from “I wasn’t expecting to see something like this in church today” to “a traditional drum has no place in the church because it is calling evil spirits into the house of God.” Others show an opposite perspective writing “the hand drum is no different than the other drums used every Sunday” or “the drum is a sacred part of our culture and an acceptable worship offering to the Lord our Creator.” Non-believers are weighing in as well saying “it looks like colonialism is alive and well in this church” and “how is it that our own people still follow white man’s religion?” Judging

from the comments and the phone calls, the pastor assumes that a higher number of believers that are uncomfortable with the drum than the number of believers that are comfortable with contextualizing the drum and the opinions seem so strongly held that the pastor worries that the church could be on the verge of splitting.

- a. As a team discuss the following questions:
  - i. What are the similarities and differences of the values, attitudes, and beliefs of those on either side of this debate?
  - ii. What experiences and information could have shaped the worldview of those on either side of this debate?
  - iii. What could have been done to prevent this situation?
  - iv. What is the **pastor's role** in respecting each person's "right to self-determination in spiritual matters"? (inside the church and outside the church)
  - v. What does it mean to decolonize pastoral leadership?
  - vi. What is the pastor's role in conflict resolution and how can this pastor create a healthy conflict resolution strategy?
  - vii. What should the pastor do/consider about how this event has shaped the image of this church in this community?
- b. Make assumptions where further details are needed and list these assumptions with your presentation.
- c. In the response, discuss 1) what could have been done to prevent the situation, 2) how to respect each member's "right to self-determination in spiritual matters", and 3) a conflict resolution strategy.
- d. In the Case Study A discussion on Populi, use in-text citations indicating the author and the page number. Write out your team's case study solution to these questions using 1000-1500 words. Then as individuals write one comment (400 – 500 words) on another team's case study solution **or** in response to a comment under your team's case study. Evaluate their arguments and indicate where you agree, disagree, and/or what can be improved in their answer. You are welcome to write more than one comment; however only the first individual comment each student posts will be graded.
- e. In both your case study and your individual comments make sure to reference these required sources: Scripture passages, *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.
- **Group Assignment Length:** 1000-1500 words. **Due date:** October 11<sup>th</sup> at 11:59 PM, 2024.
- **Individual post Length:** 400-500 words. **Due date:** October 15<sup>h</sup> at 11:59 PM, 2024.

#### 7. Case Study B- Contextual Ministry – 20%

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

You are a board member of a faith-based ministry who would like to improve the organizations' ability to express Christian love and mercy by taking a hard look beyond 'what' your organization is doing and instead on 'how' you are doing it. You are examining the nature of your organization

which includes implicit values, corporate culture, governance, human resources, among other things. You would like to move beyond examining your organization for institutional racism and rather into exploring the concept of ‘institutional reconciliation’ as a means of enhancing your organization’s relationship with Indigenous Peoples and making the gospel message relevant to the community.

The organization you serve on provides food, affordable housing, and clothing to underprivileged people in your city. The largest demographic of people your organization serves are Indigenous Peoples. You also hold free training workshops for the community, weekly church services, and biweekly Bible studies.

<b>Board Composition</b>						
Name	Alastair	Bernadette	Chad	Dale	Emilio	You
Age	35	42	47	50	65	
Gender	Male	Female	Male	Male	Male	
Citizenship	Canadian	Canadian	Canadian	Canadian	Canadian	
Ethnic origin	Scottish-Polish	French	Chinese	Hungarian-Ukrainian	Italian	
Profession	Accountant	Lawyer	Pastor	Teacher	Priest (Retired)	
Religion	Christian	Christian	Christian	Christian	Christian	
Denomination	Baptist	Anglican	Pentecostal	Pentecostal	Catholic	

You present your ideas at the next board meeting. Alastair initially doesn’t see the connection between Truth and Reconciliation and the scope of our ministry work. Bernadette thinks you have great ideas but she has no idea where to start. Chad argues that the organization is already multi-cultural because it employs people of many different nationalities. He quotes Galatians 3:28 and states that it is not possible for a Christian to have racist attitudes because Christians don’t see race. Dale mentions that although there are 81 employees of various ages and ethnicities, there are only two Indigenous employees. Also, in the past 5 years, 12 Indigenous people were employed for an average duration of 11 months each. The majority held junior positions. Emilio believes that the high turnover is more a result of the skill level and work ethic of the Aboriginal people in the community and not a problem with the organization. He says the board should celebrate of all the great things the organization is doing for the Aboriginal people of the community because we serve without ever asking for a thank-you or public recognition.

