

An Indigenous Learning Community



Course Syllabus

Course Number: ID685	Academic Year: 2021-2022
Course Title: Living in a Good Way: Introduction	Semester: June Semester
Instructor of Record: Stephanie Goins	Course Start Date: June 5
Co-instructor: Renee Begay	Course Finish Date: August 15
Office Hours: by appointment	Start Time: TBA
Email: sgoins@naiits.com Phone: 475-201-8691	Credit Hours: 3
	Class Location: Acadia Div College

To access your course material, please go to: <http://academics.naiits.com>

Course emails will be sent to the NAIITS email address provided when you entered the NAIITS program. (firstinitiallastname@naiits.com)

ALL courses whether taught face to face or online will have a course site built on the NAIITS Moodle platform for the purpose of communication and placement of materials for student access, in addition to student course evaluations.

I. COURSE DESCRIPTION

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.

II. LEARNING OUTCOMES

Applying the asset-based approach to living in community in a good way, students will be able to:

- 1)...explain asset-based theology
- 2)...describe how individuals, families and indigenous communities might live in a good way
- 3)...explain the origins of traumatic experience in indigenous communities
- 4)...articulate how the experience of trauma manifests in individuals, families and indigenous communities, and across generations
- 5)...articulate the importance of ceremony for personal formation, as this relates to the land and traditional ways of healing
- 6)...experience ceremony for personal formation, as this relates to the land and traditional ways of healing

III. COURSE REQUIREMENTS *Assigned reading/viewing material to be completed before 1st class

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A. REQUIRED READING:

Allender, Dan B. 2016. *Healing the Wounded Heart : The Heartache of Sexual Abuse and the Hope of Transformation*. Grand Rapids, MI: Baker Books.

pp. 143-153 (Chap 9) (more reading from this book noted in the Recommended Reading section)

[Healing the Wounded Heart: The Heartache of Sexual Abuse and the Hope of Transformation](#)

Brendtro, Larry K., Martin Brokenleg, and Steve Van Bockern. 2019. *Reclaiming Youth at Risk: Futures of Promise*. Bloomington, IN: Solution Tree Press. ProQuest ELibrary.

pp. Chap 1 & 2

<https://ebookcentral-proquest-com.theoref.idm.oclc.org/lib/dtl/reader.action?docID=5786681>

Doerfler, Jill, Niigaanwewidam James Sinclair, and Heidi Kiiwetinepinesiik Stark, eds. 2013. *Centering Anishinaabeg Studies : Understanding the World Through Stories*. Michigan State University Press.

pp. ix-xiv; (further reading will be discussed in class)

[Centering Anishinaabeg Studies: Understanding the World Through Stories](#)

* Hammond, Sue A. 2003. *The Thin Book of Appreciative Inquiry*. Thin Book Publishing.

[The Thin Book of Appreciative Inquiry](#)

* King, Thomas. 2013. *The Inconvenient Indian : A Curious Account of Native People in North America*. Minneapolis, MN: University of Minnesota Press.

If you have already read *Bury My Heart at Wounded Knee*, you are not required to read this.

[The Inconvenient Indian](#)

* LeBlanc, Terry. 2020. "Toward an Indigenous Eschatology: Caution, Circle Ahead." In Anderson, William H. U., and Muskego, Charles, eds. *Indigenous People and the Christian Faith: A New Way Forward*. Wilmington, DE: Vernon Art and Science Inc.

[https://ebookcentral-proquest-](https://ebookcentral-proquest-com.theoref.idm.oclc.org/lib/dtl/reader.action?docID=5972942&ppg=1)

[com.theoref.idm.oclc.org/lib/dtl/reader.action?docID=5972942&ppg=1](https://ebookcentral-proquest-com.theoref.idm.oclc.org/lib/dtl/reader.action?docID=5972942&ppg=1)

Levine, Peter A. 2010. *In an Unspoken Voice: How the body releases trauma and restores goodness*. Berkeley, CA: North Atlantic Books.

pp. 3-53 (Chapters 1, 2, & 3, through subsection "How Biology becomes pathology")

<https://ebookcentral-proquest-com.theoref.idm.oclc.org/lib/dtl/detail.action?docID=5337701>

