

UNIVERSITY OF THE NATIONS POLICIES AND PROCEDURES MANUAL 2026

FOREWORD

Welcome to the 2026, and first, edition of the University of the Nations Policies and Procedures. These pages are a record of our efforts to join mercy with justice in the application of our policies.

They reflect much prayer and effort in forming the framework for how we function as the UofN. They are rooted in the core principles, values and purpose that God has spoken to us and led us in since the formation of the university. They are more than just formal procedures. They embody the heart of the UofN and help keep us on the pathway within the boundaries that God has set for us.

This new Policies and Procedures manual replaces part of what was previously our UofN Reference Guide. In addition to policies and procedures, that guide contained wisdom that God has led us in through many leaders over the years of the university's development. As we move forward into 2026 and beyond that wisdom and guidance will be made available in new formats that are more accessible to course staff and leaders across the UofN in all parts of our global family. While that is being developed, you can still find all of that wisdom in the 2021 edition of the Reference Guide.

YWAM and the University of the Nations have entered a new phase of its growth. We are seeing new frontiers opening up before us. They are exciting times as we endeavor to better understand the heart of God for a multipolar, international, transformational missions university.

As we have prayed over the University of the Nations, we are more and more convinced that the school leaders and staff are the key to our effectiveness. Our fruitfulness very much depends on your partnership with the Lord.

May the Lord bless your commitment to the ministry of transformational training.

PREFACE

A "Policies and Procedures" manual is a source of information. This manual specifically provides accurate and current information about Youth With A Mission and the University of the Nations. It is a practical tool designed to serve as a knowledge base from which to begin, build and further develop. It also serves as a continual reference point to facilitate alignment with the vision, values, ethos, policies and practices of Youth With A Mission's University of the Nations. Information about all the major principles, policies and procedures related to the University of the Nations is included. These policies have been established over many decades of development. They may be copied and distributed for use by all in the University of the Nations. The only stipulation is that the documents contained here be copied in their entirety and be used without being edited or altered in any way.

The information is accurate in that each article is an authoritative documentation of a given principle, policy or procedure of the UofN.

These documents compile a myriad of policies into one cohesive and comprehensive unit.

The information is current. This is not a record of rigid statutes cast in concrete. Rather it is a snapshot of the living, dynamic principles, policies and procedures by which we currently guide ourselves in the UofN.

These policies and procedures are added to or modified along with the mission. The various international leadership teams of the UofN meet to consider issues and make decisions relating to the effective running of the university. The Board of Regents of the UofN meets to make other authoritative policy decisions. These decisions may result in the elimination, modification or addition of policies and procedures.

Any changes will be reflected in periodic updates to this reference manual, which will be circulated to all.

When you receive an updated document please insert it in place of the old one and discard the old one.

Please note two further elements found in the footer of every document that will help you maintain your reference guide as current. First, observe that each document has the date of printing. This way we not only know when the policy was originally formulated, but we can also easily identify the most current revision of that policy. Second, the page number and the total number of pages in the document are recorded. This should help to minimize questions about different editions of a document.

The following website addresses are also recommended to bases, staff and students to obtain various information and resources.

University of the Nations - www.uofn.edu

Youth With A Mission - www.ywam.org

TABLE OF CONTENTS

Foreword	1
Preface.....	2
1. OVERVIEW OF YOUTH WITH A MISSION & THE UNIVERSITY OF THE NATIONS	
1.1 The Statement of Purpose , Core Beliefs and Foundational Values of Youth With A Mission	7
1.2 YWAM's Legacy Words.....	13
1.3 YWAM's Commitment to Reach All Peoples	18
1.4 Who is YWAM Staff?	19
1.5 Founding Principles of the University of Nations	21
1.6 The Place of the University in the Discipling of the Nations	23
1.7 Prophetic Elements of the University of the Nations	29
1.8 University of the Nations' International Colleges and Centres	33
1.9 Accreditation	34
2. GENERAL POLICIES	
2.1 Credit	37
2.2 Course Hours	39
2.3 Discipleship Training School Prerequisite	42
2.4 Guidelines for YWAM/University of the Nations Discipleship Training Schools	47
2.5 DTS Field Assignment	50
2.6 Post-DTS Applied Learning	54
2.7 Student Registration	57
2.8 International Financial Scale	58
2.9 Student Absence	70
2.10 Audit and Observer	71
2.11 Language Proficiency	73
2.12 Seminars	75

2.13 Grading Explanation	76
2.14 Plagiarism	80
2.15 Code of Conduct	83
2.16 Use of Artificial Intelligence in University of the Nations Courses	86
2.17 Retention of Course Documentation	88
2.18 Official Student Records/Transcripts	89
2.19 Incomplete Transcripts	90
2.20 Starting a New University of the Nations Course	91
2.21 International College/Centre Dean/Director Team Appointment Process	92
2.22 Course Leaders and Staff Appointment	94
2.23 Minimum Criteria for DTS Staff Appointments	96
2.24 HIV / AIDS Policy Working Document	99
2.25 Ministries Departing from YWAM	104

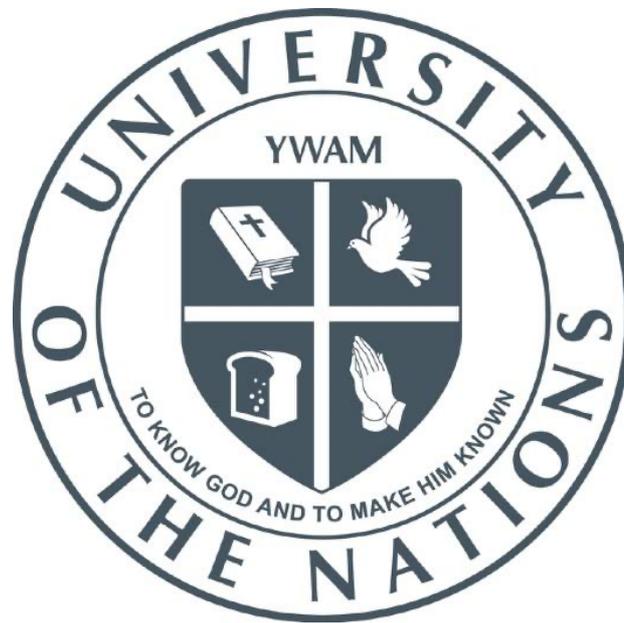
3. ADDITIONAL CREDIT OPTIONS

3.1 Directed Studies and Directed Studies Internship	107
3.2 Staff/Student Experience in Pioneer Courses	109
3.3 Experience in YWAM Missions Leadership	110
3.4 Missions Strategy	111
3.5 Supplementary SOE field assignment credits (formerly CHR 139)	112
3.6 Supplementary DTS field assignment credits (formerly DSP 119)	113
3.7 General Additional Applied Learning Credit	115

4. DEGREE PROGRAMS

4.1 Degree Program Planning: Explanation of Academic Requirements	118
4.2 Cross-Cultural Requirement	123
4.3 Core Curriculum Course Requirements	127
4.4 Secondary (High) School Graduation or Equivalent Requirement	129
4.5 Associate's Degree	130

4.6 Campus Associate Degree	131
4.7 Bachelor’s Degree	136
4.8 Master’s Degree	137
4.9 Double Degrees	139
4.10 Student Responsibility	140
4.11 Degree Program Planning Checklist	141
4.12 YWAM DTS Transfer Credit	144
4.13 Post-DTS Transfer Credit	146
4.14 General Transfer Credit	148
4.15 Amnesty Courses	152
4.16 Thesis	153
4.17 Graduation	157
4.18 Elements of a University of the Nations Graduation Ceremony	158



OVERVIEW OF YOUTH WITH A MISSION AND THE UNIVERSITY OF THE NATIONS

THE STATEMENT OF PURPOSE, CORE BELIEFS & FOUNDATIONAL VALUES OF YOUTH WITH A MISSION

This document presents YWAM's purpose, core beliefs, and foundational values which have been compiled in response to specific directives given by God since YWAM's beginning in 1960. They are recorded here in order to pass on to successive generations that which God has emphasized to us. This shared purpose and our corporate beliefs and values are the guiding principles for both the past and future growth of our Mission. Some are common to all Christians everywhere; others are distinctive to Youth With A Mission. The combination of this purpose, beliefs and values makes up the unique family characteristics of YWAM – our "DNA." They are the framework we hold in high regard for they help us determine who we are, how we live and how we make decisions. **Please copy and share this document in its entirety as presented here.**

YWAM'S STATEMENT OF PURPOSE:

Youth With A Mission (YWAM) is an international movement of Christians from many denominations dedicated to presenting Jesus personally to this generation, to mobilizing as many as possible to help in this task, and to the training and equipping of believers for their part in fulfilling the Great Commission. As citizens of God's kingdom, we are called to love, worship, and obey our Lord, to love and serve His body, the Church, and to present the whole Gospel for the whole person throughout the whole world.

We of Youth With A Mission believe that the Bible is God's inspired and authoritative word, revealing that Jesus Christ is God's son; that people are created in God's image; that He created us to have eternal life through Jesus Christ; that although all people have sinned and come short of God's glory, God has made salvation possible through the death on the cross and resurrection of Jesus Christ; that repentance, faith, love and obedience are fitting responses to God's initiative of grace toward us; that God desires all people to be saved and to come to the knowledge of the truth; and that the Holy Spirit's power is demonstrated in and through us for the accomplishment of Christ's last commandment, "*Go into all the world and preach the Good News to everyone.*" (Mark 16:15 NLT).

YWAMS CORE BELIEFS & FOUNDATIONAL VALUES

A. YWAM'S CORE BELIEFS

Youth With A Mission (YWAM) affirms the Bible as the inspired and authoritative word of God and, with the Holy Spirit's guidance, the absolute reference point for every aspect of life and ministry. Based upon God's word, who He is, and His initiative of salvation, through the atoning work of Jesus (His death, burial and resurrection), the following responses are strongly emphasized in YWAM:

- **Worship:** We are called to **praise and worship God alone** (Exo 20:2-3; Deu 6:4-5; 2Ki 17:35-39; 1Ch 16:28-30; Neh 8:2-10; Mar 12:29-30; Rom 15:5-13; Jud 24-25; Rev 5:6-14; Rev 19:5-8).
- **Holiness:** We are called to **lead holy and righteous lives** that exemplify the nature and character of God (Lev 19:1-2; Psa 51:7-11; Jer 18:1-11; Eze 20:10-12; Zec 13:9; Luk 1:68-75; Eph 4:21-32; Tit 2:11-14; 1Pe 2:9,21-25; 1Jo 3:1-3).
- **Witness:** We are called to **share the Gospel of Jesus Christ** with those who do not know Him (Psa 78:1-7; Isa 40:3-11; Mic 4:1-2; Hab 2:14; Luk 24:44-48; Act 3:12-26; Act 10:39-43; 1Co 9:19-23; 2Co 2:12-17; 1Pe 3:15-18).
- **Prayer:** We are called to **engage in intercessory prayer** for the people and causes on God's heart, including standing against evil in every form (Gen 18:20-33; Exo 32:1-16; Jdg 3:9,15; 1Ki 8:22-61; Eze 22:30-31; Eze 33:1-11; Mat 6:5-15; Mat 9:36-38; Eph 3:14-21; 2Th 3:1-5).
- **Fellowship:** We are called to **commit to the Church** in both its local nurturing expression and its mobile multiplying expression (2Ch 29:20-30; Psa 22:25-28; Psa 122:1-4; Joe 2:15-17; Mat 18:19-20; Act 2:44-47; Act 4:32-35; 1Co 14:26-40; Eph 2:11-18; Heb 10:23-25).
- **Service:** We are called to **contribute toward God's Kingdom purposes** in every sphere of life (Deu 15:7-11; Deu 24:17-22; Psa 112:4-9; Pro 11:10-11; Zec 7:8-10; Mat 5:14-16; 2Th 3:13; Tit 3:4-8; Heb 13:15-16; Jam 2:14-26).

B. YWAM'S FOUNDATIONAL VALUES

1. KNOW GOD

YWAM is committed to know God, His nature, His character and His ways as revealed in the Bible, the inspired and authoritative Word of God. We seek to reflect who He is in every aspect of our lives and ministry. The automatic overflow of knowing and enjoying fellowship with God is a desire to share Him with others. (2Ki 19:19; Job 42:5; Psa 46:10; Psa 103:7-13; Jer 9:23-24; Hos 6:3; Joh 17:3; Eph 1:16-17; Php 3:7-11; 1Jo 2:4-6).

2. MAKE GOD KNOWN

YWAM is called to make God known throughout the whole world, and into every arena of society through evangelism, training and mercy ministries. We believe that salvation of souls should result in transformation of societies thus obeying Jesus' command to make disciples of all nations. (1Ch 16:24-27; Psa 68:11; Psa 71:15-16; Psa 145:4-7; Mat 28:18-20; Mar 16:15; Act 1:8; Act 13:1-4a; Rom 10:8-15; Rom 15:18-21).

3. HEAR GOD'S VOICE

YWAM is committed to creating with God through listening to Him, praying His prayers and obeying His commands in matters great and small. We are dependent upon hearing His voice as individuals, together in team contexts and in larger corporate gatherings, as an integral part of our process for decisionmaking. (1Sa 3:7-10; 2Ch 15:2-4; Psa 25:14; Isa 6:8; Amo 3:7; Luk 9:35; Joh 10:1-5; Joh 16:13-15; Heb 3:7-8,15; Rev 2:7,11,17,27; 3:6,13,22).

4. PRACTICE WORSHIP AND INTERCESSORY PRAYER

YWAM is dedicated to worship Jesus and engage in intercessory prayer as integral aspects of daily life. We also recognize the intent of Satan to destroy the work of God and we call upon

God's power and the Holy Spirit to overcome his strategies in the lives of individuals and in the affairs of nations. (1Sa 7:5; 2Ch 7:4; Psa 84:1-8; Psa 95:6-7; Psa 100:1-5; Mar 11:24-25; Act 1:14; Eph 6:13-20; 1Th 5:16-19; 1Ti 2:1-4).

5. BE VISIONARY

YWAM is called to be visionary, continually receiving, nurturing and releasing fresh vision from God. We support the pioneering of new ministries and methods, always willing to be radical in order to be relevant to every generation, people group, and sphere of society. We believe that the apostolic call of YWAM requires the integration of spiritual eldership, freedom in the Spirit and relationship, centered on the Word of God. (Num 12:6; 1Sa 12:16; Pro 29:18; Eze 1:1; Hab 2:2-3; Mar 1:35-39; Luk 9:1-6; Act 16:9-10; Act 26:19; 2Pe 3:9-13).

6. CHAMPION YOUNG PEOPLE

YWAM is called to champion youth. We believe God has gifted and called young people to spearhead vision and ministry. We are committed to value, trust, train, support, make space and release them. They are not only the Church of the future; they are the Church of today. We commit to follow where they lead, in the will of God. (1Sa 17:32-50; Ecc 4:13-14; Ecc 12:1-7; Jer 1:5-10; Dan 1:17-20; Joe 2:28; Joh 6:9; Act 16:1-5; 1Ti 4:12-16; 1Jo 2:12-14).

7. BE BROAD-STRUCTURED AND DECENTRALIZED

YWAM is broad-structured and diverse, yet integrated. We are a global family of ministries held together by shared foundational covenants, purpose, vision, values and relationships. We believe that structures should serve the people and the purposes of God. Every ministry at every level has the privilege and responsibility of accountability to a circle of recognized spiritual elders. (Exo 18:13-26; Num 1:16-19; Num 11:16-17,24-30; Deu 29:10-13; Jos 23:1-24:28; Act 14:23; Act 15:1-31; 1Co 3:4-11; Tit 1:5-9; Heb 13:7,17).

8. BE INTERNATIONAL AND INTERDENOMINATIONAL

YWAM is international and interdenominational in its global scope as well as its local constituency. We believe that ethnic, linguistic and denominational diversity, along with redeemed aspects of culture, are positive factors that contribute to the health and growth of the Mission. (Gen 12:1-4; Gen 26:2-5; Psa 57:9-10; Jer 32:27; Dan 7:13-14; Act 20:4; 1Co 12:12-31; Eph 4:1-16; Col 3:11; Rev 7:9).

9. HAVE A BIBLICAL CHRISTIAN WORLDVIEW

YWAM is called to a Biblical Christian worldview. We believe that the Bible – the textbook for all of life – makes a clear division between good and evil; right and wrong. The practical dimensions of life are no less spiritual than the ministry expressions. Everything done in obedience to God is spiritual. We seek to honor God with all that we do, equipping and mobilizing men and women of God to take roles of service and influence in every arena of society. (Deu 8:1-3; Deu 32:45-47; 2Ki 22:8; Psa 19:7-11; Luk 8:21; Joh 8:31-32; Php 4:8-9; 2Ti 3:16-17; Heb 4:12-13; Jam 4:17).

10. FUNCTION IN TEAMS

YWAM is called to function in teams in all aspects of ministry and leadership. We believe that a combination of complementary gifts, callings, perspectives, ministries and generations

working together in unity at all levels of our Mission provides wisdom and safety. Seeking God's will and making decisions in a team context allows accountability and contributes to greater relationship, motivation, responsibility and ownership of the vision. (Deu 32:30-31; 2Ch 17:7-9; Pro 15:22; Ecc 4:9-12; Mar 6:7-13; Rom 12:3-10; 2Co 1:24; Eph 5:21; Php 2:1-2; 1Pe 4:8).

11. EXHIBIT SERVANT LEADERSHIP

YWAM is called to servant leadership as a lifestyle, rather than a leadership hierarchy. A servant leader is one who honors the gifts and callings of those under his/her care and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities serving those whom they lead. (Deu 10:12-13; Psa 84:10; Isa 42:1-4; Mic 6:8; Mar 10:42-45; Joh 13:3-17; Rom 16:1-2; Gal 5:13-14; Php 2:3-11; 1Pe 4:10-11).