After a series of discussions and a vote, it is agreed that you would be appointed to lead a committee to draft a work plan to explore how you can apply the ‘institutional reconciliation’ concept to your organization.

- a. Who do you think should be on your committee?
- b. Make assumptions where further details are needed and list these assumptions with your presentation.
- c. Put together a work plan for your organization that would include the following:
  - i. Why do you think employee turnover is so high for Indigenous employees? What can be done about this?



- ii. What are some practical ways the organization can become more aware of its own corporate culture and what are some ideas to shape the corporate culture in a way that promotes reconciliation with Indigenous Peoples?
  - iii. What other projects, processes, structures, etc. can be added or revised in order to improve the quality of your ministry to the Indigenous peoples your organization serves?
- d. In the Case Study B discussion on Populi, use in-text citations indicating the author and the page number. Write out your team’s case study solution to these questions using 1000-1500 words. Then as individuals write a comment (400 – 500 words) on another team’s case study solution or respond to a comment under your team’s case study. Evaluate their arguments and indicate where you agree, disagree, and/or what can be improved in their answer. You are welcome to write more than one comment; however only the first individual comment each student posts will be graded.
- e. In both your case study and in your individual comments make sure to reference the following sources: readings from “Contact Theory in Small Town Settler Colonial Context” by Jeffrey S. Denis, the Environics Institute: (Connected Advocates, Dismissive Naysayers, Young Idealists, Informed Critics, Disconnected Skeptics), *Indigenous Writes* by Chelsea Vowel, Highlights from the Report of the Royal Commission on Aboriginal Peoples, Summary of the Report of the Truth and Reconciliation Commission of Canada, and class notes.
- Related learning outcome(s): #3.
  - **Group Assignment Length:** 1000-1500 words. **Due date:** October 16<sup>th</sup> at 11:59 PM, 2024.
  - **Individual post Length:** 400-500 words. **Due date:** October 18<sup>th</sup> at 11:59 PM, 2024.

### Video-on-Demand (VOD) Student Requirements

As indicated on the course schedule, this class is being offered by VOD. Students taking the course through VOD are required to indicate this during their course registration. While VOD recordings are available for any student who may be absent from class, non-VOD students are expected to attend class live following the class attendance policy.

- For this course, VOD students have *different* assignment due dates as in-class students.
  - Personal Response to TRC: September 29<sup>th</sup>, 2024
  - Learning Journal: October 6<sup>th</sup>, 2024
  - Education Strategy: same as other students (VOD students will work as a group)
  - Case Study A: same as other students (VOD students will work as a group)
  - Case Study B: same as other students (VOD students will work as a group)
- VOD students are required to watch and engage with all lecture content and in-class activities from one full day of the module.
  - Day 1 Lectures: September 12<sup>th</sup> 2024 at 11:59 PM
  - Day 2 Lectures: September 16<sup>th</sup> 2024 at 11:59 PM
  - Day 3 Lectures: September 20<sup>th</sup> 2024 at 11:59 PM
  - Day 4 Lectures: September 24<sup>th</sup> 2024 at 11:59 PM
  - Day 5 Lectures: September 28<sup>th</sup> 2024 at 11:59 PM
    - When watching the recordings, please note that students will be given time to work on their Case Studies in class. VOD students can skip these sections and save that time to meet with their group (of other VOD students) to work on

the Case Studies at a time that works for everyone. Make sure to return to the recording to see the professor's comments on the in-class students' Case Study work, as this will help you in the assignment. Additionally, if you want feedback from your professor, feel free to email and ask as you work on the Case Studies.