Levine, Peter A. 2015. *Trauma and Memory: Brain and Body in a Search for the Living Past: A Practical Guide for Understanding and Working with Traumatic Memory*. New York: Random House Publisher Services.

pp. 127-135 (subsection entitled "Past, Present, Future" through end of Chap8); pp136-142 (Chap9)

[Trauma and Memory: Brain and Body in Search for the Living Past](#) or

<https://ebookcentral-proquest-com.theoref.idm.oclc.org/lib/dtl/detail.action?docID=5337899>

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Makokis, Leona, Ralph Bodor, Avery Calhoun, and Stephanie Tyler. 2020. *ohpikinawasowin/Growing a Child: Implementing Indigenous Ways of Knowing with Indigenous Families*. Halifax & Winnipeg: Fernwood Publishing.
pp. 1-42; Introduction; Chap 1. **Students who do not have a copy of this book will be given one.**

Simpson, Leanne Betasamosake. 2017. *As We Have Always Done : Indigenous Freedom through Radical Resistance*. Indigenous Americas. Minneapolis: University of Minnesota Press.
pp. Introduction, Chap 1 [As We Have Always Done](#)

Van der Kolk, Bessel A. 2015. *The Body Keeps the Score : Brain, Mind, and Body in the Healing of Trauma*. New York, New York: Penguin Books.
pp. 185-247 (more reading from this book noted in the Recommended Reading section)
[The Body Keeps the Score](#)

A.1 Articles:

Bartlett, Cheryl. March 2012. "Integrative Science: The gift of multiple perspectives in scholarship."
<http://www.integrativescience.ca/uploads/files/Bartlett-Integrative-Science-University-Affairs-March-2012.pdf>

Beaulieu-Banks, Renee, Kim Sundeen, and Kyra Christopherson. 2018. *American Indian Perspectives on Healing from Historical Trauma: An Indigenous Inquiry*. Retrieved from Sophia, the St. Catherine University repository website:
pp. 30-38; 103-120 https://sophia.stkate.edu/cgi/viewcontent.cgi?article=1017&context=ma_hhs

Böröcz, József, and Mahua Sarkar. 2012. "Colonialism". In *Encyclopedia of Global Studies*, edited by Helmut K. Anheier, Mark Juergensmeyer, and Victor Faessel, 228-233. Vol. 1. Thousand Oaks, CA: Sage Publications.
https://go.gale.com/ps/i.do?p=GVRL&u=usfca_gleeson&id=GALE|CX4183000083&v=2.1&it=r&id=GVRL&asid=dc2f4511

Duran, Eduardo, Patricia Grant Long, Barbara Ellen Smith, and Talmage Stanley. 2005. "From Historical Trauma to Hope and Healing: 2004 Appalachian Studies Association Conference [with Responses]." *Appalachian Journal*. 32 (2):164–80. <http://www.jstor.org/stable/40934391>
<https://www.jstor.org/theoref.idm.oclc.org/stable/pdf/40934391.pdf>
https://www.jstor.org/theoref.idm.oclc.org/stable/pdf/40934391.pdf?refreqid=excelsior%3A9dfd036d5249fa3d771e57196c771506&ab_segments=&origin=&acceptTC=1

*Ginwright, Shawn. May 2018. "The Future of Healing: Shifting from Trauma Informed Care to Healing Centered Engagement," *Medium: Psychology*.
[The Future of Healing: Trauma Informed Care & Healing Centered Engagement](#)

Huhndorf, Shari. 2017. "Native Wisdom Is Revolutionizing Health Care." *Stanford Social Innovation Review* 15 (3): 18–23
https://ssir.org/articles/entry/native_wisdom_is_revolutionizing_health_care

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McFarlen, Emily Miller. Mar 14, 2022. https://religionnews.com/2022/03/14/evangelical-scientist-katharine-hayhoe-finds-hope-in-united-nations-climate-report/?fbclid=IwAR1OQ8qSYnA1tIOf-K4i5vhrBIf6J8mpPH_FbaIQd3S_HM9LDa-SNcADM34

Michell, Herman, Brian Hardlotte, and Robin McLeod. 2021. "Traditional Ecological Knowledge (TEK) of the Woodlands Cree and Denesuline Peoples of Northern Saskatchewan, Canada: The land as teacher and healer." *Journal of Indigenous Wellbeing*. 6 (1): 1-11.