12. DO FIRST, THEN TEACH

YWAM is committed to doing first, then teaching. We believe that firsthand experience gives authority to our words. Godly character and a call from God are more important than an individual's gifts, abilities and expertise. (Deu 4:5-8; Ezr 7:10; Psa 51:12-13; Psa 119:17-18; Pro 1:1-4; Mat 7:28-29; Act 1:1-2; Col 3:12-17; 2Ti 4:1-5; 2Pe 1:5-10).

13. BE RELATIONSHIP-ORIENTED

YWAM is dedicated to being relationship-oriented in our living and working together. We desire to be united through lives of holiness, mutual support, transparency, humility, and open communication, rather than a dependence on structures or rules. (Lev 19:18; Psa 133:1-3; Pro 17:17; Pro 27:10; Joh 13:34-35; Joh 15:13-17; Joh 17:20-23; Rom 13:8-10; 1Jo 1:7; 1Jo 4:7-12).

14. VALUE THE INDIVIDUAL

YWAM is called to value each individual. We believe in equal opportunity and justice for all. Created in the image of God, people of all nationalities, ages and functions have distinctive contributions and callings. We are committed to honoring God-given leadership and ministry gifts in both men and women. (Gen 1:27; Lev 19:13-16; Deu 16:18-20; Psa 139:13-16; Mar 8:34-37; Act 10:34-35; Gal 3:28; Eph 6:5-9; Heb 2:11-12; Jam 2:1-9).

15. VALUE FAMILIES

YWAM affirms the importance of families serving God together in missions, not just the father and/or mother. We also embrace the inclusion of single-parent families. We encourage the development of strong and healthy family units, with each member sharing the call to missions and contributing their gifts in unique and complementary ways. We uphold and celebrate the Biblical view that God's intent for holy matrimony is between one man and one woman. (Gen 2:21-24; Gen 18:17-19; Deu 6:6-7; Pro 5:15-23; Pro 31:10-31; Mal 2:14-16; Mat 19:3-9; 1Co 7:1-16; 1Ti 3:2-5; Heb 13:4).

16. PRACTICE DEPENDENCE ON GOD

YWAM is called to practice a life of dependence upon God for financial provision. For individuals and YWAM corporately this comes primarily through His people. As God has been

generous toward us, so we desire to be generous. YWAMers give themselves, their time and talents to God through the Mission with no expectation of remuneration. (Gen 22:12-14; Exo 36:2-7; Num 18:25-29; Mal 3:8-12; Mat 6:25-33; Luk 19:8-9; 2Co 8:1-9:15; Php 4:10-20; Tit 3:14; 3Jo 5-8).

17. PRACTICE HOSPITALITY

YWAM affirms the ministry of hospitality as an expression of God's character and the value of people. We believe it is important to open our hearts, homes, campuses and bases to serve and honor one another, our guests and the poor and needy, not as acts of social protocol, but as expressions of generosity. (Gen 18:1-8; 2Sa 9:1-11; Psa 68:5-6; Pro 22:9; Isa 58:7; Mat 25:31-46; Act 28:7-8; Rom 12:13; Heb 13:1-3; 1Pe 4:9).

18. COMMUNICATE WITH INTEGRITY

YWAM affirms that everything exists because God communicates. Therefore, YWAM is committed to truthful, accurate, timely and relevant communication. We believe good communication is essential for strong relationships, healthy families and communities, and effective ministry. (Gen 1:3-5; Num 23:19; Pro 10:19; Pro 25:9-14; Zec 8:16-17; Mat 5:33-37; Luk 4:16-22; Joh 1:1-5; Col 4:6; Jam 3:1-18).

HISTORICAL NOTE: This document includes the YWAM *Statement of Purpose* and the *Core Beliefs and Foundational Values* of Youth With A Mission.

The YWAM *Statement of Purpose* was written in the early 1960s. We purposefully never wrote a "Statement of Faith" because we are "an international movement of Christians from many denominations" and wanted simply to clarify why God had called this movement into being.

YWAM's *Core Beliefs and Foundational Values* were birthed through a multi-decade process of hearing God and listening to one another. The process of identifying our values was initiated by Darlene Cunningham in 1985 at the time of YWAM's 25th anniversary, in order to pass them on to successive generations. The document was then approved six years later by the International Council in 1991.

At that time the International Council (IC) was the recognized global eldership of the mission. Since that time the senior circle of global elders has functioned under several different names. First it was the International Council (IC). It was later called the Global Leadership Team (GLT) and then was known as the Global Leadership Forum (GLF). This body was disbanded in Singapore 2014 in order to put in place a flatter, movement framework at the trans-local level in the place of what was becoming an increasingly hierarchical organizational structure. Now there are many circles of spiritual eldership around the mission – many of them known as Area Circle Teams (ACTs). A senior group of elders has been convened by Loren and Darlene Cunningham and is known as the Founders' Circle (FC).

Throughout these many decades, a primary role of the body of global spiritual elders (whether the IC, GLT, GLF or FC) has been to confirm, steward and safeguard the foundational documents of the mission. Though the FC does not have the governmental oversight of earlier leadership frameworks, it does carry this role of protecting and clarifying our foundational documents.

A history of YWAM's Values, since first presented by Darlene in 1985 and approved by the IC in 1991, include updates by the GLT in 2003 and the GLF in 2011, 2014. The FC confirmed an update in 2017 during the UofN Workshop in Costa Rica regarding the inclusion of "Service" as one of our responses to our Core Beliefs; and an update in 2018 during YWAM Together in Thailand, which clarifies Value 15. At that same time this new format was adopted so that our Purpose, Core Beliefs, Foundational Values, and the supporting Scriptural references would be presented as a singular document.

This updated document plus the following six covenantal documents form the foundational documents of Youth With A Mission:

- 1988: The Manila Covenant (which includes the YWAM Statement of Purpose and the Christian Magna Carta),
- 1992: The Red Sea Covenant,
- 2002: The Nanning Covenant,
- 2010: The Jubilee Covenant,
- 2014: The Singapore Covenant, and
- 2014: The Covenant to End Bible Poverty.

YWAM's identity and mission is further clarified by what we know as the "*Four Legacy Words*" given by God to Loren Cunningham through the years. These are the major words of the Lord, which over our history have guided us and shaped our inheritance as a mission. They include:

1. The Covenantal Vision of the Waves, which Loren received in June of 1956 in the Bahamas shortly before his 21st birthday.
2. The Call to Disciple Nations through the Seven Spheres of Society,
3. The Christian Magna Carta, and
4. The Commitment to End Bible Poverty Now.

All of these are rooted in the early days of the mission's story, and we continue to grow in our understanding and application of these *Four Legacy Words*.

YWAM's LEGACY WORDS

The University of the Nations (UofN) is intentionally embedded in Youth With A Mission (YWAM), and therefore embraces the mission's Purpose, Core Beliefs, Foundational Values, Covenants and Four Legacy Words. To this end the Board of Regents which oversees the UofN is comprised of long-term missionaries and educators who serve in leadership roles across YWAM. For this reason, the UofN is often described as a "multiplier for missions", underscoring the missional purpose of this institution. Because YWAM describes its missional initiatives in the language of the foundational covenant of waves of young people going from everywhere to everywhere, we also describe the UofN as the "wave machine" which equips and sends out these young people across the world. As such, since its inception, we have desired that the UofN be a "university of the Spirit." As such this university would be unique, a "different kind of animal" with elements not seen in many traditional tertiary level institutions.

LEGACY WORD #1:

THE VISION OF THE WAVES – 1956

YWAM'S FOUNDATIONAL COVENANT it was June of 1956. Loren Cunningham was in the Bahamas with four other young men to evangelize and gather young people together using their musical gifts. On a Wednesday at 3 PM, a few days before his twenty-first birthday, he was kneeling by the bed in the simply furnished guest room of his missionary host. He was asking the Lord about the message he was to speak that evening. Then, as he looked up at the white walls, something unexpected happened.

He says, "Suddenly I was looking at a map of the world, only the map was alive and moving! I could see all the continents, and waves were crashing onto their shores. Each wave went onto a continent, then receded, then came up further until it covered the continent completely. The waves become young people – kids my age and even younger – covering all the continents of the globe. They were talking to people on street corners and outside bars. They were going from house to house and preaching the Gospel. They came from everywhere and went everywhere, caring for people. Then just as suddenly as it had come the scene was gone." (Excerpt from *Is That Really You, God?* by Loren Cunningham with Janice Rogers, YWAM Publishing.)

God had spoken to Loren through this vision of the waves. This remarkable initiative by God to share his dream with Loren would lead to the launch of Youth With A Mission four years later. Within a generation millions of young people would have their lives touched by God because of this vision of the waves.

We are some of those young people. Our lives have been changed because of how God met Loren that day in the Bahamas. As we reflect back on that event, we realize that that moment had significant parallels to other moments throughout history; moments when God stepped in to share His heart and His purposes for the world. Indeed we have come to realize that this vision, this unexpected encounter, was a God-initiated, destiny-defining, foundational covenant that God gave Loren in order to birth a new missions movement.

What should that movement look like? What were the major elements of this covenantal vision? First of all, it was about youth. This was both a concrete reality and it can also serve as a metaphor for something more. Concretely, if we ever move away from championing young people we have moved away from the call of God upon us as the YWAM tribe. Metaphorically, this is the language of missional de-regulation and innovation. Young people were not considered candidates for missions in the mid-twentieth century. It was simply not something that was done when Loren saw this vision. And so it is today that this covenantal vision continues to call us to do what is not being done by others in the church. It calls us to lead out apostolically to birth fresh, entrepreneurial initiatives in the Spirit in order to accomplish Great Commission goals. It calls us to a lifestyle of viral pioneering, co-creating with God, doing and encouraging others to do new things in new ways.

Secondly, it was about all and every. The waves of young people covered every nation in all the continents. It is about being global, comprehensive, inclusive. If we ever lose sight of the alls and the everys we have lost sight of God's vision for us as a movement. This is not limited only to the geographic alls. It also includes every thematic all, as we move redemptively into all the spheres, all the languages, and all the other various categories of human life and experience. As we do so, this covenant compels us to growth. It is about recurring and ever expanding waves. This speaks of multi-generational re-iterations of the vision that expand in fractal-like multiplication. Each wave builds on that which has gone before. Each one makes fresh impact in new ways, reaching heights not previously achieved. It's never static. It's always dynamic, focused on going where we are not.

LEGACY WORD #2:

THE SPHERES OF INFLUENCE – 1975

The legacy word about engaging with the seven influential spheres of society came through hearing God's voice, as this important story relates.

ROCKY MOUNTAIN REVELATION The phone call was received by the ranger's station in the Colorado Rockies as the Cunninghams were enjoying a family vacation. Would Loren and Darlene join Bill and Vonette Bright – founders of Campus Crusade – for dinner later that week? Loren eagerly accepted the invitation, eager to share with his friend the fresh insight God had given him. He had been asking God for understanding on how to see a nation discipled and God had just spoken to him about seven influential spheres of society that shape the worldview, beliefs and values of a culture. This was a breakthrough insight! He thought, "If we could simply teach the principles and practices of God's kingdom in each of these seven arenas then we could see the transformation of our communities and nations"

As they met for dinner, Loren had this new understanding scrawled on a yellow sheet from a legal pad tucked inside his jacket. After shaking Bill's hand he was reaching for the paper in his pocket when Bill blurted out, "Loren, you won't believe what God has just shown me. If we are going to see our nations changed, we have to impact seven different spheres of society" Initially deflated that Bill had beat him to the punch, Loren was soon encouraged by the fact that God was confirming through his friend the word that he had received from God only a few days earlier.

Within a month after that encounter in the summer of 1975, Darlene heard Francis Schaeffer – founder of L'Abri – speaking on the radio. He too spoke of how we could see nations changed by

shaping seven different areas of society with Biblical truth. God certainly had their attention. He was clearly saying something which had great implications for Great Commission strategies.

A couple of years later, based on this new understanding, the Cunninghams together with their dear friend, Howard Malmstadt, would launch the University of the Nations. It would be a new kind of Christian university, designed to be a multiplier for missions in a digital, globalized age, eventually equipping young men and women from over 200 different countries in the ways of God. The goal of this new kind of live-learn training? To bring transformational change to nations by intentionally applying kingdom principles in each of the seven spheres of influence!

THE SEVEN SPHERES OF INFLUENCE Once you read the last chapter of a well-crafted mystery novel, all of the clues – which previously may have eluded you, the reader – fall into place, revealing an unmistakable pattern that leads to the solution of the mystery. It's all so obvious once the great detective explains the compelling evidence. Then when you re-read the novel, all that which was once obscure becomes amazingly clear. In a similar way, an understanding of the framework of the seven spheres of influence allows us to be able to re-read the text of the Scriptures and grasp essential, God-inspired concepts, which we might have easily glossed over without first being aware of this framework. But once we see the pattern, we see it not just here or there, but everywhere through Scripture. It becomes apparent to the student of the Word that God has been concerned with the discipling of nations throughout all of human history.

A MESSAGE FOR THIS GENERATION The time is now ripe for this message. Even though several variations of the theme have emerged in recent years – some with 7, others with 8 or even 12 spheres – the foundational principle is the same: God created individuals (Genesis 1:26-27) and loves them, wanting to redeem them from brokenness and sin. In the same way God created nations (Acts 17:26-27) and loves them, and wants to bring kingdom transformation into every dimension of their societal interactions. So whether you call this reality a “sphere” a “mind-molder” or a “mountain” – it points to a God who cares for both individual and corporate humanity. This same God sent prophets of old to speak the word of God at times to individuals (a king, a general, a widow) and at times to corporate expressions of humanity (a tribe, a city, a nation). God has a heart for lost individuals and lost nations and invites us to collaborate with him to bring a transformative impact of the kingdom of God into every area of life, both private and public.

These seven spheres exist in every society from the most primitive stone-age tribes to the most sophisticated megacities. They include the areas of family, economy, government, religion, education, media, and celebration. The seven spheres are to every society what the basic biological systems are to the human body – an intrinsic part of God's design, which give life when they are functioning in a healthy manner. Since God is the designer of these spheres, it would be good for us to dedicate effort to understand his purposes for each of them.

No part of the human experience is to be lived outside of the bounds of God's kingdom. We are to do all that we do coram deo – intentionally living our lives in the presence of God. This is because Jesus is and intends to be Lord of all dimensions of our life, both private and public. Therefore, let us pray that God will teach us how to rightly represent Him in all of these different arenas of society. May these new understandings help us all discover how we can faithfully walk in God's purposes for every societal sphere of influence.

LEGACY WORD #3:

THE CHRISTIAN MAGNA CARTA - LOREN CUNNINGHAM 1981

It was late in 1981 when YWAM leaders from around the world gathered in Kona, Hawaii, for the First International Strategy Conference. YWAM was 21 years old and there was a sense that we had “come of age.” There was great anticipation for what the Lord would say and how He would lead us.

As the leaders gathered for their initial meeting they had a profound time of worship. When that time drew to a close, Loren said, “Our goal is not to pursue our own agenda, but to hear from God. Before we do anything else, let us each seek God alone. Ask Him what He wants to tell us and then we will come back and share that with one another.” Everyone dispersed to listen to God individually. As soon as Loren was alone, he sensed God began to speak to him. He reports, “I wrote as fast as I could on what I understood to be the Christian Magna Carta.”

Now, the original Magna Carta is a famous historical document composed in England in the year 1215. It is one of the first political documents that details basic human rights. In a similar way, the Christian Magna Carta details the Gospel rights that every human being has. It expresses all that which is implied in the Great Commission, as seen through the eyes of all those who should benefit from the Good News of the kingdom. What can those who do not yet know Jesus expect from Jesus followers? The six points lead to a compelling, holistic answer that echoes both the actions and the words of Jesus, “Whatever you did for one of the least of these brothers and sisters of mine, you did for me” (Mat 25:40).

The Christian Magna Carta Loren Cunningham - 1981

Everyone on earth has the right to:

1. Hear and understand the Gospel of Jesus Christ
2. Have a Bible available in his/her own language,
3. Have a Christian fellowship available nearby, to be able to meet for fellowship regularly each week, and to have Biblical teaching and worship with others in the body of Christ,
4. Have a Biblical Christian education available for their children,
5. Have the basic necessities of life: food, water, clothing, shelter, and health care,
6. Lead a productive life of fulfillment spiritually, mentally, socially, emotionally, and physically.

We commit ourselves, by God’s grace, to fulfill this covenant and to live for His glory.

Committed to by YWAM international leadership 1981.

LEGACY WORD #4:

END BIBLE POVERTY - 1967

The fourth Legacy Word was passionately embraced in the early years of Youth With A Mission as young people went about sharing the Good News of Jesus. In 1967 Loren was leading one group of young people on an outreach. He tells us,

“I was with a YWAM convoy traveling through Mexico to Central America. We had stopped in a dusty Mexican town to repair a flat tire. While some worked on that, the rest of us delivered a Gospel of

John to every home, then held an open-air preaching service.

After our meeting a woman in a faded red dress came up to me. My Spanish wasn't very good, but I understood her to say, 'There's no place in my town to get a Bible, and there aren't any in the towns around here. Do you have a Bible in my language?'

I managed to find a Spanish Bible for her. She grasped it to her chest. '¡Muchísimas gracias, señor!' As we drove away, the woman's question continued to haunt me. 'Do you have a Bible in my language?' Then, a picture suddenly came before my eyes – I believe it was what the Bible calls a 'vision.' I saw a big truck – not a semi, but more like a large moving van. Painted on the side was, 'Sólo los deshonestos temen la verdad. Santa Biblia, gratis.'

I didn't know Spanish well enough to think in the language, so seeing these sentences was a complete surprise. I translated them slowly in my mind. They meant, 'Only the dishonest fear the truth. Free Bibles.' What an exciting thought! The phrase 'Only the dishonest fear the truth' was completely new to me, and it rang in my mind. It was especially pertinent at the time, as communists were spreading their cause across Latin America.

As the vision continued, I saw young people standing in the back of the truck handing Bibles into eager hands as fast as they could." (Excerpt from *The Book That Transforms Nations*, Loren Cunningham, (2007, YWAM Publishing) pp 184-185.