- According to the schedule above, VOD students will submit 2-3 minute video that 1) affirms you have watched the required recording for the last seven days, 2) summarizes one thing you learned that week that will help you reach the course learning outcomes, and 3) explain at least one question you had after watching the class recording.
- In order to pass the course, VOD students must submit all of their VOD weekly submissions. These submissions are marked are pass/fail based on whether or not they demonstrate thoughtful engagement with the lecture content and in-class activities.

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

<b>Module class time</b>	30 hours	N/A	N/A
<b>Readings</b>	28 hours	N/A	N/A
<b>Personal Response to TRC</b>	9.5 hours	Sept 27, 2024	25%
<b>Learning Journal</b>	6.5 hours	Oct 4, 2024	20%
<b>Education Strategy</b>	6 hours	Oct 8, 2024	15%
<b>Case Study A – Cultural Sensitivity</b>	6.5 hours	Oct 11 & 15, 2024	20%
<b>Case Study B – Contextual Ministry</b>	6.5 hours	Oct 16 & 18, 2024	20%
Total =	93 hours		

### Assessment Rubrics

Assignment rubrics can be found on Populi. Click on the name of the assignment to access each rubric.

### Course Schedule

<b>Date</b>	<b>Readings/Assignments</b>	<b>Pages</b>
Pre-Module	1. Introduction (p. 13-30) Heinrichs, et al. 2. Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada (p. 1-22) 3. Truth and Reconciliation Calls to Action (All pages)	49
<b>Module Week</b>		
<b>Date</b>	<b>Topics</b>	<b>Required Readings</b>
Monday, Sept 9	<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> </ul>	Pre-module readings must be completed.

	<ul style="list-style-type: none"> <li>• <i>Cultural 'aha' moments</i></li> <li>• Historical Context: How did we get here?</li> </ul>		
Tuesday, Sept 10	<ol style="list-style-type: none"> <li>1. <i>Cultural 'aha' moments</i></li> <li>2. Truth and Reconciliation Commission</li> <li>3. Decolonizing Faith – Terra Nullius and the Doctrine of Discovery</li> <li>4. We are all Treaty People</li> </ol>	<ol style="list-style-type: none"> <li>1. United Nations Declaration on the Rights of Indigenous Peoples (All pages) United Nations General Assembly</li> <li>2. The Doctrine of Discovery and Terra Nullius: A Catholic Response (All pages)</li> <li>3. Reconciliation Proclamation</li> <li>4. Sacred Assembly Principles and Priorities</li> </ol>	35
Wednesday, Sept 11	<ol style="list-style-type: none"> <li>5. <i>Cultural 'aha' moments</i></li> <li>6. Decolonizing Faith</li> <li>7. Church Responses</li> <li>8. Self-determination in Spiritual matters</li> <li>9. <b>Practice Case Study</b></li> </ol>	<ol style="list-style-type: none"> <li>1. Contact Theory in a Small-Town Settler-Colonial Context: The Reproduction of Laissez-Faire Racism in Indigenous-White Canadian Relations: Jeffrey S. Denis (Pages 218-242)</li> </ol>	25
Thursday, Sept 12	<ol 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>Discussion: Case Study A – Cultural Sensitivity</b></li> </ol>	<ol style="list-style-type: none"> <li>1. Environics Institute: The Big Picture (Pages 45-50)</li> <li>2. Ch 9 - What is cultural appropriation? (Vowel)</li> <li>3. Ch 13 - The Myth of Progress (Vowel)</li> <li>4. Ch 14 - The Myth of the Level Playing field (Vowel)</li> <li>5. All Church responses to the TRC</li> <li>6. All Church statements on racism</li> </ol>	46
Friday, Sept 13	<ol 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>Discussion: Case Study B – Contextual Ministry</b></li> </ol>	<ol style="list-style-type: none"> <li>1. Creation, Original Peoples, and the colonization of a Hemisphere (Heinrichs, et al.)</li> <li>2. Ch 16 – The Myth of Free Housing (Vowel)</li> </ol>	25