[Traditional Ecological Know of the Woodlands Cree and Denesuline Peoples](#)

*Pommert, Julene and Terry LeBlanc. 2020. "Indigenous Pathways and a Community Spirituality of Wellness". *Journal of NAIITS*.

*Tuck, Eve. 2009. "Suspending Damage: A Letter to Communities." *Harvard Educational Review* 79 (3): 409-428.

<https://theologicalreference-on-worldcat-org.theoref.idm.oclc.org/search/detail/471900286?queryString=Suspending%20Damage%3A%20a%20letter%20to%20communities>

Vickers, Patricia. 2015. "STORY AND TRUTH: Christ and the Ayaawx (Ts'msyen ancestral law)," *The Journal of NAIITS: An Indigenous Learning Community* 13 (2): 26-33.

Vickers, Patricia and Ryan Moyer. 2020. "Healing Complex Trauma 1: A unity of minds, hearts, and culture." *Journal of Indigenous Wellbeing*. 5(1): 3-15.

[Healing Complex Trauma 1: A unity of minds, hearts, and culture](#)

A.2 Videos:

Adams, Evan. May 22, 2013 (17 minutes)
[Wellness, two-eyed seeing and system change](#)

*Hayhoe, Kathryn. American Association for the Advancement of Science (5 Minutes)
[What We Know About Climate Change](#)

Carey, Nessa. (39 minutes)
[Epigenetics: Why DNA isn't your destiny](#)

*Institute for Integrative Science and Health: Two-Eyed Seeing (8 minutes)
<http://www.integrativescience.ca/Media/Video/>

*Marshall, Albert. Sep 12, 2018 (6 minutes)
[The Green Interview](#)

Marshall, Albert. Feb 20, 2020 (134 minutes)
[Etuaptmunk Two-Eyed Seeing with Albert Marshall](#)

Instead, you may choose to read Bartlett, Marshall & Marshall, 2012, in Recommended Reading section.

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Peterson, Jasmine. Nov 5, 2020. Sullivan & Associates Clinical Psychology (18 minutes)
[The Impact of Intergenerational Trauma](#)

Sanchez, Nikki. Mar 12, 2019. (17 minutes) (We will watch this together in class)
[Decolonization is for everyone](#)

*Thomas, Rebecca Jun 13, 2016 (14 Minutes)
[Etuaptmunk: Two-Eyed Seeing](#)

Vickers, Patricia J. May 11, 2021 (117 minutes)
[The Way Through Is In: Environmentalism, Intergenerational Trauma](#)

*Yellow Bird, Dr. Michael. Mar 12, 2021 (94 minutes)
[Neurodecolonization and the Medicine Wheel: An Indigenous Approach to Healing the Traumas of Colonialism](#)

B. RECOMMENDED READINGS/VIDEOS/Other Resources:

Allender, Dan B. 2016. *Healing the Wounded Heart : The Heartache of Sexual Abuse and the Hope of Transformation*. Grand Rapids, MI: Baker Books.
pp. 49-86 (Chapters 3 & 4)
[Healing the Wounded Heart: The Heartache of Sexual Abuse and the Hope of Transformation](#)

Bartlett, Cheryl, Murdena Marshall, and Albert Marshall. "Two-eyed seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing." *Journal of Environmental Studies and Sciences* 2, no. 4 (2012): 331-340.
<https://ceaa-acee.gc.ca/050/documents/p80156/132968E.pdf>

Brave Heart-Jordan, M. Y. H. 1995. "The return to the sacred path: Healing from historical trauma and historical unresolved grief among the Lakota." PhD diss., Smith College, School for Social Work.

[Centers for Disease Control and Prevention: What is Epigenetics?](#)

Chilisa, Bagele. Oct 23-25, 2015. "Equality in Diversity: Indigenous Research Methodologies." Keynote presentation, American Indigenous Research Association Conference, Montana.
<https://www.youtube.com/watch?v=B-SYnx8kRFU&feature=youtu.be>.