The vision started to become reality as those young people distributed 50,000 New Testaments to university students in Mexico that summer. That encounter with the woman in the faded red dress eventually led to the launching of "Bibles for Mexico," which in turn birthed many Bible distribution projects in dozens of countries all around the world.

Then at the UofN Workshop in Singapore in 2003, Loren issued a compelling challenge to the mission which he had received from the Lord. This was a time when YWAM recognized that there had been mission drift in our midst and we were intentionally realigning with our Godgiven DNA in order to see a new wave of apostolic initiatives around the world. Loren said, "I urge you to put a Bible in every home in the world by 2020. The Bible needs to be in their heart language and available in a means which they can easily understand." As Loren turned 85 years old in 2020, this cry of Loren's heart is like that of Caleb when he too was 85, "Give me this mountain" (Jos 14:12). This challenge to end Bible poverty gripped the hearts of many.

In late 2014 Loren, together with Darlene and several other YWAM leaders, visited key Orthodox, Catholic, Anglican and Evangelical leaders around the world, urging them to do all they could to help end Bible poverty. There was great unity of purpose around this theme among these influential leaders. As a result, "The Covenant to End Bible Poverty" was written, calling on Christians everywhere to pray, translate, publish, distribute, educate and motivate people for Bible engagement.

YWAM'S COMMITMENT TO REACH ALL PEOPLES

YWAM began with a vision. Loren saw waves of young people who advanced in stages and eventually covered the whole earth. Not only did God give us our own specific revelation on reaching the whole world, but the universal call for God's people to bless every nation on earth is emphasized throughout the Bible. Therefore, the drive to reach every people is both our Biblical responsibility and inherent in our earliest roots as a mission, permeating our corporate calling.

God in His wisdom has built YWAM layer upon layer over the years in pursuit of that initial vision. First the enthusiasm and energy of young people were used in summer outreaches. Training soon became a part of the mix. We grew strong in the nations where people and money were initially available. God went on to add a great variety of activities over time as varied ministries were born. New nations weighed in, each with their particular contribution to make to the overall effort. The waves growing and we are progressing towards the goal!

During the last several years God has frequently confronted us with the specific challenge to reach all peoples. The Manila Covenant was embraced. The YWAM frontier missions movement was born. During a time of intercession the IEC received the Red Sea Covenant from God and responded to it. Whether in King's Kids, a local base in South America, the University of the Nations, or anywhere else in our mission, you can't go very long without hearing someone excited about reaching the unreached. God is up to something and we don't want you to miss out!

The waves which will reach the farthest corners of the unreached world are growing. We strongly urge all YWAMers, in every ministry and location in the world to consider how you can participate in reaching all peoples on earth with the Gospel. How can you use the strengths which God has built into your particular ministry to help in achieving the goal of a church for every people? This is not something which we can leave with a sub-group of specialists. It belongs to all of us.

There is an enormous amount still to be done, but the impetus is building. We all belong to a mission with the Great Commission in our very blood. Everyone has a part to play. Every ministry has a contribution to make. Revelation 7:9 gives us a preview of the scene around the throne. People from every tribe, tongue, and ethnic group will be there. We as a mission have repeatedly promised God that we will work towards that scene. It is imperative that we channel our resources towards faithfully fulfilling YWAM's commitment to reach all peoples.

March 17, 1995 YWAM GLT
Einigen, Switzerland

WHO IS YWAM STAFF?

This paper addresses the question: who is YWAM staff? It is recognized that an answer to the broader question, "Who is a YWAMer?" would need to include students, volunteers, children in YWAM families, King's Kids participants, short term outreach participants, etc.

YWAM staff should be seen as serving within an extended family of ministries and situations including the following:

1. Ministries with a general YWAM identity;
2. YWAM ministries with a specialized identity (e.g. King's Kids, Slavic Ministries, Family Ministries, University of the Nations, etc.);
3. YWAM ministries working in creative access nations where discretion of identity is required;
4. YWAM affiliate ministries, which may or may not publicly identify with YWAM, and may have more latitude on financial policies (e.g. Intermedia, Destiny International, Mother's Choice, YWAM- related elementary schools,...);
5. Non-YWAM to which YWAMers are seconded, with a defined reporting relationship with appropriate YWAM leadership.

YWAMers are linked by:

- **Common roots** - DTS minimum for all staff;
- **A commitment** to the YWAM vision, values and calling;
- **A commitment** to the welfare of the whole YWAM family, including commitment to be involved in key family events.

YWAMers work in the following situations:	Full-time YWAMers	Associate YWAMers	Volunteers
Ministries with general identity as YWAM: <i>e.g. local YWAM bases</i>	Staff	Associate staff to be defined at local level, but suggested guidelines include: <ul style="list-style-type: none"> • completed DTS not full-time active in YWAM <ul style="list-style-type: none"> • should not have council role 	Volunteers
YWAM ministries with specialized identity: <i>e.g. King's Kids, Island Breeze, U of N, Gleanings, ...</i>	Staff/crew	Associate staff/crew	Volunteers / crew
YWAM ministries working in creative access countries where discretion of identity is required	Staff	Associate staff	Volunteers
YWAM affiliate ministries, which may or may not publicly identify with YWAM, and may have more latitude in financial policies; e.g. Inter Media, YWAM-related public schools, Mother's Choice, Destiny International,...	Staff	Associate staff	Volunteers
non-YWAM organizations to which YWAMers are seconded	Seconded staff — with a defined reporting relationship with appropriate YWAM leadership	N/A	N/A

FOUNDING PRINCIPLES OF THE UNIVERSITY OF THE NATIONS

Founded upon Biblical principles, the University of the Nations (UofN) fulfills its commitment to Christ's Great Commission by equipping men and women spiritually, culturally, intellectually, and professionally, and inspiring them to use their God-given abilities to communicate and demonstrate the Good News in all nations.

The University of the Nations sees the world as its classroom. It is committed to develop Christian men and women who are called to reach those who do not know Christ. Special attention is given to nations, cities and people groups without the Gospel. Evangelism and concern for the poor are presented as ways of life.

The university seeks to broaden the scope of evangelism by equipping students to serve worldwide in various domains of life. Opportunities are provided for students to grow and learn in their areas of calling in order to serve effectively in the profession or vocation to which they are called. Believing that the command of Jesus to be salt and light in the world means Christian service and witness in all walks of life, the University of the Nations endeavors to equip students to take the Gospel to their profession by learning to think Biblically, discern spiritually and act humbly.

The University of the Nations' approach to education is based on II Peter 1:5-8 which stresses balanced development in every area of life — in faith, virtue (character), knowledge, self control, perseverance, godliness, brotherly kindness and love. By God's grace and surrounded by the love of Christ, students increase in their faith and worship of God. They are fortified with knowledge, turned toward wisdom, and inspired to be obedient to God's calling on their lives.

While the University of the Nations is committed to educational excellence in every aspect, its aims are achieved through knowing and loving God and seeking His revelation, and guidance, intercession, worship and praise are integrated into every course. The living out of God's ways are to be apparent in student and staff relationships — in forgiveness, openness, repentance, honoring the gifts and abilities of each person, unity, teamwork, hospitality, servant leadership and loving one another as commanded by Jesus.

Every course in every College and Centre of the UofN is to be a "multiplier for missions"; serving to increase the training locations, workers and resources available for the mission fields. International in scope, each course is to provide cross-cultural training as it relates to the course's specific educational content. Courses are designed to be applicable in real-life situations. Each area of study includes field assignments and cross-cultural experiences for every student.

The University of the Nations' structure, as originally envisioned, included seven major educational areas (Colleges) and several multi-disciplinary Centres and Institutes which focus on communicating the Gospel worldwide to and through specific areas of society.

The university is an integral part of Youth With A Mission and is committed to the same statement of purpose as the parent organization.

Youth With A Mission (YWAM) is an international movement of Christians from many denominations dedicated to presenting Jesus personally to this generation, to mobilizing as many as possible to help in this task, and to the training and equipping of believers for their part in fulfilling the Great Commission. As citizens of God's kingdom, we are called to love, worship, and obey our Lord, to love and serve His Body, the Church, and to present the whole Gospel for the whole man throughout the whole world.

We of Youth With A Mission believe that the Bible is God's inspired and authoritative word, revealing that Jesus Christ is God's Son; that man is created in God's image; that He created us to have eternal life through Jesus Christ; that although all men have sinned and come short of God's glory, God has made salvation possible through the death on the cross and resurrection of Jesus Christ; that repentance, faith, love and obedience are fitting responses to God's initiative of grace towards us; that God desires all men to be saved and to come to the knowledge of the truth; and that the Holy Spirit's power is demonstrated in and through us for the accomplishment of Christ's last commandment, "...Go ye into all the world and preach the Gospel to every creature" (Mark 16:15).

THE PLACE OF THE UNIVERSITY IN THE DISCIPLING OF NATIONS

by Howard V. Malmstadt

Let's start with the words of Jesus expressed in the Great Commission. I like the way one of our students in the Communications department related these words in the Great Commission to the University of the Nations (UofN) in a poster as seen on the overhead transparency. It states:

WITH AN ASSIGNMENT LIKE THIS . . .

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, and teaching them to obey everything I have commanded you.”
Matthew 28:19,20

YOU NEED A UNIVERSITY LIKE THIS: UNIVERSITY OF THE NATIONS

Tonight we want to focus on the role of the UofN in this awesome commission. First, let's meditate on the words of our Lord in Matthew 28:18-20 for a moment.

A question we have asked from the beginning of planning for YWAM's university is how to respond to the great commission. The concern is the primary theme of this UofN workshop. We started the workshop on the first night with Loren Cunningham's challenge to 'go for it' and maintain the vision. Also he related together with Mark Anderson how the UofN could demonstrate the concept of Discipling communities as an adjunct of Impact World Tours. The plan could conceivably impact millions. We need to seek the Lord about this method. Whatever methods are confirmed we must obey and remember the last part of Matthew 28:20 when Jesus said 'and lo, I am with you always; even to the end of the age'.

The university was called into being by the Lord to help in the fulfillment of the Great Commission. It is our mandate!

One thing that still surprises me is how some of our students and staff respond when asked how they perceive the University of the Nations. They give answers, which many of you probably have heard, 'Oh, that is the teaching arm of YWAM'. Teaching courses is certainly an important part of the university. My own feeling, however, is that if our understanding of the university is limited to teaching courses we will not do a great job in the discipling of the nations. Teaching courses is only one part of our mandate. So, what is the university? How do we define "university"? Does it differ from other universities? One of the definitions for university states that it is: "a community of scholars, that provides tertiary education, research and development programs that are related to most areas of society". That is a fairly good definition of a university, but what does it really mean? Having been involved with universities for over 50 years, I've experienced various ways that

universities influence nations. For better or worse, they are disciplining nations. Universities not only educate and train future leaders of nations for all of the professions. They also are actively involved directly and indirectly in projects and programs that influence nations' worldviews, policies and institutions. Perhaps by my recalling some things I've learned and personally experienced in universities will help you broaden your understanding of their very significant impact on nations. I pray that as you listen the Holy Spirit will enhance your vision for the UofN.

The first experience I had was in an excellent university before World War 2. At that time I thought universities were primarily to give courses and degrees so students would be prepared for various professions. Universities also represented big-time sports. Since I like football and other sports I thought they were important factors in universities. Actually after my first year at the university I found most courses rather boring, and I learned more ways not to teach than how to teach. However, my worldview was being shaped both within and outside of courses.

One experience that happened between my junior and senior years had a significant impact on my thinking about education. I took a six-weeks short course, filled with only two of us who were regular students. The others were already-trained professionals who were returning in the summer for an advanced short course. I found that the whole atmosphere was different. The participants were not worried about grades. They were very anxious to learn something new. We enjoyed friendly relationships between the students while studying intently but in a relaxed atmosphere. They wanted to help each other, share their experiences and understanding of the course content. This course opened my eyes to the great importance of the learning environment. During my last year in undergraduate school I did senior research, which also gave me new insight and some of the new opportunities in 4 years at the university to be creative.

The USA had now entered WW2, and I began to consider what would be next. My university degree turned out to be a very important passport to my next experiences. To my surprise the Navy offered me a direct commission as an officer, even though I had no military background. I mention this particular time period, because it impacted my life in such a major way and gave me a new understanding of universities, courses, research, and development and related field experience. My Navy orders read: Report to Princeton University for 2 months and then go to Massachusetts Institute of Technology (MIT). It was at MIT that I had my eyes really opened about education. A five-months module of classroom and practical laboratory work shaped my understanding of what could be accomplished in a short time. I would like to call out some of the characteristics of the course module I experienced at MIT, which was held in a high-security isolated building. The Navy had called on MIT professors and those from other universities to put together a program to train radar officers. Note that the universities had become focal points to meet national emergencies, which had arisen. The university contributed not only ideas, teaching materials and personnel, but introduced an unorthodox and effective way of teaching. They used what I call today a top-down approach. They gave an overview of radar and why it was so significant. They told us about the battles being fought and the way radar was influencing the results right at the moment they talked about it. They impressed on us that that how well we listened could be a matter of life and death for many personnel. It was an effective way of getting our attention.

At present we are in another significant battle. It is a spiritual battle, and it is becoming more intense all the time. How well we listen and obey will be a matter of life and death for many. Perhaps some

of the principles that were used by the MIT module would be good for us to consider. It shouldn't be too hard to relate to the principles because they are similar to some principles that are being used in our UofN course modules today. Very intense class room modules and hands-on experience wherever possible, followed immediately by a related assignment. In mentioning the intense course modules, I know several of the people here tonight kid me about the concept. Our Navy module was six days a week and often day and night. Yes, it was a time of emergencies, but in reality we are also in a time of emergencies today. We had four hours of lectures in the morning with only a five-minute break. In the afternoon we gained hands-on experience with systems, the radar systems aboard ships and airplanes. Another aspect was a spirit of unity that was developed because of the strong sense of purpose and recognizing we were all in this together. My field assignment module was a sea assignment for about 18 months aboard destroyers in the Pacific. Skills learned in the classroom were quickly applied at sea. In addition, it was now necessary to quickly learn new things not covered in classroom studies, and adapt what was learned to unusually difficult situations.

An even more important lesson was learned by divine revelation. In the midst of battle I learned that God amazingly reaches out with grace, even speaking audibly. No longer was the 23rd Psalm a memory passage in Sunday school, but the Lord assuring me that though I was through the valley of the Shadow of death, I need fear no evil because He is with me. And a follow-up lesson that He can point to specific passages in His word. In my situation it was to forever dispel questions that developed during my undergraduate university studies. In a profound supernatural way He pointed me to John 14:6 to the words of Jesus "I am the way, the truth and the Life; No one comes to the Father, but through me". A gift of faith, His faith, given in the midst of battle in the Pacific Ocean, in His classroom. Yes, He can give us insight and understanding way beyond anything we can study or read about. Imagine a university that provides an environment where in every course module, program and field assignment the Spirit of the living God can impart in us His wisdom, His faith, His words and directions.

In less than four years my university Bachelor's degree had opened doors and given me a passport into the most intense learning period of my life. Universities were experienced as focal points for responding to nations' felt needs. Intense modular education systems provided skills that could be applied quickly to critical situations. Divine revelation was experienced in profound ways that a lifetime of study could not provide.

Following WW2 I went back to graduate school to work on doctoral studies and also work as a teaching assistant. Again I gained further understanding in what universities do and can do. One of the first things that impressed me was in my teaching assignment. There was a tremendous learning environment because we did have an amazing group of students. The war veterans returned to school and they were motivated to learn. The attitude of the students provided a dynamic learning environment. These students had the desire to help each other, and were thankful for the opportunity to be in the university. I am hopeful that we can maintain such an environment in all our schools. For the most part I think we do. I have had little concern in the past couple years, of the attitude of some of the students. Perhaps we are not always recognizing the need to develop an atmosphere rich in relationships and dealing in reality and providing the opportunities for revelation. We must be careful about the learning environment. Are we providing environments in which the Holy Spirit is continuously welcome and not shut out because of our techniques or content? Another benefit I experienced in graduate school is the wealth of resources

that are available, and the expertise that is available from many professionals' disciplines. The overall environment that generally exists stimulates creative thinking. I believe that God wants all of us to use our creative gifting. A good university should provide exciting and stimulating environments that lead to drawing out of students their creative gifting.

Following my doctoral studies at the University of Wisconsin I joined the staff at the University of Illinois. Again I began to learn new things about universities. Teaching was an important part, creating new courses to fill new needs. Research was equally important. Because of developing new courses and doing innovative research many opportunities were opened to me for consulting in industries and government and taking part on national and international committees. Widespread interaction with other major ways. These activities give universities to influence opportunities to disciple nations. Working with research students every day gives the staff opportunities for one-on-one relationships. Indeed, the kind of relationships, which we want between our students and staff. The one-on-one for 10 to 30 minutes can often be more significant than several hours of lectures. In general, I found the combination of teaching, research and development and publications to provide opportunities for university staff and students to influence policies, to show how to meet felt needs of people groups, and to take part in cutting edge R & D that can impact the future.

Another point concerns prototypes. I certainly found over my years of university research and development that you can spend months and years trying to relate certain concepts, methods and systems to people, but they often don't understand until you demonstrate with prototypes. Your words mean different things, because of misinterpretation or misunderstanding. But once people see a prototype in operation, they can understand what you have been trying to say for years. In a university it is often possible to follow from a concept stage into your prototypes, and then into some kind of production stage, that can impact a whole area in society. In the UofN, we want to have several prototypes that demonstrate the discipling of nations. People groups can look at them and say OK, we know what you mean, and will move forward to multiply the discipling of their nations. I hope that during this conference, regardless of what College/Faculty or Centre you are part of, you will be thinking about prototypes, even making plans to work with others to implement one in a specific nation.