<b>Post Module</b>				
Sept 15-21	<ol style="list-style-type: none"> <li>1. Introduction Vowel</li> <li>2. Chapters 1 to 8 Vowel</li> <li>3. Chapter 17: Vowel</li> <li>4. Chapter 22: Vowel</li> <li>5. Honouring the Truth, Reconciling for the Future – Truth and Reconciliation (pages 37-55)</li> <li>6. Chapter 4 (Pages 75 – 85): Heinrichs, et al.</li> <li>7. Chapter 7 (Pages 124 – 139): Heinrichs, et al.</li> <li>8. Highlights from the Report of the Royal Commission on Aboriginal Peoples (Looking Forward, Looking Back)</li> </ol>	155		
Sept 22-28	<ol style="list-style-type: none"> <li>1. Honouring the Truth, Reconciling for the Future – Truth and Reconciliation (pages 90-101)</li> <li>2. Chapter 23 : Vowel</li> <li>3. Chapter 24 : Vowel</li> <li>4. Chapter 26 : Vowel</li> <li>5. Chapter 13 (Pages 209 – 228): Heinrichs, et al.</li> </ol> <p><b>Personal Response to TRC Due Sept 27<sup>th</sup></b></p>	58		
Sept 29- Oct 5	<ol style="list-style-type: none"> <li>1. Chapter 27 : Vowel</li> <li>2. Chapter 28 : Vowel</li> <li>3. Chapter 29 : Vowel</li> <li>4. Chapter 15 (Pages 262 – 275): Heinrichs, et al.</li> </ol> <p><b>Learning Journal due Oct 4<sup>th</sup></b></p>	38		
Oct 6-12	<p><b>Education Strategy due Oct 8<sup>th</sup></b></p> <p><b>Case Study A Group Portion Due Oct 11<sup>th</sup></b></p>	0		
Oct 13-18	<p><b>Case Study A Individual Portion Due Oct 15<sup>th</sup></b></p> <p><b>Case Study B Group Portion Due Oct 16<sup>th</sup></b></p> <p><b>Case Study B Individual Portion Due Oct 18<sup>th</sup></b></p> <p><b>All first submissions due Oct 18<sup>th</sup></b></p>	0		
Oct 21-25	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 20%; text-align: center;">Revision Week</td> <td style="text-align: center;"><b>Final resubmissions due Oct 25<sup>th</sup>, 2024</b></td> </tr> </table>	Revision Week	<b>Final resubmissions due Oct 25<sup>th</sup>, 2024</b>	0
Revision Week	<b>Final resubmissions due Oct 25<sup>th</sup>, 2024</b>			

- First submissions of assignments will not be accepted after Friday, October 18<sup>th</sup>, 2024.

<b>Date</b>	<b>Revisions Due</b>
Monday, Oct 21	Resubmissions of <i>Personal Response to the Truth and Reconciliation Commission</i> (as necessary)
Tuesday, Oct 22	Resubmissions of <i>Learning Journal &amp; Education Strategy</i> (as necessary)
Wednesday, Oct 23	Resubmissions of <i>Case Studies A &amp; B</i> (as necessary)
Thursday, Oct 24	Secondary Resubmissions (as necessary)
Friday, Oct 25	Additional Resubmissions (as necessary)

- No resubmissions of assignments will be accepted after Friday, October 25<sup>th</sup>, 2024

## **Academic Policies**

### **General Assignment Guidelines**

Please see the [MCS-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* on Populi 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 unless approval is granted by the Associate Academic Dean (MCS) or Assistant Academic Dean (Horizon).

Late submissions will be tracked across each student's program. If a student incurs multiple instances of 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. If one assignment is submitted more than five days late, the student will fail the course.

### **Assignment Completion**

Professors usually will not accept assignments that have not been completed according to the instructions given in the syllabus. If a professor informs a student that a submitted assignment is incomplete, the student will be given the opportunity to complete and resubmit the assignment quickly. If this is not possible, the assignment will be regarded as submitted late.

### **Assignment Revisions**

Students can generally submit up to two revisions for each assignment, although a professor may accept more revisions if the professor determines the student is addressing all of the professor's instructions and making significant progress toward achieving competency.