Church, Casey. 2017. *Holy Smoke : The Contextual Use of Native American Ritual and Ceremony*. Centre for Pentecostal Theology: Native North American Contextual Movement Series. Cleveland, Tennessee: Cherohala Press. <https://theologicalreference.on.worldcat.org/oclc/979562921>

Duran, Eduardo, Maria P. P Root, and Allen E Ivey, Microtraining Associates, and National Multicultural Conference & Summit, dirs. 2009. *Healing of the Soul Wound : Native American Psychology and Its Implications for Multicultural Theory and Practice*. Alexander Street Press.
<https://theologicalreference.on.worldcat.org/oclc/459787602>

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Felitti, Vincent J., M.D. 2009. "Adverse Childhood Experiences and Adult Health." *Academic Pediatrics* 9 (3) (May): 131-2. <https://theologicalreference.on.worldcat.org/oclc/328218865>

Fogarty, William, Melissa Lovell, Juleigh Langenberg, and Mary-Jane Heron. 2018. *Deficit Discourse and Strengths-based Approaches: Changing the narrative of Aboriginal and Torres Islander health and well-being*. Melbourne, Australia: The Lowitja Institute & National Centre for Indigenous Studies. https://apo.org.au/sites/default/files/resource-files/2018-05/apo-nid172676_1.pdf

Kowal, Emma. 2016. The promise of Indigenous epigenetics. Discover Society. https://www.researchgate.net/publication/308982896_The_promise_of_Indigenous_epigenetics

Lee (Teyra), Mei-Yi (Ciwang), and Tessa Evans-Campbell. 2017. "Culture and History Matter : Historical Trauma and Cultural Protective Factors on Alcohol Use among Truku Tribal People." Dissertation, University of Washington Libraries. University of Washington. <https://theologicalreference.on.worldcat.org/oclc/1013568288>

Maria Yellow Horse, Brave Heart and Lemyra M. DeBruyn. 1998. "The American Indian Holocaust: Healing Historical Unresolved Grief." *American Indian and Alaska Native Mental Health Research* 8 (2): 56. <https://www.proquest.com/docview/236003962?accountid=202487>

Mate, Gabor. 2019. "Trauma as Disconnection from Self. ACES to Assets: Sessions 1 & 2." https://www.youtube.com/watch?v=tef5_HK5Zlc & <https://www.youtube.com/watch?v=MyC1DWEHY9w>

Morcom, Lindsay. Apr 23, 2019 (14 minutes)
[Why Indigenous Languages Matter and What You Can Do to Save Them](#)

Morrisseau, Calvin. 1992. *Into the Daylight: A Wholistic Approach to Healing*. Toronto: University of Toronto Press.

Rostkowski, Joelle. 2012. *Conversations with Remarkable Native Americans*. Suny Series, Native Traces. Albany: State University of New York Press. <https://ebookcentral-proquest.com.theoref.idm.oclc.org/lib/dtl/reader.action?docID=3407030&ppg=155>

Simpson, Leanne. 1.29.2019. *As We Have Always Done: Indigenous Freedom through Radical Resistance*. <https://www.youtube.com/watch?v=vEgQLhoosTI>

Stewart, Suzanne. 2009. "Family Counselling as Decolonization: Exploring an Indigenous Social-Constructivist Approach in Clinical Practice." *First Peoples Child & Family Review* 4 (2): 62-70. <https://www.erudit.org/fr/revues/fpcfr/2009-v4-n2-fpcfr05283/1069330ar/>

Stewart, Suzanne L., Roy Moodley, and Ashley Hyatt. 2016. *Indigenous cultures and mental health counselling*. New York, NY: Taylor & Francis. [Preview: Indigenous Cultures and Mental Health Counselling: Four Directions for Integration with Counselling Psychology](#)
Two Feathers NAF: ["Healing the Soul Wound" with Dr. Eduardo Duran](#)

Van der Kolk, Bessel A. 2018. [Healing Trauma: How to Start Feeling Safe in Your Own Body](#)

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Van der Kolk, Bessel A. 2015. *The Body Keeps the Score : Brain, Mind, and Body in the Healing of Trauma*. New York, New York: Penguin Books. pp. 51-102 [The Body Keeps the Score](#)