The educational resources at a university are normally tremendous. They cover the past and latest developments. The various types of educational resources such as journals, books, videos, Internet, interactive systems, and curricula are generally available. However, they usually lack certain ingredients that we envision for the UofN. I want to share some things on this point because it was in 1974 that YWAM had a very important prayer meeting in Hilo, Hawaii, in which the Lord gave those present a vision and prophecy that YWAM would develop educational resources that would impact every area of society, every age level and in every culture. Those of you, who have written books and experienced how long it takes to write one book, know immediately that such a huge vision is nearly impossible to implement. Because it is so 'humanly impossible' I believe that God would give such a vision to YWAM. The Lord has seen that YWAM has been faithful for many years to tackle the 'impossible'. He saw that here is a group that He can trust.

It might seem that we almost buried the awesome challenge to develop educational resources in an all-encompassing way. Only a few dozen books have been published by YWAMers, and although very good they certainly are barely a start in the educational resource vision. We have a

long way to go. However, I believe that what has been happening in the UofN in the last 15 to 17 years, is the building of a foundation that can provide nations with Biblical-based resources in many areas. Our Colleges/Faculties and Centres, which do relate to most areas of society, have been listening carefully to the Lord, and they are receiving revelation, insight and understanding of what and how to communicate in the different cultures, nations, and age levels. I believe that the launching of new educational resource developments is on the horizon. The different types of educational resources could dramatically influence nations and be major factors in their discipling.

So another function of the university is not just to teach the courses to students that they have in front of them, but to develop the materials and the ways of presenting them so they can spread worldwide and literally impact every area of society. One thing I learned in designing commercial equipment, writing books and even in publishing journal articles, is that instead of impacting only a few hundreds or thousands in the classroom in which you are lecturing, others may take your easily available materials and use them in their context or in their particular culture to influence their nations. So readily available educational resources should be a high priority for the University of the Nations. Seventeen years ago, about 6 months after we started planning the first UofN prototype campus, I believe that the Lord said that YWAM's university would develop the foundations for educational resources that would meet the criteria given in the Hilo prayer meeting in 1974. The university was to be an educational resource to the nations and develop educational materials that would be applicable and multiplied worldwide.

Again, I want to reiterate the need for providing the proper environment for education and creativity. Let's keep in mind that we have the responsibility to release the creativity of the students. If we do release them they will help create the resources needed in the nations. Peter Adams mentioned in his talk that we must stand up for truth and not withdraw. In university work we often find, especially as one receives revelation and impartation from the Holy Spirit that some people feel you have gone off the deep end. New ideas and methods can bring strong opposition. Loren and I can attest to that. But even the opposition can be used by the Lord. When I left research and teaching at the stimulating creative atmosphere, the university thought I had lost it. But the word went around and interestingly when I traveled to speak at universities in other parts of the world, many professors and students would come and ask, "why are you leaving Uofl, what is it you believe?" and they would sometimes spend hours asking me detailed questions on what I believe. Previously when I would bring up what I believe, I would usually get a polite but quick response that they had another appointment to meet with somebody. The Lord has mysterious ways of working in our lives.

That brings us up to YWAM's university in late 1977 and planning meetings in 1978. During this period I learned many new things about universities. The Lord provided revelation through staff and friends of YWAM in all areas. Certainly this was to be a university founded on the Word of the Lord, confirmed in dozens of different ways, from people in other YWAM ministries and ministries from outside of YWAM. We recognized that UofN is to be His University, a University of the Spirit, a discipler of nations. We quickly understood that regardless of how many of us would work in the university, how much background and experience all of us might have, even if we could pay salaries that would attract the world leaders including professors from Harvard, Oxford, and various places, we couldn't put together the university the Lord wanted. So line-by-line, precept-by-precept, we

have gained understanding of what the Lord wants for the UofN. And I believe revelation will continue until He returns. And all of you in the audience tonight, are some of the answers of what the Lord wants. The Lord is calling hundreds and thousands more into the UofN. And I trust that the Lord will give you an understanding and insight on the part that he wants you to play in the University of the Nations, perhaps something way beyond your present calling to the university. Maybe it will be a revitalizing of the dreams you've had but have buried because of the apparent impossibilities. I know there are some projects, schools, and programs impressed on us implemented in God's perfect timing.

In conclusion, a few features of the UofN that we must keep in mind, include without adequate time for discussing:

1. The integration of evangelism and reformation that other speakers have already mentioned.
2. The development of Biblical-based educational resources, which can be used worldwide at all levels of education. This is a major responsibility that we have as a university.
3. Multi-generational relationships-genuine interaction of the generations. We don't want to isolate our students, staff or the students' families. We desire synergy. In universities it is traditional to separate students, but we want the UofN to operate in community as extended families.
4. UofN is to operate worldwide in multi cultures with unity and diversity. During the first years that we were praying for guidance about the university, even during the forty days of prayer and fasting, the Lord continuously called us back to love passages in the scriptures. We need to review those passages frequently so as to maintain unity.
5. The dynamic of students from many nations and cultures working together is to be maintained.
6. We are to develop, test and refine prototypes that reflect the character of Christ.
7. The University of the Nations is the Lord's university. We must be alert to His voice and obey His directions. Every class, every hour, every moment should be open to teaching from the Holy Spirit.

Finally, we in the UofN have been given an exciting opportunity to serve in the Great Commission. It is our mandate. Awesome! But let's not forget our Lord's promise in Matthew 28:20 "And lo, I am with you always, even to the end of the age."

PROPHETIC ELEMENTS OF THE UNIVERSITY OF THE NATIONS

by Thomas A. Bloomer

The UofN is prophetic and apostolic – visionary, missions focused, empowering team & unity, multiplying new things in new ways, building the kingdom of God in the earth. It has a distinct calling from God to be so and has a calling to the nations. God calls the UofN to speak to nations as He called Jeremiah (Jeremiah 1), and to disciple nations (Matthew 28:18 - 20).

1. ALL TRAINEES MUST DO A DTS FIRST AS THE PREREQUISITE FOR FURTHER TRAINING AND/OR JOINING STAFF OF YWAM

There are lots of arguments as to why doing a DTS first is so important. But more important than all of those good reasons is the fact that it is the word of the Lord to us. The DTS establishes a clear foundation that we are a university of revelation and transformation and not just of knowledge. He said that teaching (giving knowledge – even knowledge of the Bible) is not discipleship. By beginning with this focus we are stressing the importance of discipleship being at the heart of all we do – “Knowing God and Making Him Known”. As Darlene says, “as goes the DTS so goes the mission”. It establishes the whole framework in which we operate and what our priorities are.

2. THE UNIVERSITY WAS ESTABLISHED AS A RESULT OF OBEDIENCE TO THE WORD OF THE LORD

The UofN was not a ‘good idea’ that grew up in the minds of people. It was not rationalized and reasoned and adapted. It was just obeyed. When Loren first shared the vision, many in YWAM thought the idea of a university was far away from being a rational step for YWAM. In human reasoning it could not work. But they obeyed. They not only obeyed the word to start a university but they obeyed God’s words about how to start it and what it should be like. They did not know how to do it. So they asked God and they did what He said.

This is a reminder that hearing God’s voice and obeying God’s voice is a core value for us. We MUST make sure that we do this in all of our planning. We must have the word of the Lord for accepting every student. We must seek God about every speaker who comes to teach in our schools. We must seek God about where to go for outreach and what ministry to be involved in. We must train our students to seek and obey God’s voice in all that they do rather than to rely on knowledge, a model, a method or a tool. We must also have the word of the Lord coming through in our classrooms.

Also, the word of the Lord can come through anybody. It’s not just the leaders of YWAM and the UofN who can hear the word of the Lord. God uses everyone. He especially seems to like using the unexpected ones to bring His word. It is a core value of who we are that God can speak through who the world might see as the least significant person and it can be the word that shapes our steps. The leaders will listen, take it to God and respond how God directs. It is not a top down authority structure.

3. THE UOFN IS INCLUSIVE

The UofN is an open table where every person can come. We do not want culture, nationality, social background, finance or educational background to be limiting factors in who can receive an education and achieve success in our training.

If someone does not have the level of education needed for particular tasks within a school, we commit to working with them to learn what they need to learn. We are also committed to adapting our requirements where necessary and appropriate.

4. THE UOFN IS SUCCESS BASED

The usual higher education system is based upon eliminating people through failure in order to identify the highest achievers. If anyone has children in high school you will recognize this same principle in action in most high schools as well. It is designed to cut out those who are of a 'lesser' standard. Degree programs are structured to obtain a 90% failure rate - leaving us with an elite 10%. This contributes to social strata of value based on educational qualifications and earning potential.

The UofN is not about trying to fail people but rather to help them succeed. Our role as trainers is to identify the way in which each individual can achieve success and then do whatever it takes to help them get there. Our model of training is one of partnership, working side by side on an individual basis, as opposed to impersonal passing of information.

5. TRAINING SHOULD BE TRANSFORMATIONAL, NOT TRANSACTIONAL

It is a core value for our schools that we don't just want to communicate knowledge but we want people to grow and change in who they are and in their relationship with God. Our schools need to include the staff and students going to Jesus and growing in intimacy. This may seem a given but we need to not take it for granted and work to ensure that Jesus is purposely invited and welcomed into the classroom every day and given the freedom to speak.

We are a university of the Spirit, endeavoring to fuse revelation and reason in the teaching/learning process. This does not mean that knowledge is rejected and not taught in our schools, but that knowledge should be confirmed by revelation. Also, if someone believes they have received revelation, that should be confirmed by knowledge. Any conviction or belief or teaching should be examined closely so that it is transformed and purified by revelation into God's truth. Knowledge does not transform, in and of itself; revelation transforms. Our students must receive truth into their minds and hearts through both reason and revelation (John 8.31-2).

The most important prophetic dimension of the UofN is that God would be our teacher. This also takes us back to hearing the voice of God. The standard idea of teaching is to get a body of knowledge from your professor or books. This is true in Christian universities and Bible schools as well. But our aim is to let God be our teacher.

In our training we are to give full effort to developing knowledge and skills and we are to give full effort to seeing transformation in the students' lives. Either without the other is less than God's best. (See also: *"Transactional and Transformational Leadership Styles"* by Tom Bloomer)

6. TRAINING IS A FUSION OF FORMAL AND NONFORMAL MODELS

The formal aspect of our training is what happens in the classroom, on field assignment and other programmed learning activities. The non-formal aspect is found in living together as a community – worship together, doing intercession together, doing outreach together, and serving one another.

This 'community' that is referred to is not just the community of the staff and students of one school but of everyone who is at that YWAM location. Community involvement should and must extend beyond just your school and link with the wider body of YWAM, and then the wider Body of Christ. If your students are locked away and never interacting or being involved with the life and ministry of your base then an essential learning dynamic is being lost.

This is a synergistic fusion. Many leaders are focused on one or the other rather than the dynamic tension of both. It is only when the two are working fully together that we get the maximum result.

7. TEACHING MUST BE PUT INTO PRACTICE

Teaching and then doing. Doing and then teaching. These are the foundations of who we are.

Teaching then doing means two things. Firstly "all schools should have an outreach". If a school, as it is listed in the catalogue, has an outreach or field assignment or internship associated with it, then wherever that school is run there should be an outreach run with it. We should not be running just lecture phases.

From the *Founding Principles of the UofN*: "Every course in every College/Faculty of the UofN is to be a 'multiplier for missions'; serving to increase the training locations, workers and resources available for the mission fields. International in scope, each course is to provide cross-cultural training as it relates to the course's specific educational content. Courses are designed to be applicable to real-life situations. Each area of study includes field assignments and cross-cultural experiences for every student."

This doesn't just mean that it is available for every student but that we want every student to do the field assignment. That should be our purpose and be communicated to all potential students so that they understand the importance we place on the need to apply their learning.

This also means that leaders, staff and resource speakers are qualified through involvement in ministry and not just through head knowledge. It is best when the school staff are also active in ministry apart from their school. This may be a regular involvement or something that happens between schools. That involvement keeps them fresh to the latest developments, connects them to ministry so that they have experienced and are experiencing what they are preparing the students for, gives authority to their leadership and teaching because they have also been there and are still part of ministry.

YWAM is one of the first missions in the world to not have an educational requirement for our leaders. Nor do you necessarily need to possess a degree in order to be in leadership in the UofN. People are released into leadership based on their character, demonstrated potential to do the task and the word of the Lord.

There is not one academic requirement in Paul's qualifications for eldership in the letter to Timothy.

8. TAKE THE MESSAGE TO EVERY HUMAN BEING

As a mission we are called to follow the great commission – to disciple nations - to take God's message to the places and people where it is not.

The UofN is not distinct from the rest of YWAM. Its purpose is the same. Look again at the quote above from the Founding Principles of the UofN.

We should not neglect or lose the evangelistic missionary thrust of our schools.

9. **EACH SCHOOL IS AN INTEGRAL PART OF A WORSHIPPING, LEARNING, WORKING, INTERCEDING, OUTREACHING COMMUNITY.**

The type of training we want to produce cannot happen in isolation. All of the above is reinforced and attained through this direct connection between training and an active missionary location with vibrant ministry in the local community and beyond. If the students are not seeing missions modeled right before their eyes, and given the opportunity to experience it on a daily basis, then they miss the impartation and transformation that is a core purpose of our training.

UNIVERSITY OF THE NATIONS' INTERNATIONAL COLLEGES AND CENTRES

University of the Nations courses are supported and administered through colleges and centres, each with its own focus and purpose. Information about each college and centre, including courses and degrees offered through them, is available on the UofN website – <https://uofn.edu/>.

Courses are delivered through operating locations in many nations. A list of dates and locations where courses are offered is also available on the UofN website and in the UofN Mobile App.

ACCREDITATION

University of the Nations offers courses which may be used toward UofN degrees and field assignments/ practicums/internships in over 160 nations worldwide. Various accredited institutions throughout the world accept UofN transfer students and credits. UofN is a degree-granting institution (Associate's, Bachelor's and Master's degrees). Some UofN training locations are approved by government agencies in the nations where they are located.

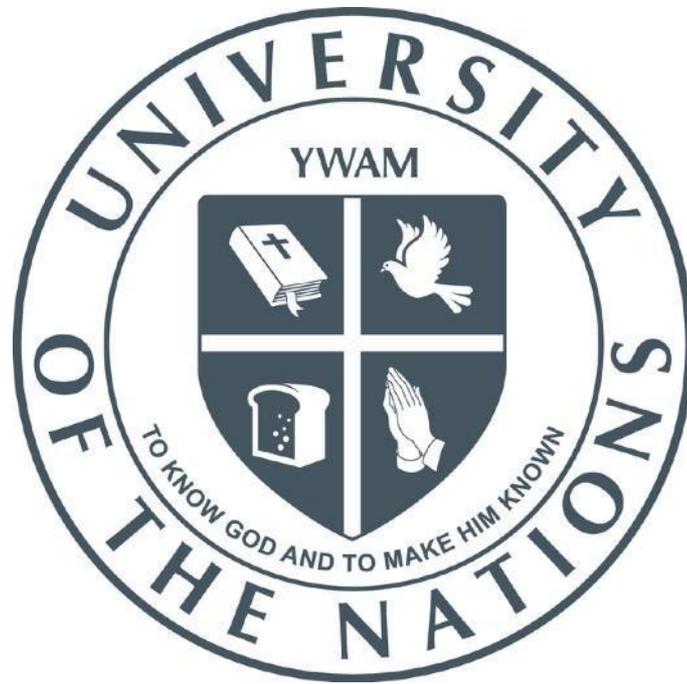
Accreditation is a more complex process for the UofN for the following reasons given below.

1. University of the Nations is unique in its international missionary training scope with locations in many countries. With the UofN, students may begin their education in South America, continue it in the United States and complete their UofN degree requirements in Europe. This type of international scope will require an international accrediting agency able to validate across many nations and languages.
2. The UofN Board of Regents consists entirely of regional representatives from the parent organization, Youth With A Mission. The board members are from a diverse international group, all of whom are part of YWAM and understand the founding principles of the UofN. The UofN also has an International Advisory Board, which consists primarily of non-YWAM representatives. This combination ensures high academic standards and clear identity. An accrediting agency would need to validate this structure.
3. The UofN maintains a staff of volunteer missionaries who must raise their own support independent of their positions with the university. The UofN is establishing a "track record" to demonstrate stability through a history of quality long-term staff with independent support. Presently, UofN has a large student population internationally, constant construction of new buildings and projects globally, and a growing force of long-term staff members. An accrediting agency would need to acknowledge that this model is a viable alternative to paid staff.
4. Our modular approach to education, as well as the visiting teacher concept utilized in our schools is a relatively new concept for accrediting boards. At the present time, much of the academic material provided in the courses is presented by long term staff members in conjunction with visiting speakers, who generally have excellent credentials and high qualifications. Nearly all visiting teachers have extensive international experience and are able to present a broad perspective in their fields of expertise.

The UofN is committed to quality education. As a result, UofN courses are now recognized by many institutions of higher learning, Christian and non-Christian. Our students are accepted as transfer students, and they are given transfer credit for those UofN courses which are comparable to the programs of the receiving institution. Courses do not transfer on a one-for-one basis, but neither do other universities' courses.

Accreditation is not always the main factor in that decision. The major factor is quality recognized by the depth and quality of student learning. On that basis, our UofN students show

commendable strength. An increasing number of institutions are enthusiastic about accepting UofN students. Many employers or educational institutions rely on the classical accreditation process to assure the quality of a person's degree. Students who graduate from the UofN may need to describe the unique curriculum, character and strength of the UofN degree to a potential employer or university to confirm the quality of their educational experience.



GENERAL POLICIES

CREDIT

For all UofN courses, satisfactory completion of a minimum of 25 measurable hours of required formal and non-formal engagement with content equals one credit. The content should be appropriate to the objectives of the course and level of learning. (See also “Course Hours”.)

Learning can take place through different modes of delivery. The student’s transcript will indicate which mode of delivery the course was taken in.

MODES OF DELIVERY

1. LIVE-LEARN INTEGRATED LEARNING (LL)

Course staff actively facilitate a minimum 25 hours per credit of measurable formal and non-formal engagement with content appropriate to the objectives of the course. Course staff and students live and learn together in a UofN/YWAM apostolic learning community.