### **MCS-Horizon College Assessment of Student Work**

The goal of courses is to help students develop their competency, not earn letter grades. Assignments are the means by which instructors evaluate development of competency by assessing learning outcomes as outlined in the syllabus and each assignment rubric. Once a student's assignment has met all competency requirements, the professor will assign a grade for that assignment. Likewise, a final course grade is not calculated until the end of the course. Students pass a course (with a B- or higher) only after they have demonstrated that they have *met or exceeded all competency requirements* for that course and, therefore, only after they have passed all assignments.

<b>MCS-Horizon CBE Scale</b>		<b>Descriptor</b>	<b>Letter Grade</b>	<b>Grade Point</b>	<b>U of S Equivalency</b>
E	Exceeding expectations	Student demonstrated <b>exceptional</b> achievement of the learning outcomes.	A+	4.0	90-100

		Student demonstrated <b>excellent</b> achievement of the learning outcomes.	A	4.0	85-89
			A-	3.7	80-84
M	Meeting expectations	Student demonstrated <b>good</b> achievement of all learning outcomes.	B+	3.3	77-79
			B	3.0	73-76
			B-	2.7	70-72

If the student does not meet all competency requirements in a course and, therefore, does not pass all the assignments in a course, the course will not be sufficient to fulfill their program requirements at MCS-Horizon. Nevertheless, for transferability purposes, the student will receive a letter grade of C+ or below according to the scale below.

BTM	Beginning to meet expectations	Student was <b>beginning to meet</b> one or more learning outcomes.	C+	2.3	67-69
			C	2.0	63-66
			C-	1.7	60-62
NYM	Not yet meeting expectations	Student made <b>insufficient progress</b> toward meeting learning outcomes.	D+	1.3	57-59
			D	1.0	53-56
			D-	0.7	50-52
			F	0.0	0-49

### Academic Integrity

Students learn best when practicing academic integrity. A lack of integrity is displayed in acts such as deception, abuse of confidentiality, cheating, inappropriate collaboration, or plagiarism.

Plagiarism occurs when a student presents the words or ideas of another person or an artificial intelligence (AI) tool in such a way as to give others the impression that it is their own words or ideas. In academic writing, there should be no doubt which words or ideas are the student's and which are drawn from other sources or AI. Students are expected to submit their own original work and 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.

### Accessible Learning Services Information

MCS-Horizon aims to provide an accessible learning environment for all our students. If you would benefit from learning accommodations due to temporary or ongoing physical or mental health conditions or learning disabilities, please contact us as soon as possible to schedule a conversation. In all cases we ask that you provide current documentation of the disability or condition you wish to disclose. MCS-Horizon takes appropriate care to ensure confidentiality about any such disclosures. For more information, contact Wendy Holmes, MCS's Director of Academic Success ([wendy.holmes@mcs.edu](mailto:wendy.holmes@mcs.edu)), or Richelle Bekkattla, Horizon's Library Technician and Academic Accommodations Coordinator ([library@horizon.edu](mailto:library@horizon.edu)).

### Class Attendance

Students should attend all classes in order to facilitate competency development. Students are expected to be present through the delivery method that they registered for, either on campus or

through livestreaming with their camera on. A student must be present for the full duration of a class period in order to be registered as present for the class. In the case of illness or other unforeseen circumstances, students may miss the equivalent of six hours of class (e.g., one day of a module course or two three-hours classes) without academic penalty. Students who are absent for more than this 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.

### **Livestreaming Etiquette**

Students taking the course through livestreaming are required to indicate this during their course registration. While livestreaming access is available for on-campus students who are unable to attend class due to illness, on-campus students are expected to attend class in person following the class attendance policy.

If attending class online via livestream, in order to be marked present for class, you must keep your camera on and stay present and attentive throughout the class session, extending the gift of engagement. Access your class with a computer (preferably) or tablet, not a cell phone. Arrive to class on time, and dress as you would if you were attending class on campus. Join the class from a quiet space with minimal background noise and mute your microphone until you wish to speak to the class.

### **Use of Technology**

MCS-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 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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