Vizenor, Gerald Robert. 1984. *The People Named the Chippewa : Narrative Histories*. Minneapolis: University of Minnesota Press. <https://theologicalreference.on.worldcat.org/oclc/191818422>

Wolfe, Patrick. December 2006. "Settler Colonialism and the Elimination of the Native." *Journal of Genocide Research*. 8(4): 387-409. <https://www.tandfonline.com/doi/pdf/10.1080/14623520601056240?needAccess=true>

Women's Youth Alliance and Native Youth Sexual Health Network. 2016. *Violence on the Land, Violence on our Bodies: Building an Indigenous Response to Environmental Violence*. VLVB Report Toolkit. <http://landbodydefense.org/uploads/files/VLVBReportToolkit2016.pdf>

C. ASSIGNMENTS AND GRADING

The reading and audio material is diverse, with book sections, articles and videos/audios covering a wide range of topics contributing to this introductory course. Only a portion of the reading and video/audio material is required before the initial class meetings; that is, those that are symbolized with an asterisk *. In order to continue our learning journey together, beyond the initial 4 days of meetings in person, we will meet virtually for 4-5 sessions to be scheduled in June, July and the first week of August. The number of sessions will be determined in the week of our in-person meetings, June 5-9, 2022.

Note 1: Papers will be submitted in MS Word 2003 or later. No paper submitted as a PDF or through the use of Google Docs will be graded. Writing should follow the [Chicago-Style Quick Guide](#) (including for footnotes and bibliography) or the full edition of the [Chicago Manual of Style Online](#), especially [Chapter 14](#).

Note 2: Assignments automatically receive a 5% penalty for every week that they are late. Assignments late more than the period of time between assignment due dates or, the last day of final exams, whichever is less, receive 0%. *All assignments must be submitted by midnight* on the day in which they are due.

Course Requirements

1. **Journaling:** Due Monday, Tuesday, Wednesday and Thursday, 12 midnight: June 6-9, 2022 (20%)

Students will be expected to journal for a minimum of 30 minutes after class for each of the 4 days. This will provide an opportunity for students to process the day's class material, including their own personal responses and reflections to the day's materials. A specific topic for journaling may be proposed at the end of each day. Journal entries will remain private to the student, and only shared voluntarily to the rest of the class, should we take time to do so during class hours. Students are encouraged to continue journaling through the course.

2. **Class Participation:** (20%)

In order to continue learning together, participation for synchronous and asynchronous virtual and online classes is expected for each of the lecture (and discussion) sessions. Student participation will be graded on a scale of 1-4.

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1 (or D) - Present; not disruptive; responds when called on but does not offer much; infrequent involvement.

2 (or C) - Adequate preparation but no evidence of interpretation or analysis; offers straightforward information; contributes moderately when called upon.

3 (or B) - Good preparation; offers interpretation and analysis; contributes well to the discussion in an ongoing fashion

4 (or A) - Excellent preparation; offers analysis, synthesis, and evaluation of material; contributes significantly to ongoing discussion.

3. **4Mat Summaries Due: day before virtual class meetings, 11:59 pm EST (25%)**

Students will be expected to prepare five 4Mat summaries based on the learning outcomes and, in particular, the course markers created during the four group discussions (one per day). For the most part, students shall follow the style illustrated in the 4Mat instructions. These summaries will be used to guide virtual class discussions in the weeks during June and July, as well as providing credit for work completed. Further clarifying discussion will happen in class.

4. **Research Paper Due: TBA (35%)**

This assignment consists of a 9–10-page research paper drawing on class discussions, the course content, reflections and relevant application. *The paper should identify the key themes and points of connection as they relate to the goal of the course: applying the asset-based approach to support living in community in a good way.* The paper should demonstrate thoughtful understanding, reflection and analysis of the outlined course objectives, so as to be able to articulate the connecting points: the objectives as they relate to one another and the objectives as they relate to the main goal.