Courses in this mode will also be required to have an additional 25 hours minimum of measurable non-formal learning within the YWAM community per credit. This learning will be overseen by course staff. It furthers the learning objectives of the course and integrates it with Christ-like formation. (See also “Course Hours”.)

Delivery can be at one site or multisite, with leadership and staff at each site. Multisite courses would use appropriate technology to facilitate the course delivery.

2. DISTANCE LEARNING (DL)

Course staff actively facilitate a minimum 25 hours per credit of measurable formal and non-formal engagement with content appropriate to the objectives of the course. Students are located at a different location from the course staff. Learning can be synchronous or asynchronous. Distance learning could include some Live-Learn Integrated Learning but this would be less than 30%.

3. BLENDED LEARNING (BL)

Course staff actively facilitate a minimum 25 hours per credit of measurable formal and non-formal engagement with content appropriate to the objectives of the course. For part of the course, staff and students live and learn together in a UofN/YWAM apostolic learning community. During the other part of the course students are located at locations different from the course staff. A minimum of 30% of the course hours must be delivered in Live-Learn Integrated Learning mode.

4. IN PERSON NON-LIVE-LEARN (IP)

Course staff actively facilitate a minimum 25 hours per credit of measurable formal and non-formal engagement with content appropriate to the objectives of the course. Students learn in-person but are not required to be integrated into a UofN/YWAM apostolic learning community. The maximum credits for a course in this mode of delivery is six UofN Credits.

5. APPLIED LEARNING (AL)

Applied learning is a planned learning experience where course staff actively facilitate a minimum 25 hours per credit of measurable formal and non-formal engagement with content appropriate to the

objectives of the course. This is achieved through closely supervised student involvement in ministry directly related to the purpose of the course combined with instruction, monitoring and feedback. Applied Learning may be as part of a YWAM travelling team, team ministry involvement at the YWAM location where the student is undertaking the course or interning with a YWAM ministry at another location. Applied Learning may also be integrated with learning in other delivery modes. Although an internship may occur in a context other than a YWAM ministry and therefore without direct on-location supervision from YWAM or UofN staff, degree requirements recommended that no more than 12 credits of internship outside of YWAM be included in a UofN degree.

COURSE HOURS

POLICY

As stated in the **UofN Credit Policy**:

For all UofN courses, satisfactory completion of a minimum of 25 measurable hours of required formal and non-formal engagement with content equals one credit. The content should be appropriate to the objectives of the course and level of learning.

Learning can take place through different modes of delivery.

This engagement with content consists of a range of learning activities appropriate to the level for that course as described in **the UofN Qualifications Framework Levels of Learning (course level descriptors)**. All UofN courses are required to include three hours of **intercession for the nations** per week and to have regular scheduled staff/student 'one-on-ones'. How intercession and one-on-ones fit into a course is explained below.

Courses in the **Live-Learn Integrated Learning** mode will also be required to have an additional 25 hours minimum of measurable non-formal learning within the YWAM community per credit. This learning will be overseen by course staff. It furthers the learning objectives of the course and integrates it with Christ-like formation.

The FOUNDING PRINCIPLES OF THE UNIVERSITY OF THE NATIONS states:

The University of the Nations' approach to education is based on II Peter 1:5-8 which stresses balanced development in every area of life — in faith, virtue (character), knowledge, self-control, perseverance, godliness, brotherly kindness and love. By God's grace and surrounded by the love of Christ, students increase in their faith and worship of God. They are fortified with knowledge, turned toward wisdom, and inspired to be obedient to God's calling on their lives.

While the University of the Nations is committed to educational excellence in every aspect, its aims are achieved through knowing and loving God and seeking His revelation, and guidance, intercession, worship and praise are integrated into every course. The living out of God's ways are to be apparent in student and staff relationships — in forgiveness, openness, repentance, honoring the gifts and abilities of each person, unity, teamwork, hospitality, servant leadership and loving one another as commanded by Jesus.

This principle is at the heart of the UofN and applies to all delivery modes. For courses delivered in the Live-learn Integrated Learning mode this is more explicitly included in the course schedule as part of the students' engagement in the apostolic learning community of their campus. For other delivery modes it may be less explicitly so. Students in those modes may instead be encouraged to include similar elements in their own personal schedule.

GUIDELINES

LIVE-LEARN, DISTANCE, BLENDED AND IN-PERSON NON-LIVE-LEARN MODES

Below are some examples of different educational components that may be part of the *minimum of 25 measurable hours of required formal and non-formal engagement with contents*. These are cited to stimulate thinking; it is by no means an exhaustive list.

Typical activities comprising the minimum 25 measurable hours of formal and non-formal engagement with content include:

- Delivery of new content
 - This is expected to be 12 to 16 hours of the 25 hours per credit. If translation is included there would be more time needed.
 - Delivery may be in a variety of formats including guided reading.
- Processing of new content together as a full class (including personal application)
- Small group content processing
- Workshops and practical laboratory sessions
- One-on-ones that are primarily for processing of learning
- Personal study and assignments
- Field trips and the like
- Other similar learning activities

Typical activities comprising the additional 25 hours minimum of measurable non-formal learning within the YWAM community for live-learn integrated courses include:

- Corporate praise and worship
- Group intercession
- Community/campus gatherings
- Outreach opportunities
- Small groups that are primarily social
- One-on-ones that are not primarily for the processing of learning
- Work duties or similar service
- Personal quiet times
- And similar

A particular course may have additional requirements related to the schedule and activities. These would usually be included in the course definition and/or additional documentation. Course leaders should check that documentation and ensure they meet these requirements.

Worship and intercession may or may not be part of the 25 measured hours for credit depending on whether this is directly related to the objectives of the course.

It is important for course leaders to consider what learning activities will be most effective to achieve success for each student in being equipped for the ministry that the course is preparing them for. In planning for a course, leaders should think about the most helpful learning styles and strategies, as well as cultural variation, when choosing what is important to include in the 25 measurable hours of required formal and non-formal engagement with content. As mentioned, the course definition for the course being delivered may also have specific requirements for learning activities.

APPLIED LEARNING MODE

A particular applied learning course may have specific requirements related to the schedule and activities for applied learning. These would usually be included in the course definition and/or additional documentation.

If an applied learning phase is in connection with a course delivered in the Live-learn Integrated Learning mode it would typically also include additional non-formal learning.

GENERAL GUIDELINES

It is not enough to fill up a student's day with an assortment of activities. The 25 measurable hours of formal and non-formal engagement must reflect purposeful teaching strategies which can encompass both traditional and creative learning styles, but which together enable the student to achieve the course's objectives. In light of this, the following are some examples of what is NOT effective.

1. A course in which there is only an hour of prayer and a half-hour of praise a week, two hours of lecture a day, and only 2 one-on-one conferences between students and staff members during the entire school.

2. An outreach in which there is only an hour of prayer a day, lots of witnessing and street meetings, but where no other learning activities that help integrate material learned from the lecture phase of the school are utilized and there is no input of any kind to, or feedback from, the students, nor any ongoing evaluation.

3. A course emphasizing small groups but which in fact gives little teaching content to the students. School leaders should be aware that the fewer teaching/lecture times they have, the harder they will have to work to actually have 25 measurable hours of formal and non-formal engagement.

In summary, the one credit received per 25 measurable hours of learning engagement represents one VERY FULL 25 hours of learning at the appropriate university level.

DISCIPLESHIP TRAINING SCHOOL PREREQUISITE

POLICY STATEMENT

The **Discipleship Training School (DTS)** is a prerequisite to all other UofN training schools and degree programs. All UofN applicants must satisfactorily complete a Discipleship Training School (DTS), including the outreach or field assignment, before being permitted to attend any other course/school, or being accepted into a degree program. It is the responsibility of all post-DTS school leaders to inform all prospective students of this "DTS First" policy.

OPERATIONAL DEFINITION OF TERMS:

For the purposes of this policy a **Discipleship Training School** is defined as any YWAM/UofN Discipleship Training School (DTS),

1. whose lecture phase is at least 11 weeks in duration, and,

2. whose outreach or field assignment is at least 8 weeks in duration

in accordance with the guidelines established for the DTS by YWAM International and the YWAM/UofN DTS Centre.

PURPOSE

This policy is set out in order to establish YWAM corporate values and ministry philosophy for the DTS into a written format which sets out the normal expectations, valid exceptions, and criteria upon which exceptions are granted, as well as the procedures whereby these are accomplished.

FOUNDATIONAL VALUES/PRINCIPLES/SCRIPTURES:

- YWAM is called to participate actively in fulfilling the Great Commission through preaching the gospel and discipling all nations (Act 13:2; 16:19).
- YWAM is relationship oriented. We emphasize openness, humility and communication rather than dependence on structure and rules (1Jo 1:7; Gal 5:1).
- YWAM is committed to understanding the character and ways of God, to hearing God's voice and seeking His counsel as part of the process of decision making (Rom 10:17; Joh 5:30).
- YWAM is called to recognize the value of godly character in an individual over and above his gifts, abilities and expertise (Php 4:8-9).
- The UofN approach to education is based upon 2Pe 1:5-8 which stresses balanced development in every area of life – in faith, virtue (character), knowledge, self control, perseverance, godliness, brotherly kindness and love.
- The UofN live-learn philosophy is a community learning concept. It is based on the scriptural principle of a body of believers who are one in spirit and working together as a team toward the same objectives. It implies a sharing of resources, ideas, talents, and a working together in unity.

SCOPE:

All applicants to UofN courses/schools and training programs.

EXCEPTIONS:

1. UofN Seminars

Persons may attend UofN seminars (up to 6 credits) prior to completing the DTS, but only a maximum of 12 credits gained prior to completion of a DTS can be included in a UofN degree.

2. 1969-1978 YWAM School of Evangelism

Persons who have completed a 1969-1978 YWAM School of Evangelism (SOE) may have their SOE substituted as an equivalent course for this requirement, provided that it qualifies under the established amnesty credit policy and procedures.

3. 1977-1986 GENESIS discipleship training program

Applicants who completed the GENESIS discipleship training program between 1977 and 1986 may be admitted to and provisionally receive credit for UofN courses under the 'YWAM DTS Transfer Credit Policy and Procedure' guidelines provided that:

- a. the student supplies the necessary documentation on a "Historical Course Documentation Form" to the International DTS Centre Director.
- b. the school meets the requirements for approval.

GENESIS participants prior to 1977, and after 1986, do not qualify for this policy exception and therefore cannot be considered for credit.

4. 1988 - 2003 YWAM Mercy Ships DTS

Applicants who completed the DTS, including both lecture and field assignment phases, at any of the YWAM Mercy Ships locations between January 1, 1988 and December 31, 2003 may be admitted to and provisionally receive credit for their DTS based on the documentation provided by Mercy Ships to the UofN International Registrars Offices.

After December 31, 2003, Mercy Ships training programs are no longer connected to, nor registered with YWAM/UofN and therefore will not receive UofN credit.

5. DTS Outreach Deferral

Deferral Policy: In rare instances it may be appropriate that a person who has completed the lecture course of the DTS after December 31, 1991 may be allowed to temporarily defer their DTS outreach for reasons of health, personal/family emergency, leave of absence and other timing issues such as schooling for children, or other extenuating circumstances. The person will still be required to complete a YWAM DTS field assignment/outreach before continuing on to other UofN schools or joining YWAM Staff. The deferred outreach must be completed within two years of the completion of the DTS lecture phase.

Deferral Procedure: Any deferrals must be approved under the following conditions:

- a. they obtain a written recommendation from their DTS school leader/base leader to have their outreach deferred, and
- b. the joint recommendation is approved by the local YWAM base leader and leadership team.

Specific approvals required to accomplish the deferral under this provision may vary depending upon the structure at each local base. However, the principle of a check and balance procedure which incorporates the DTS school leader and culminates with the approval of the local YWAM base council should be followed.

Deferral Exception: If a person completed their DTS lecture phase prior to December 31, 1991 without completing the field assignment/outreach phase, they will be required to complete a YWAM

DTS field assignment/outreach before continuing onto other UoN schools. This provision is without time limitations for schools taken prior to December 31, 1991.

6. Amnesty for Unregistered and Pre-UofN DTS

- a. Applicants who have completed a DTS, including the outreach, before December 31, 1991 which is not a UofN registered school, may be admitted to and provisionally receive credit for UofN courses under UofN amnesty policy guidelines as follows. Each applicant's DTS will be reviewed under amnesty guidelines and evaluated for meeting the prerequisite minimum requirements: 11-week lecture phase and 8-week field assignment. If the prerequisite minimum requirements are not met for either the lecture or the field assignment phase, the student will be required to make up for the deficiencies.
- b. For schools taken after December 31, 1991, any deficiencies will have to be made up prior to any credit being finalized and before continuing on to other UofN schools. If no program deficiencies are determined to exist in either the lecture or field assignment, credits will be assigned, and the prerequisite will be deemed to have been fulfilled.

7. Transfer Credit for Unregistered YWAM DTS

Applicants who have completed a DTS, including the outreach, after December 31, 1991 which is not a UofN registered school, may be admitted to and provisionally receive credit for YWAM courses under the YWAM transfer credit policy guidelines as follows. Only students registered for a UofN degree program may request transfer credit for non-registered YWAM DTS and entry level SOE only provided that:

- a. the student supplies the necessary documentation on a "Historical Course Documentation Form" to the International DTS Centre.
- b. the school meets the requirements for approval.

8. Last Days Ministries:

- a. Intensive Christian Training (ICT) conducted prior to September 1991: Applicants who have completed Last Days Ministries' Intensive Christian Training (ICT) program (prior to September 1991) may attend UofN courses/schools after having satisfactorily fulfilled the provisions of the Last Days Ministries ICT/YWAM DTS equivalency policy.
- b. DTS between September 1991 and March 1994:

Applicants who have completed the Last Days Ministries DTS (not the ICT) between September 1991 and March 1994 may apply to the International DTS Centre of the UofN to receive YWAM transfer credit upon completion of all necessary documentation, including verification by the school leader. Please refer to the document entitled "YWAM DTS Transfer Credit Policy and Procedure."

9. Failure to do a DTS first

Students who have inadvertently done YWAM/UofN schools before completing a DTS (both lecture and outreach/field assignment phases) will not receive credit for those schools except in extremely rare instances. In those highly unusual situations, the student may submit a formal appeal to the International College Dean Team. In most instances the appeal will stop at this point. Should the International College Dean Team believe it to be a legitimate appeal, it is forwarded to the Provost Team, then to the President and then finally to the Board of Regents.

THE DTS IS YWAM'S FOUNDATION

by Loren Cunningham

International DTS Consultation – January 1998

The Discipleship Training School is the foundational building block of Youth With A Mission, the cornerstone of the mission. It is our DNA, our genetic code. The DTS gives vision, it gives understanding, it gives people something to hang on to so that they will understand what YWAM is – and isn't.

DTS is also a bonding time, a time of impartation, of living and learning. It is not only formal but it is non-formal – intentional, planned informality. (Example: Everyone's mother tongue is learned informally, never in an academic class.) Informal training is one of the most powerful ways of learning. DTS is a "live/learn" 24-hours-a-day experience because of the principles God has given us.

One of the founding principles of UofN is the scripture 2Pe 1:5, "First take diligent heed to your faith; add to your faith, character (virtue), add to your character, knowledge." There is a sequence involved. If the DTS is anything, it is about faith and character. You BUILD faith and character. So the sequence must be faith THEN character. That's the DTS. Only afterwards, the knowledge from other courses may be added.

The church is built on the foundations of the apostles and prophets, Jesus Christ being the chief cornerstone. There is no one more important than Jesus. The cornerstone of everything is Jesus – He is our point of reference.

God has given us foundations for YWAM, and the DTS is foundational to the mission. In the beginning of YWAM, God said, "Start a school." Foundations come at the beginning; they are laid at pioneering times, they are laid underground and they are not highly visible. Pioneers (foundation-builders), are "unknowns" at the beginning and they are not understood. They are like the apostles and prophets in the Bible. No one really perceives what is in their hearts, what their vision from God is, or what they are living for. They appear to be just digging a hole in the ground and filling it with concrete and steel. The DTS was foundational for YWAM and it is foundational to each person who joins the mission. There are no exceptions.

After the foundations are secure, then come the floors (teaching), the walls (evangelism) and the roof (pastors – see Eph 4:11-13). The sequence is of key importance. If the foundations that God has given are unstable or have been moved, the whole building becomes suspect, and in a worst case scenario, comes tumbling down. To change the metaphor, "You shall not move the ancient walls, the boundaries that your fathers have set" (Pro 22:28).

The closer we come to our goal for YWAM (the evangelization of the whole world), the more we must go back and check up on our beginnings, our foundations. We must ask questions like ... "Have they moved? Are they crumbling? Do they need repair, renewal or restoration?"

In the early 1990's, the Lausanne base almost closed because of a decrepit building. God often speaks through the "natural" to get our attention about the "spiritual." The foundations of the old five story hotel were damaged and the whole building was close to being condemned and torn down. In order

to rebuild the structure, the foundations had to be restored before renovation could begin above ground. As the physical renewal started, it also became a time of cleansing our hearts – our spiritual foundations – and asking God to show us where we had gone wrong; a time of asking God to show us where the spiritual foundations had been damaged, destroyed or moved; and a time of praying for God to re-anoint our foundations. Now, in 1998, the base is once again fully functioning.

But God was not only speaking to the Lausanne base – He was just speaking there first. He was also speaking to all of us in YWAM internationally. In YWAM, the scope of our ministry is found in Mark 16:15, “Go into all the world and preach the gospel to every creature.” Our expressions of that scope are evangelism, training and mercy ministries. These are what we all do, and have been doing since the beginning: they are integral part of our foundation. First we only did evangelism, but then the Lord showed us the need for training. Jesus Himself first studied the word, then He began “to do and to teach” (Act 1:1-2).

Little by little YWAM’s foundations were laid. Yet we didn’t discover until recently, how important the role of training was – specifically in the DTS – for the laying of those foundations; not only for YWAM, but for every YWAM staff member. Each YWAM staff member needs to carry that DNA, that genetic code. This only comes through a life impartation like that which Elisha received from Elijah. That impartation, that anointing, is passed on and imparted to individuals in a DTS. Bonding to YWAM and its vision comes through the DTS. It is only through the DTS that one becomes a true member of YWAM.

Leaders from other major organizations of the world, seeing that there is an anointing on our DTSs, ask, “What is it that you do in them that we can do?” Whatever it is, it is because God said to do it, and He said to do it in a particular way. When we stray from that way, our foundations will crumble. Likewise, in all of our lives and ministries, when we deviate from what God has said to us, we stand in danger of toppling down. In YWAM’s case, we have learned that we cannot shortcut the DTS. It is absolutely foundational.

GUIDELINES FOR YWAM/UNIVERSITY OF THE NATIONS DISCIPLESHIP TRAINING SCHOOLS

In order for DTS students to receive UofN credit for the DTS, each learning week of the DTS must be properly registered in the online course registration system. Instructions for using the online course registration system can be obtained by contacting the designated UofN International Registrar's Office. If the registration needs to be in paper form contact the UofN International Registrar's Office

1. The purpose and basic curriculum of the DTS has been defined by the international leadership of YWAM and UofN. Please see the document entitled "DTS Description, Purpose and Curriculum". To ensure that the DTS stays on course with the vision, it is essential that DTS leaders keep the purpose statements in focus, that specific goals and objectives of each school support the fulfillment of the overall purpose statements and that the content be complete, based on the guidelines enclosed.
2. The DTS must contain a minimum of 11 teaching content weeks, with a minimum of 12 teaching content hours per week for one language (16 hours minimum for a bi-lingual school) in addition to the other learning activities described in the document on "Course Hours". (NOTE: From January 1, 2026, UofN credit is calculated by satisfactory completion of a minimum of 25 measurable hours of required formal and non-formal engagement. Live-learn courses, including DTS, require an additional 25 hours per credit of non-formal learning within the YWAM community per credit bringing the total hours for a DTS credit to 50. DTS operates on a 50-hour week for both lecture phase and outreach, thus providing 1 credit per week.)

The DTS must contain a minimum of 8 Field Assignment weeks. However, all leaders are encouraged to run a 24 week DTS course which will enable students to receive the maximum 24 credits allowed for a UofN DTS. Debriefing is encouraged in the DTS and can be either a part of the lecture phase or the outreach phase, however, it is limited to a maximum of one week and cannot be in both phases.

3. The DTS is a full-time Christian training school. It is designed so that individuals are required to pull away from their jobs and school etc. for a specific time period and give their undivided attention to being trained in the DTS.
4. Each week of the complete DTS course must be a full 50 hours. Three hours of intercession are required per week throughout all of the DTS course weeks. In addition, inclusion of smaller group interaction and discussion is a necessary part of the week to help facilitate DTS students growth throughout the whole course.
5. Regularly scheduled one-on-one meetings between staff and students are to be carried out for feedback, assessment & evaluation. Our goal is one such individual meeting a week.
6. The DTS is to contain a minimum of 8 Field Assignment/Outreach weeks throughout the total course and is to be carried forth in accordance with the guidelines defined in the UofN Policies and Procedures document entitled "YWAM/UofN Field Assignment-Outreach Policy and Procedure". The primary emphasis of the DTS outreach is to be evangelism, not only intercession or physical work and is to include **a minimum of 30 hours per week** of ministry activity serving people outside of the

team. Ministry strategies are to come out of prayer. The majority of ministry activity is to involve connecting with people with the aim of facilitating them becoming followers of Jesus (evangelism). The outreach is to include **a minimum of 15 hours per week** of other structured learning activities such as communication, team building, ministry debriefing, feedback, sharing of needs, prayer for individuals, ministry prep including **at least 3 hours of intercession, and 3 times of worship** as a team (God focused time) that is spread throughout each week of the outreach. We should endeavor also to expose our students to the three aspects of the ministry calling of YWAM which are evangelism, training and mercy ministries. There should be a positive, cross-cultural evangelistic experience, so that each one sees fruit. We want the students to see missions in action, and to like missions. In addition, the outreach weeks should be a conscious “putting into practice” of the teaching content throughout the DTS. Outreach leaders should be constantly helping the students see how to apply the teaching to their lives and ministry. (i.e. how does the Father Heart of God apply in this outreach situation? What about the application of spiritual warfare, giving up rights, relationships, the Word etc.) Also see ‘DTS Outreach Best Practice Document’ (www.ywamdtscentre.com).

7. YWAM's Foundational Values are to be taught, modelled and integrated into your DTS. See the document entitled “The Foundational Values of Youth With A Mission”.

8. The setting for your DTS is to be a live/learn environment. The live/learn philosophy is a community learning concept which accelerates and deepens the educational process. A school should aim for at least 5 but a minimum of 3 students and 2 full-time staff, including the school leader in order for the live/learn environment to be effective. Exceptions to this policy are available for pioneering situations and other unique situations. The decision for exceptions will be made in collaboration with appropriate YWAM regional leadership and the appropriate IDTS Centre Leadership.

9. Qualified trained leaders/staff in character, calling, gifting, and ability are necessary to run a DTS effectively. Therefore, there is to be on-going DTS staff/leadership training at the local base level. DTS staff/leaders cannot create, nor lead, a quality DTS that meets international requirements without on-going equipping for the task. Therefore, training of the DTS school staff/leaders must be valued in such a way that DTS staff/leaders have the time in their schedule to be trained prior to and during the DTS. DTS staff/leaders should not be expected to fulfill time-consuming non-DTS roles on the base for several weeks before, or during the DTS (i.e. roles that compete with their equipping and ability to fulfill their responsibilities with the DTS). NB: “qualified” assumes the local base leadership has set minimum standards for qualification. Please see documents: UofN School Leaders Preamble; UofN School Leaders Characteristics; UofN School Leaders Accountability; A UofN School Leaders Responsibilities; A UofN School Leader and Staff Policy; Minimum Criteria for Discipleship Training School Staff Appointments.

10. Qualified teachers, those who represent and exemplify YWAM values in teaching and interaction with students, are also vital to the dynamic learning process of a DTS. At least some of the teachers should be international, from different denominational backgrounds and should include women.

11. Orientation to YWAM, its values, callings, and ministry opportunities should be a part of every DTS. Leaders/staff have the privilege and the responsibility to actively engage in linking students to missions through a variety of means based on the students' unique individual interests, gifts, abilities and callings. We suggest you familiarize your students with the website: www.ywam.org as a personal

resource tool to aid in their understanding and pursuit of YWAM ministry opportunities. We want to make it easy for people to get into YWAM.

12. Orientation to UofN and its future courses should be carried out with students, enabling them to see the bigger picture of missions training available to them through the University. DTS leaders/staff should familiarize students with the website: www.uofn.edu and UofN Mobile App as a personal resource tool to aid in their understanding and pursuit of UofN training opportunities and access to UofN course information.. Also, encourage students to sign up to app.uofn.edu. This will enable them to access their student profile and online services such as contacting registrars, requesting transcripts and (if applicable) applying to graduate when finishing a degree.

13. Assessment and evaluation is required in each DTS:

a. **Student assessment and evaluation:** criteria for student assessment and evaluation is to be clearly communicated by the DTS leadership to the students at, and/or prior to, the beginning of the DTS. The criteria for student evaluation can contain up to, but no more than, 30% specifically in the category of 'Character' given its subjective nature. Other suggested categories of evaluation might be things like: class participation, engagement in learning activities, assignments or book reports, relational interaction based on the 'One Another' scriptures, work duty participation, initiative in serving others etc. At the end of the school, each student is to be assessed and evaluated based on the previously stated criteria. The student is then given either an 'S' grade for satisfactorily completing the DTS or a 'U' grade for unsatisfactorily completing the DTS.

b. **School assessment and evaluation:** assessment and evaluation of every DTS, both the lecture and outreach phases, as well as the staff/leaders, is to be carried out at the end of each DTS by both the students and DTS staff/leaders. The local base leadership is ultimately responsible for the quality of their DTS program and the DTS staff/leaders at their location, including the fulfillment of all of the basic YWAM/UofN international requirements stated in this document entitled "Guidelines for YWAM/UofN Discipleship Training Schools". An evaluation of every DTS school and staff/leader by both the students and staff/leaders of that school will give the necessary feedback to the base leadership regarding the effect of their own decision making influencing any aspect of the DTS so that adjustments can be made to ensure effective transformational training is taking place in the DTS at every location.

Note: for additional information, helps and other resources please see the International DTS Centre Website: www.ywamdtscentre.com

DTS FIELD ASSIGNMENT

POLICY STATEMENT

A DTS Field Assignment is designed to enable students to exercise newly learned knowledge and skills in a supervised setting, within a team context, and with a concentrated missions or ministry focus. It must have clearly stated training goals and objectives in which practical experience is the primary, though not the only, source of learning.

A DTS is to contain a minimum of 8 Field Assignment/Outreach weeks throughout the total course. The primary emphasis of the DTS outreach is to be evangelism, reaching out to others with the Gospel, not only intercession or physical work and is to include a minimum of 30 hours per week of ministry activity serving people outside of the team.

Ministry strategies are to come out of prayer. The majority of ministry activity is to involve connecting with people with the aim of facilitating them becoming followers of Jesus (evangelism). The outreach is to include a minimum of 15 hours per week of other structured learning activities such as communication, team building, ministry debriefing, feedback, sharing of needs, prayer for individuals, ministry prep including at least 3 hours of intercession, and 3 times of worship as a team (God-focused time) that is spread throughout each week of outreach. The Field Assignment is also to expose students to the three aspects of the ministry calling of YWAM which are evangelism, training and mercy ministries.

Students must satisfactorily complete both the DTS lecture and DTS field assignment courses before taking any other UofN courses for credit. No other school field assignment, nor any prior experience, will qualify as a substitute or equivalent for the DTS field assignment.

POLICY PURPOSE:

A DTS Field Assignment is primarily designed to reflect YWAM/UofN's founding principle of "learning by doing" in addition to servanthood, team work and developing cross-cultural understanding and skills. It is an expression of YWAM/UofN's calling to GO into all the world, to reach the lost and to impact the different spheres of society at large with the Gospel as it is proclaimed and demonstrated through the lives of students and staff. A student's educational learning process is significantly accelerated, and deepened, as they further experience the integration of "learning" and "doing" in the Field Assignment. Regular one-to-one interaction between staff and student serves not only to facilitate feedback, assessment and ongoing evaluation, but also the recognition and development of diverse gifts within each student.

The Field Assignment should be a positive, cross-cultural evangelistic experience, so that each one sees fruit; the students should experience missions in action. As well, the outreach weeks should be a conscious "putting into practice" of the teaching content throughout the DTS. Outreach leaders should be constantly helping the students see how to apply the teaching to their lives and ministry. (For example, how does the Father-Heart of God apply in this outreach situation? What about the application of spiritual warfare, giving up rights, relationships, the Word, etc.) Also see 'DTS Fruitful Practice Outreach' at www.ywamdtscentre.com/resources.

PROCEDURE

1. To receive UofN credit a DTS Field Assignment is to be registered, preferably in the on-line system and submitted for registration approval by the DTS Centre.
2. To ensure that a UofN Field Assignment has a more quality, focused and integrated approach to the learning process, the Field Assignment Leader is to give careful thought and consideration to plan appropriately for each week to be a full learning week, consisting of a minimum of 50 hours. Some examples of Learning Activities and Resource Materials to aid in the learning process and complement the primary ministry focus for the field assignment/outreach are:
 - a. Reading and reporting on appropriate materials pertaining to the people, city, region, etc. of the outreach location: i.e. cultural, historical, evangelism and ministry strategies, etc. Typically, this would be done two or three times, in preparation for and also during the outreach.
 - b. Talks by qualified speakers to the outreach teams: i.e. cultural orientation talks or specific ministry training sessions in person, by audio or video. Typically, at least two times a month.
 - c. Panels or round table talks in which students discuss things pertaining to the outreach such as, cross-cultural, living/learning experiences, current events, specific scriptures, etc. or the presentation of materials for discussion such as: newspaper clippings, articles, books, etc. which are appropriate to the outreach. Typically, this would be done once a month.
 - d. A journal or log in which a record is kept of daily personal experiences, illustrating principles learned, new challenges, steps in personal growth, etc.

Note: You can be creative! If the students would prefer to learn by writing/analyzing a play or a song, doing oral interviews, making a video, doing a scientific experiment or survey, or other creative alternatives, it is not only acceptable but encouraged. We greatly value personal initiative and original thinking.

3. Regular weekly, or bi-weekly, one-to-one meetings between staff & students are to be planned for feedback, assessment and ongoing evaluation.
4. DTS student evaluation, grades and credits
 - a. Grades and Credits: Satisfactory (S) or Unsatisfactory (U) grades for pass/fail courses are given for each lecture and field assignment course separately. However, because the lecture phase and field assignment phase are linked together as a complete course unit, a deferred grade (T) is given for the satisfactorily completed lecture phase until the field assignment is also satisfactorily completed.

Upon satisfactorily completing the field assignment, both course grades will be permanently recorded and credits assigned.
 - b. Student Evaluation is required in the DTS
 - i. All DTS students should be informed during some aspect of the application and acceptance process of the school, and at the beginning of the school, of the criteria that will be used to

evaluate them for satisfactory or unsatisfactory completion of the DTS lecture and field assignment/outreach phase. This is necessary because a school leader/staff can only evaluate a student based on the criteria that has been previously communicated to the student.

ii. If, upon evaluation of the student by the school leader/staff, a student is given a satisfactory completion ('S' Grade) on the DTS lecture phase (DSP 211) then the school leader MUST allow the student to go on to the outreach phase (DSP 212) This is necessary because the student met the ONLY PREREQUISITE for a DTS outreach which is the satisfactory completion of the DTS lecture phase.

The ONLY exception to point 'B2' is an emergency (such as extreme illness, death in the family, etc.) that would prevent the student from going on the school's outreach. If that is the case, the outreach for the individual student can be DEFERRED to another time frame. In such a case, out of commitment to the student, the school/base leader should also be willing to offer a way for the student to complete the outreach requirement with a subsequent school at the same base, under conditions agreed upon by the future school/leader. This is necessary to ensure the optimum continuity of relationships, growth and context for the student's discipleship training. In such a case however, the student is not required to complete the DTS outreach at the same base but rather is highly encouraged to do so.

- c. If upon evaluation of the student by the school leader/staff, the student is deemed NOT to have met the criteria for satisfactory completion of the DTS lecture phase, then the student CANNOT go on to the outreach phase. The student must also, of course, be informed of the grade and subsequent implication. This is necessary because the student has NOT MET the ONLY PREREQUISITE for a DTS outreach which is the SATISFACTORY Completion of the DTS lecture phase.
- d. If a student receives a 'U' grade for the lecture phase, the student is required to REPEAT the lecture phase satisfactorily ('S' Grade) BEFORE they can be allowed to continue on to the outreach phase of a DTS.
- e. If a student received an 'S' grade for the satisfactory completion of the lecture phase and then goes on the outreach phase but gets a 'U' grade for failing the outreach, the student must repeat BOTH the lecture phase and the outreach phase satisfactorily. This is necessary because the DTS is a connected course, and failure to complete the outreach satisfactorily reveals an aspect of inadequate discipleship.
This might include possibly the student's inability or unwillingness to embrace and/or respond to:
- Biblical teaching,
 - Cooperate with the Holy Spirit in making personal application of the teaching to their life,
 - Walk that truth out in the context of relationships and
 - Bring that truth into daily action within the DTS outreach phase.
- f. In the case where a student has to repeat the DTS lecture or both the lecture and outreach phases, out of commitment to the student, the school/base leader should be willing to offer a way for the student to complete the lecture and/or lecture and outreach requirement with a

subsequent school at the same base, under conditions agreed upon by the future school/ leader. This is to ensure the optimum continuity of relationships, learning, growth and context for the student's discipleship training. However, this is NOT required.

Note: When a student desires to repeat a failed DTS, many operating locations choose to encourage the student by charging them only for room and board, and not for course tuition.

- g. Students who receive an 'I' (Incomplete) grade or a 'W' (Withdrawn) grade status, please refer to the specific policy in the current UofN Policies and Procedures.

POST-DTS APPLIED LEARNING

POLICY

Applied learning is a planned learning experience where course staff actively facilitate a minimum 25 hours per credit of measurable formal and non-formal engagement with content appropriate to the objectives of the course. This is achieved through closely supervised student involvement in ministry directly related to the purpose of the course combined with instruction, monitoring and feedback. Applied Learning may be a YWAM travelling team, team ministry involvement at the YWAM location where the student is undertaking the course or interning with a YWAM ministry at another location. Applied Learning may also be integrated with learning in other delivery modes. Integrated learning is where a student is involved at the same time in both regular formal and non-formal engagement with content appropriate to the objectives of the course as well as regular practical field learning where they apply the learning.

For the applied learning course to be considered as live-learn credit for degree purposes, it must include an additional 25 hours minimum of measurable non-formal learning within the YWAM team context and be strongly associated with a YWAM apostolic learning community.

Although an internship may occur in a context other than a YWAM ministry and therefore outside of a live-learn context and without direct on-location supervision from YWAM or UofN staff, degree requirements recommended that no more than 12 credits of internship outside of YWAM be included in a UofN degree. These will not be considered to be live-learn credit for degree purposes.

An applied learning course is most often linked to a previous course. Students of that prior associated course take their learning as a team (or occasionally as an individual*) to a new location in a setting different from the classroom, and together put their learning into practice. With the change of missions understanding and the lessened use of the term 'mission field', this is harder to define than previously. However, there is always an element of 'otherness' to the experience, a new location, a new culture, reaching out with the Gospel and always a strong connection to the classroom experience, where things learned are now applied in a new setting.

Credits for an applied learning course will usually not exceed the maximum credits of the previous associated course (unless otherwise stated on the UofN Website).

Each College and Centre Leadership Team is responsible for, and therefore may set, the minimum required number of credits for an applied learning course which will appear in the UofN course description. Any specific requirements for applied learning activities, format and length will be included in the course definition document for that course.