In this assignment, students should be guided (in their written work) through considering, in depth, at least two of the following:

- ⊘ How does taking an asset-based approach to Christianity inform living in community in a good way?
- ⊘ What are the key tenets in an Appreciative Inquiry framework and how might these influence the way we understand living in community in a good way, as well as how we - as ministers of the Good News - might offer support to those communities?
- ⊘ How has colonialism specifically contributed to indigenous experiences of trauma, in individuals, families, communities, and across generations?
- ⊘ Compare and contrast indigenous approaches to addressing trauma with Western approaches to addressing trauma.
- ⊘ Given the traumatizing effects of colonialism on individuals, families, and communities, how might indigenous ceremonies and traditions contribute to well-being and living in community in a good way?

Note 1: The following information must be included on the title page of all assignments: your full name, student ID (where assigned), course title, title of the paper, name of the instructor, and date submitted.

Note 2: All papers should be characterized by the following:

- *Accuracy* (Is what I say correct? Is it true to the case?)

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- *Comprehensiveness* (Have I covered all the points that need to be covered?)
- *Clarity in structure* (Is there a self-evident and meaningful order to the paper?)
- *Clarity in content* (Will the reader correctly understand what I have tried to say?)
- *Specificity* (Have I moved beyond generalities and made specific statements?)
- *Thorough and accurate documentation* (At every point where I have consciously drawn upon the ideas of others, have I provided the information necessary for the reader also to consult the sources I have used?)

Note 3: Written assignments must adhere to academic standards for style, format, citations and references as found in the most recent edition of *Turabian / Chicago Manual of Style*.

Note 4: All written assignments must adhere to the Standards on Academic Honesty. Plagiarism is a serious offence. Students will be held accountable for any infraction.

Note 5: Graded papers will normally be received and returned via email. All students are required to keep a back-up copy of their papers.

All assignments will be emailed to the instructor directly at: sgoins@naits.com to avoid loss of paper in transition. The student will be expected to produce a time-stamped electronic confirmation that the paper was sent and received if requested.

D. TEACHING and LEARNING TOGETHER

Workload

Workload is calculated on the assumption of two hours of work outside of class for every single hour in class. Class time is the total of asynchronous and synchronous activities which are normally the equivalent of three hours per week. (These calculations are based on an average reading speed of 20-30 pages/hour.) Including 30-35 hours of class time, up to 130 hours can be expected as work time for this course.

Asynchronous activity	Synchronous class time	Reading and Assignments
*Hours: 5-10	*Hours: 20-25	Hours: 75

*Asynchronous and synchronous activities normally add to between 30-35 hours.

Class Attendance

Attendance at, and participation in, all class times (synchronous and asynchronous) is expected. Students who miss more than three hours of unexcused class time may be docked one full letter grade (e.g. a “B+” becomes a

“C+”) from the final course grade. Please note that the attendance policy includes all hours of synchronous and asynchronous time each week.

Course Materials

Any video or audio content that is downloaded from the NAIITS Moodle platform or recordings of class sessions should not be kept by students after the end of the course.

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Smart phones and Computers

While a class is in session, students (either in person or virtually) must consider the effect of their activities on others. Activities not germane to a class session, and alerts and sounds emitted by digital devices, are distracting to others. Therefore, unless needed for participation in class, such devices should be muted, and non-class use should be avoided. If there is a potential emergency (e.g., spouse who could go into labour, a dependent alone and sick at home) the instructor should be consulted in advance and give consent to the possible interruption. The instructor has the right to ask students and auditors to cease distracting activities and to mute or put away noise-emitting devices.

Respect for Others

When we study, particularly in theology or other humanities, we sometimes encounter people who champion views with which we may disagree. At NAIITS we work hard to listen to, and respect all people, especially those with whom we disagree. Dialog and debate inside and outside of class should be carried on with an attitude of respect and courtesy.

Inclusive Language

Students are required to use inclusive language when referring to people, both in class and in written assignments.

Submitting Assignments

Assignments should be submitted (normally on the NAIITS Moodle or by email) in the manner specified by the instructor. Assignments are normally returned within three to four weeks of submission.

Format

All assignments submitted electronically should be submitted in MS Word only, 12 point, double-spaced, Times New Roman font, unless alternate arrangements have been made with the instructor.