An applied learning course (field assignment and the like) cannot be completed by staffing another UofN course. An applied learning course student is under supervision from staff of that course (academic, program and pastoral) and usually would not fulfill all the aspects of a regular school staff position because school staff have a particular function which could compromise the field assignment

outcomes and requirements of oversight. The only exception is when staffing a UofN course is a direct fulfillment of the purpose of the lecture phase they have completed.

For example, if they complete a lecture phase of a course that trains them to staff a UofN course, then staffing a course is a valid applied learning. If they complete a lecture phase of a counselling course the applied learning phase could not be fulfilled by staffing another UofN course.

*Individual field assignments should be the exception. In such cases the student must be under the oversight, direction and input of a local ministry leader and a school staff person should also arrange a weekly supervision connection with the student and their local ministry leader.

PURPOSE AND VALUE

A UofN applied learning course is primarily designed to reflect YWAM/UofN's founding principle of 'learning by doing' in addition to servanthood, teamwork and developing cross-cultural understanding and skills. It is an expression of YWAM/UofN's calling to 'GO into all the world', to impact the different spheres of society at large with the Gospel as it is proclaimed and demonstrated through the lives, skills, projects etc. of the students and staff. A students' educational learning process is significantly accelerated, and deepened, as they further experience the integration of 'learning' and 'doing'. Regular one-to-one interaction between course staff and each student serves not only to facilitate feedback, assessment and ongoing evaluation, but also the recognition and development of diverse gifts within each student.

PROCEDURE

1. To receive UofN credit an applied learning course is to be registered through the usual UofN processes.
2. To ensure that a UofN applied learning course has a more quality, focused and integrated approach to the learning process, the course or team leader is to give careful thought and consideration to plan appropriately for a full 25 hours per credit of experiential learning through application in ministry.
3. Regular one-to-one meetings between staff & students are to be planned for feedback, assessment and ongoing evaluation.
4. Instructions should be given to each team leader or other persons responsible for assigning grades. The necessary grading for each student is to be completed and submitted in the UofN Records System within 48 hours of the end of the course.
5. For students who receive an 'I' grade for 'Incomplete' or a 'W' grade for 'Withdrawal' please refer to the specific UofN policy.
6. If a UofN course has an associated applied learning course, they are considered to be a necessary unified course even though they may have separate course numbers. When an operating location registers a course, the expectation is that they would also offer the associated applied learning course. Students enrolled in a course would normally be enrolled in both phases where an associated

applied learning course exists. Applied learning courses must be completed within two years of the completion of the lecture phase. In exceptional circumstances the Provost Team may grant an extension to that.

7. If a student fails the prior associated course, they cannot go on to attend the corresponding applied learning course since the prerequisite has not been met.

INCOMPLETE APPLIED LEARNING PHASE

Circumstances may sometimes occur where an individual student or whole team may have to return from an applied learning course before they have completed the minimum number of credits as set by the college/centre for that course. In such instances a grade of "Incomplete" must be given and the number of weeks completed must be listed in the course evaluation of the **Course Report**. No credit may be assigned until the applied learning course is completed.

The course leader should work with the students and the college/centre to consider arrangements for completion of the remaining weeks of the applied learning course for any student who wishes to do so. This is especially important if the applied learning course is a prerequisite for another course or required in a degree. In such cases completion of a full applied learning course to the minimum length as set by the college/centre is usually a required aspect of that pre-requisite or degree.

The applied learning course must be completed within two years of the conclusion of the associated prior course unless otherwise approved by the college/centre Leadership Team. The college/centre Leadership Team may also approve an exception to the full completion of the applied learning course if such completion cannot be arranged.

STUDENT REGISTRATION

Registration for UofN credit serves the student by providing them with the opportunity to pursue other UofN registered training at the same or other locations and potentially pursue a degree with the UofN. Students can be significantly disadvantaged by not registering for UofN credit.

All students on all UofN registered courses should be registered for credit by inclusion on the UofN Course Instance Registration. Exceptions to this will usually only be on the basis of government legislation that may apply to a particular location. Students who are not registered at the time of the course cannot later apply for credit from that course. They should not be included on the Course Instance Registration.

If a student on a UofN Discipleship Training School (DTS) is not registered for UofN credit in that school the DTS pre-requisite requirement for other UofN courses will not be met. Such a student will have to successfully complete another DTS, including being registered for credit, prior to being enrolled for credit in any other UofN course.

Where legal constraints within a particular nation require a UofN registered training location to allow students the opportunity to not register for UofN credit, the location must clearly explain to the student the above policy and consequences of not being registered. Students must be able to make fully informed decisions regarding UofN credit.

This policy is distinct from the audit student policy. An audit student is a student who is registered with the UofN and included on the UofN Course Instance Registration but does not complete course assessments. As a result, they receive no credit.

INTERNATIONAL FINANCIAL SCALE

The list of nations enclosed within this document and categories into which each nation has been placed has been adopted by the University of the Nations and is used in three ways.

1. UofN Student Registration Fee

From January 2026, fees paid by bases to the UofN in order to register their students for credit will be calculated on a fixed fee per student per credit. That cost per credit will vary depending on the category of the nation in which the course is registered. For information on the current fee contact the relevant regional UofN International Registrar: [www./uofn.edu/about/international-registrars](http://www.uofn.edu/about/international-registrars).

2. Consideration by training locations

The course fees that a training location charges a student are decided by that training location. They may or may not choose to charge students from different nations a different fee based on the category of the student's nation of residence or origin.

3. Costs for attendance at UofN/YWAM international events

Individuals attending an international UofN or YWAM event will usually be charged a different cost for that attendance based on the category of the student's nation of residence or origin.

BIBLICAL BASIS FOR AN INTERNATIONAL FINANCIAL SCALE IN YOUTH WITH A MISSION

by David Joel Hamilton

JUST AND FAIR:

As we would seek to develop an international financial policy that is equitable in a world where international finances are very inequitable it is of utmost necessity to review the applicable Biblical principles and practices. First of all, let us understand the terms "just" and "fair." Fairness has to do with giving to or requiring from each the same. Justice has to do with giving to or requiring from each his or her due. The former insists on equality of treatment regardless of circumstances, whereas the latter weighs the circumstances, the merit or demerit, the ability or lack of it, in order to determine what equitable treatment is. If all the circumstances were the same, fairness and justice would give or require the same. But where circumstances differ, fairness and justice may no longer be one and the same.

For example, consider a family which has two teenage boys--twins, both of whom play football. It would be fair for each of them to receive an equal portion of food when they return from football practice. It would also be just. However, if another family served the same amount of food to their two-year-old girl and to their 16-year-old boy, though it would be fair, it would not be just. Fairness requires that each receive the same; justice that each receive his or her due. So it would be just for the 16-year-old to eat more than his two-year-old sister even though it would not be fair.

God is fair whenever fairness can be justly executed. But whenever fairness and justice diverge, God is unquestionably just. God's justice is revealed again and again in the principles of the scriptures. Jesus' parable of the faithful steward portrays this: "And that slave who knew his master's will and did not get ready or act in accord with his will, shall receive many lashes, but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much shall be required, and to whom they entrusted much, of him they will ask all the more" (Luke 12:47-48).

THE OLD TESTAMENT EXAMPLE:

God's requirements in the area of sacrifices followed the principle of justice. God did not ignore the economic differences that existed among His people; rather, He took them into consideration in His dealings with them. So it is, that in Leviticus 5 the law states: "Now if a person sins...he shall also bring his guilt offering to the Lord for his sin which he has committed, a female from the flock, a lamb or a goat as a sin offering" (Leviticus 5:1-6). Then note verse 7, "But if he cannot afford a lamb, then he shall bring to the Lord his guilt offering for that in which he has sinned, two turtledoves or two young pigeons...." Furthermore, verse 11 says, "But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for which he has sinned, he will bring the tenth of an ephah of fine flour for a sin offering." The sacrifices God required were scaled to the people's economic possibilities. An inflexible "price" could not be set, otherwise it would be so low that it would not cost the wealthy anything or it would be so high that the poor wouldn't even be able to consider drawing near to God to make things right with Him. Justice required scaled financial obligations--for a sin offering!

In Leviticus 1, the guidelines for a burnt offering are laid out. Again, the offering itself may vary: it may be "from the herd" (verse 3) or "from the flock" (verse 10) or "of birds" (verse 14)--but the result is the same. In each case, the Bible stresses that the offering is a "soothing aroma to the Lord" (verses 9, 13, 17). The rich were not to boast of the greatness of their offering, despising that of the poor. Nor were the poor to depreciate their offering, thinking it worthless beside the wealthier offering. God was equally pleased with all three offerings for indeed, it required as much of a sacrifice for a poor man to offer up a bird as it would for a rich man to offer a bull. Justice was pleased.

We see this pattern repeated in chapter 15; the laws governing the cleansing of lepers. The offering for cleansing consisted of three lambs and three-tenths of a bushel of fine flour (verse 10). "But if he is poor, and his means are insufficient" one lamb, two birds and one-tenth bushel of fine flour would suffice (verses 21, 22). God takes into consideration whether or not a person's "means are limited" (verse 32) requiring only that a person "offer what he can afford" (verse 31).

We could also consider the offering for postnatal purification. It consisted in one lamb and a bird (Leviticus 12:6), unless "she cannot afford a lamb, then she shall take two turtledoves" (verse 8). Interpreters Dictionary (Vol 2, page 61) states that "It is a principle of jurisprudence that no law carries obligations if it demands the impossible. The very poor could not afford a lamb...they were allowed therefore to offer two turtledoves." And among those very poor was Mary, the mother of our Lord, who offered not the lamb, but the pair of turtledoves for her purification after Christ's birth (Luke 2:22-24).

Finally, we see the principle of justice clearly demonstrated in the laws concerning vows (Leviticus 27:1-8). The price of redemption was set according to one's potential for economic gain. A scale was established in which more was required of working-age men and less for others, according to their productive capability. The passage concludes that "if he is too poor to pay your valuation, then he shall present himself before the priest, and the priest shall set a value for him; according to the ability of him who vowed, the priest shall value him."

THE NEW TESTAMENT EXAMPLE:

In each of the Old Testament examples we saw that the same thing was obtained (forgiveness of sin, personal cleansing or bringing gladness to God) even though people gave varying amounts according to their circumstances. We saw this as an expression of God's justice. We see the same thing in the New Testament. God wishes to give good gifts to all, but we see this not only as an expression of His justice but also of His lovingkindness. So, in the parable of Matthew 20:1-16 some laborers worked 12 hours while others worked only nine, six, three or even only one hour--yet all received the same. Justice was executed because both he who worked 12 hours and he who worked three hours each worked the maximum time their circumstances made allowable. Yet, not only is justice at work, but so also is God's generosity for He longs to see the underemployed as fully blessed by Him as the fully employed.

A MODERN DAY APPLICATION:

In neither the Old nor New Testament examples do we see God giving free handouts that undermined individual responsibility and personal cost. Sacrifices were sacrifices, and only those who worked received a wage. Yet in His justice He did not put the same demands on all people. You see, to require the same amount from the poor as from the rich is to require more from the poor--and that is unjust. To require the same principle from the poor as from the rich considering their circumstances is to be just.

So it is in YWAM that if we require the same amount of money for a particular training course, such as a DTS, from every individual without due consideration of their financial capabilities we run the risk of being unjust. The tuition and fees for a school should present a financial challenge to a prospective student which would serve to weed out the casually interested and to exercise the faith of the seriously committed. They should be, as it were, a mountain to be scaled or moved by faith. However, we must tailor our mountains to our students, so that they would not be so low as to fail to necessitate the exercise of their faith, nor so high that the prospective student would give up in discouragement before faith even has an opportunity to rise.

With this in mind, it is key to remember that one of the foundational words God has spoken to YWAM is that we are to be involved in releasing third world leaders and missionaries. By the end of this decade we are to have more third world workers in our ranks than those from the first world. This involves much training. To this end God has raised up a university to train people from around the globe, most of whom come from nations which are economically in the third world. If this is indeed to happen, the principle of justice must be followed and economic obligations in our training programs should be scaled so that each is required to give according to his or her ability.

It is with the desire to see hundreds upon thousands more of our third world sisters and brothers trained and released in justice into the Great Commission that the International Financial Scale has been developed.

FINAL CONSIDERATIONS:

Tuition for schools in Western World countries hopefully reflects the real cost of the schools in those countries. Now herein lies a dilemma. If a person with a Majority World income is expected to pay Western World prices, we will continue to see only a token handful of Majority Worlders in our Western World schools. However, a Western World school cannot at present take on too many students paying Majority World tuitions and still hope to make ends meet. Presently Majority Worlders cannot afford Western World schools and Western World schools cannot afford Majority World students. But if we are in fact going to fulfill the Great Commission together, we definitely cannot afford to let the situation continue as is. We cannot allow for separation based on economics. The solution may include adopting a policy of justly scaled tuition fee and then effectively communicating this to YWAM supporters in the Western World so that Majority World scholarship funds and endowments can be set up. In this way each base could subsidize its cost without putting an unjust burden on the Majority World student. And together we could obey God's command to go into all nations.

NOTE: Two other examples of scaled economic justice in the Bible include:

1. the principle of tithing (Leviticus 27:30; Numbers 18:26,28; Deuteronomy 12:17; 14:22) and
2. the story of the poor widow (Mark 12:41-44; Luke 21:1-4).

COUNTRY NAME	CATEGORY
Afghanistan	C
Albania	C
Algeria	C
American Samoa	B
Andorra	A
Angola	C
Anguilla	B
Antigua and Barbuda	B
Argentina	B
Armenia	C
Aruba	A
Australia	A
Austria	A
Azerbaijan	C
Bahamas	A

Bahrain	A
Bangladesh	C
Barbados	B
Belarus	C
Belgium	A
Belize	C
Benin	C
Bermuda	A
Bhutan	C
Bolivia	C
Bosnia-Herzegovina	C
Botswana	C
Bougainville	C
Brazil	B
British Indian Ocean Territory	A
British Virgin Islands	A
Brunei	A
Bulgaria	B
Burkina Faso	C
Burundi	C
Cambodia	C
Cameroon	C
Canada	A
Cape Verde	C
Cayman Islands	A
Central African Republic	C
Chad	C
Channel Islands	A
Chile	B

China	B
Christmas Island	A
Cocos (Keeling) Islands	C
Colombia	C
Comoros	C
Congo Brazzaville	C
Congo Kinshasa	C
Cook Islands	B
Costa Rica	B
Cote d'Ivoire	C
Croatia	B
Cuba	B
Curaçao	B
Cyprus	A
Czech Republic	A
Denmark	A
Djibouti	C
Dominica	C
Dominican Republic	B
East Timor	C
Ecuador	C
Egypt	C
El Salvador	C
Equatorial Guinea	C
Eritrea	C
Estonia	A
Eswatini	C
Eswatini	C
Ethiopia	C

Falkland Islands	A
Faroe Islands	A
Fiji	C
Finland	A
France	A
French Guiana	A
French Polynesia	A
Gabon	C
Gambia	C
Georgia	C
Germany	A
Ghana	C
Gibraltar	A
Greece	A
Greenland	A
Grenada	B
Guadeloupe	A
Guam	A
Guatemala	C
Guinea	C
Guinea-Bissau	C
Guyana	B
Haiti	C
Honduras	C
Hong Kong	A
Hungary	B
Iceland	A
India	C
Indonesia	C

Iran	C
Iraq	C
Ireland	A
Isle of Man	A
Israel	A
Italy	A
Jamaica	C
Japan	A
Jordan	C
Kazakhstan	B
Kenya	C
Kiribati	C
Kosovo	C
Kuwait	A
Kyrgyzstan	C
Laos	C
Latvia	A
Lebanon	C
Lesotho	C
Liberia	C
Libya	C
Liechtenstein	A
Lithuania	A
Luxembourg	A
Macau	A
Macedonia	C
Madagascar	C
Malawi	C
Malaysia	B

Maldives	B
Mali	C
Malta	A
Marshall Islands	C
Martinique	A
Mauritania	C
Mauritius	B
Mayotte	B
Mexico	B
Micronesia	C
Moldova	C
Monaco	A
Mongolia	C
Montenegro	B
Montserrat	B
Morocco	C
Mozambique	C
Myanmar	C
Namibia	C
Nauru	B
Nepal	C
Netherlands	A
Netherlands Antilles	A
New Caledonia	A
New Zealand	A
Nicaragua	C
Niger	C
Nigeria	C
Niue Island	C

Norfolk Island	A
North Korea	C
Northern Cyprus	B
Northern Mariana Islands	B
Northern Mariana Islands	B
Norway	A
Oman	A
Pakistan	C
Palau	B
Palestine	C
Panama	B
Papua New Guinea	C
Paraguay	C
Peru	C
Philippines	C
Pitcairn Islands	C
Poland	A
Portugal	A
Puerto Rico	A
Qatar	A
Reunion	A
Romania	B
Russia	B
Rwanda	C
Saint Helena	C
Saint Kitts and Nevis	B
Saint Lucia	B
Saint Martin	A
Saint Pierre and Miquelon	A

Saint Vincent and the Grenadines	C
Samoa	C
San Marino	A
Sao Tome and Principe	C
Saudi Arabia	A
Senegal	C
Serbia	B
Seychelles	B
Sierra Leone	C
Singapore	A
Slovakia	A
Slovenia	A
Solomon Islands	C
Somalia	C
South Africa	C
South Korea	A
South Sudan	C
Spain	A
Sri Lanka	C
Sudan	C
Suriname	C
Svalbard and Jan Mayen Islands	A
Sweden	A
Switzerland	A
Syria	C
Taiwan	A
Tajikistan	C
Tanzania	C

Thailand	C
Togo	C
Tokelau Islands	C
Tonga	C
Trinidad and Tobago	B
Tunisia	C
Turkiye	B
Turkmenistan	B
Turks and Caicos Islands	A
Tuvalu	C
Uganda	C
Ukraine	C
United Arab Emirates	A
United Kingdom	A
United States of America	A
Uruguay	B
US Virgin Islands	A
Uzbekistan	C
Vanuatu	C
Vatican City	A
Venezuela	C
Vietnam	C
Wallis and Futuna Islands	C
Western Sahara	C
Yemen	C
Zambia	C
Zimbabwe	C

STUDENT ABSENCE

POLICY STATEMENT

A student cannot 'make up' any weeks missed in a course while simultaneously attending the same course.