Late policy:

Late assignments that are submitted within two weeks after the due date may still be accepted, with a penalty of 2% of the assessed mark per day. Assignments submitted more than two weeks late will normally not be accepted since other students are waiting to receive their graded assignments back and many faculty members grade all submissions together to ensure fairness. Faculty may grant extensions within the term for assignments. Extensions beyond the end of term may not be granted by instructors. If the end of term is approaching, students facing extenuating circumstances (such as a death in the family, health issues, etc.) may appeal in writing through Student Services to the Academic Circle who may grant their petition for a 45-day extension beyond the end of term. Students who may need extensions more frequently due to chronic health problems should provide medical documentation of their condition to Student Services at the beginning of the term. Assignments due at the end of term are subject to the published due dates.

Assignments

Students should take care to submit only their own work, and to submit only work that has been personally and newly prepared for this course. Unless permission has

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been granted by the instructor, the submission of one paper—even when altered—for two courses, is not acceptable; this includes work done for previous courses in this or another institution. Submitting a paper prepared by others, whether as a favour or for pay, is not permitted. If you seek assistance with an assignment, it must be limited to your grammar and methods of presentation of your discussion, and not to the content.

Plagiarism

Plagiarism is a serious matter and is not tolerated. It is important that every student be aware of what it is and what it is not. Please consult the tutorial “*You quote it, you note it*” on the NAIITS Moodle. Please remember that plagiarism is considered lying and can lead to dismissal from NAIITS. Instructors may use plagiarism detection software for checking student assignments.

Auditors

Auditors are students who are not taking the course for academic credit but who choose to sit in on the class for personal growth. Auditors who wish to speak in class are expected to read all required reading and may participate in class to the extent determined by the instructor. Since auditors do not pay the full tuition amount, they are not normally entitled to have assignments read or graded by the instructor.

Course and Program Assessment

Faculty members at NAIITS are required to maintain samples of their work that includes course syllabi, teaching materials, quizzes / tests / exams, and a selected sampling of student work. Students are therefore advised that copies of some graded materials will be retained by the instructor for the purpose of providing this documentation. Final course assignments (e.g. exam or final paper) are kept by the instructor for one year.

E. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Students should consult the current *Academic Calendar* for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System. The Academic Calendar is posted at https://www.naiits.com/resources/Documents/NAIITS-ACADEMIC-Calendar-Jan_Aug-2022.pdf

All assignments will be emailed to the instructor directly. The student will be expected to produce a time-stamped electronic confirmation that the paper was sent and received if requested.

For proper citation style, consult: https://www.chicagomanualofstyle.org/tools_citationguide.html or the full edition of the <https://www.chicagomanualofstyle.org/home.html> especially [Ch. 14](#). For citing scripture texts, refer to sections [10.46 to 10.51](#) and [14.253 to 14.254](#).

F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments [*Sample*]

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	Assignment	Learning Outcome Numbers (optional)	Due Date	Percentage
1	Journaling		June 6-9 & ongoing	20%
2	Class participation		Ongoing	20%
3	4Mat Summaries		11:59pm EST, day before virtual class mtg.	25%
4	Research Paper		TBD	35%
5				

G. COURSE EVALUATION

NAIITS and its partners value quality in the courses offered to their students. End-of-course evaluations provide valuable student feedback and are one of the ways that we work towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

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Before the end of the course, students will receive an email with a link to the online course evaluation. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed.

H. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

The content for the 5 days of classes (Sunday evening, Monday-Thursday afternoons) will be based on the learning outcomes stated on the first page of this syllabus.

Pre-readings assignments for this course are marked with an asterisk.

Reading materials that accompany assignments and virtual meetings will be clarified when we meet in person. Specific due dates for assignments and reading will be clarified then as well.

I. SELECTED BIBLIOGRAPHY

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[Wholistic Healing Practices and Colonial Trauma Certification](#)

J. INSTITUTIONAL SPECIFICS

It is the responsibility of the students to be familiar with academic policies and procedures related to NAIITS and its partners through which you are studying. These policies and procedures can be found at:

- https://www.naiits.com/resources/Documents/NAIITS-ACADEMIC-Calendar-Jan_Aug-2022.pdf
- <https://www.whitley.edu.au/>
- <https://meachum.org/>