If a student completes less than the minimum stated credit for a course, no credit will be given until that minimum is achieved.

Examples:

If the student missed 2 weeks due to sickness or emergency etc., then the student receives an 'I' grade at the end of the school. After the school has ended, then the student has the opportunity to complete the 2 weeks missed. That can be done in a variety of ways, however, each scenario must meet the requirements of the relevant UofN course delivery mode complete with all the components of the original UofN course.

Possible examples for making up weeks that a student missed in a UofN course:

- a. The student may return to the same YWAM/UofN course operating location for 2 weeks after the end of the course (or at another designated time mutually agreed upon) with a qualified staff member (preferably from the original course, or the upcoming course) who creates and supervises 2 full learning weeks of the specific curriculum content that was missed by the student, in addition to other learning activities, assignments and evaluation that is necessary.
- b. The student may return to the same YWAM/UofN course operating location at another time in the future when the same course is running and apply to the course leader to then take specifically the 2 weeks of missed curriculum in the original course.
- c. The student applies to join the same course at another YWAM/UofN operating location to make up the specific 2 weeks of the course that they missed in their original course.

When any of the above are completed, the course leader/staff member is to file the Course Instance Registration, to record and report the student's 2 week course makeup and file a 'Grade Correction Form' with the appropriate International Registrar's Office so that the student's 'I' grade is changed to whatever grade he/she is to receive for the total course based on appropriate evaluation of the completed course. The student then will receive UofN credit for completion of the UofN course.

AUDIT AND OBSERVER

POLICY STATEMENT

Special circumstances may make it desirable for a person to attend a UofN course as an audit student or observer. In both cases no credit will be gained for participation in the course.

A person may apply to audit or observe a course with the permission of the course leader before instruction begins.

AUDIT STUDENT & PROCEDURE

AUDIT STUDENT

An audit student attends all learning activities of the entire course but is not required to participate in assessments. Normally, an audit student must have satisfactorily completed a DTS including field assignment.

Accepting an audit student who has not completed a DTS involves careful consideration. Students who have not done a DTS may not have the same foundation as those who have completed it. That includes Christian formation, experience of evangelism and missions, and familiarity with YWAM and the UofN. That can mean they have different expectations of behaviour, different understanding of key Biblical foundations that are important within the teaching, and the like. These factors may impact your course and the other students.

The overall balance of the course and ratio of audit students to other students is another consideration.

If only a portion of a course is attended, the student will be treated as an observer (see below) and therefore attendance will not be recorded on the official student transcript.

A person may not change from academic credit to audit participation or from audit participation to academic credit during a course except under very unusual circumstances approved by the course leader and Provost Team. Once the course is completed the person cannot apply to receive retrospective credit for that course. No credit will be granted unless the course is repeated for academic credit.

AUDIT PROCEDURE

1. A student registers to audit a course with the permission of the course leader before instruction begins.
2. The course leader must ensure any audit students understand that they will not receive credit for the course and cannot apply for such credit at any later point in time.
3. The course audit fee is paid.
4. The audit student is recorded along with all the academic students in the Course Instance Registration.
5. In the Course Instance Registration the student will be noted as "audit". No grade will be awarded

OBSERVER STUDENT & PROCEDURE

OBSERVER STUDENT

An observer attends certain portions of a course but not the entire course. Normally, an observer student does not have to have satisfactorily completed a DTS including field assignment.

An observer may attend up to, but not more than, 6 credits (or equivalent) of a 12-credit course. If a person attends the whole, or most, of a course they should be considered an audit student.

No official record of an observer is maintained in the UofN records system.

OBSERVER PROCEDURE

1. An observer obtains permission from the course leader before instruction begins, including agreement on which parts of the course the observer will attend.
2. An observer fee is paid relevant to the portion/s attended.
3. No record is kept. The observer's name is NOT recorded on the Course Instance Registration.

It is important to consider the nature of any learning session or activity and whether it is suitable for a person who has only a part-time or occasional involvement in the course to attend that session or activity. For example, a session of prayer ministry which may involve students disclosing personal information would usually not be suitable for an observer to attend.

	AUDIT STUDENT	OBSERVER STUDENT
APPLY TO COURSE LEADER	Yes	Yes
HAVE COMPLETED DTS & FA	Normally required	Not required
PARTICIPATE IN FULL COURSE	Yes	No
COMPLETE ASSESSMENTS	Not required	Not required
RECORDED IN COURSE INSTANCE	Yes	No
GRADE IN COURSE INSTANCE	No grade	Not applicable
PAY A FEE TO THE LOCATION OFFERING THE COURSE	Yes	Yes
BASE INCLUDES THIS STUDENT IN CALCULATION OF UOFN FEES	Yes	No

Consideration should also be given to limiting the number of observers who would be able to attend a learning session or activity as this can negatively impact on the learning environment for those who are full participants in the course

LANGUAGE PROFICIENCY

POLICY STATEMENT

To be admitted to the University of the Nations an applicant must provide proof of their ability to handle university-level course-work in the language in which the course is offered.

POLICY PURPOSE

Students whose first language is not the language in which a UofN school is being taught can experience significant academic difficulties. They often struggle to be successful at the university level primarily because of inadequate language skills and preparation, not because of any lack of intellectual or academic ability.

PROCEDURE

In light of the importance of this issue, we make the following recommendations:

1. When recruiting students from a nation that speak a language other than the one in which the course is offered, the school leader must seriously take into account the linguistic skills and needs of the student. If the school leader is unable to ascertain in person the prospective student's language skills, the school leader should ask for a language test to be taken in the student's home country, whenever possible.
2. When students are unable to be tested for language proficiency in their home country, the school leader needs to make provision for some form of assessment upon arrival at the school. Plans should be made for language help where necessary.
3. Should a prospective student's language skills limit their capability to deal with academic material in the language of the course, the school leader should advise the student of the need for adequate language abilities when writing to offer them a place in the school. They should inform the student that there will be a need for extra work because of the language situation. The school leader might be able to offer the option for the student to take a language course before pursuing another school. This offer would give the student the opportunity to re-evaluate their decision.
4. If after these steps the student still wants to take the course and the school leader/staff decide in prayer to accept the student into the course, it means that they accept the responsibility to make provision for the language needs of the student, and plan towards the effective completion of the course by the student. Because this commitment exerts extra demands on the school staff and student body, the school leader would weigh this decision carefully, considering the implications seriously.
5. Campuses and school leaders should seek to establish appropriate support services for second language students if they are serious about their student body being international.

Such services may include:

- a. Establishment of a formalized program of qualified tutors on campus. A TESOL or generic language teaching program could be offered on a part time basis to equip a number of members of support staff as well as school staff in informal and formal language training. Whenever possible, students should be allowed to write papers and/or take exams in their heart language.
- b. An accessible language program, based on part time study, could be considered on the campus. Where students are possibly prevented from taking a full-time language course because of the cost, accepting them as support staff for a quarter (or more) and offering part time language study programs may be an answer. This could include making available a learning center with professional audio, video or computer assisted materials, but many students, especially those from non-western nations, may be more motivated by learning in the context of relationships.
- c. Where a particular school has several second language students on a regular basis, the leadership should consider releasing a member of the school staff to be trained in a TESOL or equivalent program so as to have a staff member prepared to help students by offering language tutoring appropriate to the vocabulary of the school, to spend time going over the lecture material, etc. Where a student does not make the grade during the school they could take it for a second time at a later point.
- d. Where several people from one nation are doing a school and then immediately returning to their home nation, the host language may not be a priority. In this case the school leaders should consider running the school bilingually. This will even help other language speakers by giving more time to take notes, process, etc. Also, simultaneous translation with suitable equipment provides the potential of several languages in one school.
- e. Practical steps could be taken such as integrating campus housing for second language students closely with first language students to ensure a live/learn environment that would facilitate language learning.

SEMINARS

POLICY STATEMENT

A seminar may receive UofN credit if it is a minimum of 25 measurable hours of formal and non-formal engagement appropriate to the objectives of the course and level of learning, is graded and is registered properly by the seminar leader and approved through the appropriate College or Centre. Seminars must be graded. Only DTS seminars can be graded with an "S" or "U" grade.

Students may attend any number of seminars and workshops (that offer 1- 6 credits each) prior to completion of a DTS. Only 6 seminar credits may be taken in any one course. Any number of seminars may be taken for credit, but only 12 credits of seminars done before DTS will be counted in a degree.

POLICY PURPOSE

The vision of the UofN includes an extensive educational program including seminars, workshops, conferences and courses. Some, but not all seminars carry academic credit and are often open to the public as well as to UofN students.

PROCEDURE

1. If the seminar is to receive UofN credit it must be fully documented on a Course Instance Registration. Seminars that are part of a registered UofN course, must be registered separately with a Course Instance Registration.
2. If the seminar is registered with UofN, then all seminar participants must be registered on the Course Instance Registration and the student registration fee submitted through the UofN records System.
3. The seminar is to be reported, and the grades recorded, on a Course Instance Registration through the UofN records System. Without a Course Instance Registration it is not possible for students to receive UofN credit. Seminar grades are given as follows:
 - a. All seminars, except DTS Seminars, regardless of the number of weeks, must be graded according to the guidelines for grading other UofN courses, "A," "B," "C," "D," or "F." Please see "Grading Explanation".
4. Certificates are only available after all information, including grades, are entered into the records system through the Course Instance Registration. It is recommended that grades are entered prior to the last day of the course so that certificates can be printed and given to students before they leave the base at the end of the course.

GRADING EXPLANATION

GRADES

Students will be informed of their grade by the end of the course. The evaluation of a student's development in a specific course or degree program is based on many factors. Schools and universities throughout the world use various ways of assessing and communicating a student's status in their programs. However, for long-term record-keeping purposes, a student's progress is often summarized and codified by simple letter or number grades. Universities in most nations use generally accepted and documented instructions to translate records and degree information between their institutions. Records for students of UofN are established and transferred between locations by the system described in this section. Some UofN locations may choose to use a dual record system-- one which is commonly used in their nation and the other described here for communication between UofN locations. Official UofN student records will contain information as outlined in this section.

The grading system used by the UofN is indicated below.

GRADES USED IN ALL POST-DTS SCHOOLS

GRADE	GRADING POINTS	PERCENTILE RANGE
A	5	97-100
A-	4.7	93-96
B+	4.3	89-92
B	4	85-88
B-	3.7	81-84
C+	3.3	77-80
C	3	73-76
C-	2.7	69-72
D+	2.3	65-68
D	2	60-64
F	1	0-59*

Four **passing** grades, ("**A**," "**B**," "**C**," and "**D**"), signify various levels of achievement for each completed course. "**A**," signifies excellent academic achievement. At the low end, "**D**," is indicative of meeting only the most minimal expectations and is on the border of failing. (Only one "**D**" grade is allowed in a UofN undergraduate degree.)

One **failing** grade is given by the UofN: "**F**" is indicative of unsatisfactory work, usually reflecting that less than 60% of the material has been adequately mastered. Credit for a course failed ("**F**") may be obtained only by satisfactorily repeating the course.

GRADES USED IN ALL DTS SCHOOLS AND SOME SEMINARS

GRADE	DESCRIPTION	GRADING POINTS
S	Satisfactory	N/A
U	Unsatisfactory (failing)	N/A

Satisfactory and Unsatisfactory: The grades of "**S**" and "**U**" will be given for satisfactory or unsatisfactory completion Discipleship Training Schools and DTS seminars only. In this case "**S**" is equivalent to an "**A**," "**B**," "**C**," or "**D**," whereas "**U**" is equivalent to an "**F**." Only the DTS courses and seminars are allowed to give "**S**" and "**U**" grades. All other schools and seminars are to use "**A**," "**B**," "**C**," "**D**," or "**F**" to evaluate their students as of January 2012.

SPECIAL STATUS

GRADE	DESCRIPTION	GRADING POINTS
T	Deferred	N/A
I	Incomplete	N/A
W	Withdrawal	N/A
N	No credit	N/A
X	Audit	N/A

Deferred: A deferred status is used until completion of the subsequent related material or course(s). It may be given to a student who has taken the lecture phase of the DTS and has not completed the field assignment, and other special cases. Any course which is deferred must be completed and a grade added within two years.

Incomplete: The incomplete status may be assigned at the discretion of the course director when a student cannot fulfill the requirements of the course. This status is assigned only when the deficiency is due to authorized absence or other causes beyond the control of the student, and when the work already done has been of a standard acceptable for the satisfactory completion of the course. If a student misses 2 weeks of a course, the student is assigned an incomplete status at the end of the school. If the student completes the course requirements to the satisfaction of the course instructor within two calendar years a grade may be assigned. If the above condition is not met, the student must repeat the course to receive credit for it.

Because of the seriousness of this procedure, the school leader has the responsibility to the student to explain the procedure when assigning an incomplete status and must work with the student to complete the course.

Students who are unable to complete the work within the two-year time frame, may apply for an extension by writing to both the school leader and the International Dean Team or Centre Director Team. The school leader and International Dean may create special arrangements for the remaining work to be completed.

A student cannot 'make up' any weeks missed in a course while simultaneously attending the same course. (See also "Late Student Policy and Procedure").

Late Admission: A student who arrives late cannot make up any missed weeks in a course while simultaneously attending the same course. The student must wait until the course is finished before doing so. (See also "Late Student Policy and Procedure").

Withdrawal: If a student withdraws from a school within the first week of the course, they will not receive a grade and are eligible for a full refund of fees. If a student withdraws from a school in the second week or prior to the final two weeks of a school, a status of "withdrawn" will be entered into their record and no grade given. If a student withdraws during the final two weeks of any school, a grade of "F" (or "U" for DTS only) will be recorded. Withdrawal from the school implies no intention to complete the school and therefore the status of "incomplete" (see above) does not apply.

No credit: Certain courses, because of their special nature, are offered for no credit ("N") to UofN students. These courses are designed to enrich and enhance the background of those enrolled in them, but since the material is not a part of a degree program and may be experimental in nature, degree credit is not granted for them. Enrolment in these courses will appear on a student transcript but no grade or credit will be assigned.

Audit: Special circumstances may make it desirable for a student to audit a regular UofN credit course, instead of pursuing it for academic credit. Normally, an audit student must have satisfactorily completed a DTS including field assignment. A student registers to audit a course with the permission of the School Leader before instruction begins and may not change from academic credit to audit credit or from audit credit to academic credit during a course. No grade will be assigned to an audited course and no credit will be granted for any UofN degree unless the course is repeated for academic credit. If only a portion of a course is audited, the student will be treated as an observer and attendance will not be recorded on the official transcript. (See also "Audit and Observer Policy and Procedure".)

CREDITS AND TRANSCRIPTS

Satisfactory completion of a minimum of 25 measurable hours of required formal and non-formal engagement with content and of appropriate university-level education/training can earn one credit in the UofN. The normal nine-month academic year is therefore 36 credits. Credit for a seminar and a course or for two courses cannot be obtained simultaneously. A full 12-credit UofN modular course is equivalent to twelve "semester-equivalent" or sixteen "quarter-equivalent" credits in the USA's university systems.

An official student record (or transcript) will be issued by the UofN Provost Office upon the completion of a Transcript Request Form and payment of a fee. The UofN reserves the right to deny a transcript to

any student who has not cleared his or her financial account. Transcripts will indicate the current academic standing of the student except for non-registered courses and transfer credits, which can only be posted upon completion of all other UofN degree requirements.

PLAGIARISM

by Brad Tout

“Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.” (Romans 13:7, NIV)

The issue of plagiarism and copyright is important both for us in terms of our own teaching and the development of educational materials as well as for students in the work they submit for assessment. The following definition of plagiarism comes from *Turnitin.com* and *Research Resources*. Turnitin allows free distribution and non-profit use of this document in educational settings.

Many people think of plagiarism as copying another’s work, or borrowing someone else’s original ideas. But terms like “copying” and “borrowing” disguise the seriousness of the offense.

According to the Merriam-Webster Online Dictionary, to “plagiarize” means:

- 1. To steal and pass off (ideas and words of another) as one’s own*
- 2. To use (another’s production) without crediting the source*
- 3. To commit literary theft*
- 4. To present as new and original an idea or project derived from an existing source*

*In other words, plagiarism is an act of fraud. It involves both the **stealing** of someone else’s work and **lying** about it.*

“Better to be poor than a liar.” (Proverbs 19:22, NIV)

“When he (Satan) lies, he speaks his native tongue, for he is a liar and the father of lies.” (John 8:44, NIV)

In the time that we have been operating as the University of the Nations, God has blessed us with many incredible speakers on many topics as well as the development of some very effective educational materials. As students and staff who have received this training it has been a gift from God. God calls us to ensure that we honor those who have developed this teaching and the published materials that are used. A part of that honoring is the acknowledgment of the original developer of a teaching and in some cases receiving permission from that person, when we pass that teaching on to others through our own teaching or include it in teaching that we have developed.

Most, if not all, of these great teachers are more than happy for their teaching to be passed on freely. They see it not as belonging to them but given to them by God and therefore belonging to Him. The only restrictions would usually be in order to maintain the integrity of the original word of God to them. However, to use it without acknowledging the role of these teachers is dishonoring to both them and God. It is also dishonoring, and in fact illegal, to claim a teaching as our own that another person has originally developed. This is true whether we claim it directly by saying it is ours or indirectly by not acknowledging the original teacher.

Even Jesus acknowledged the source of specific scriptures he quoted from. He would frequently begin by saying, “As the prophet Isaiah said,” or similar words. Who inspired the words of Isaiah? God did.

So Jesus could rightly have considered himself the originator of Isaiah's words and yet he was humble enough to make the effort to give honor to Isaiah by citing them as his words. In this, as in all things, Jesus is our model whom we should follow.

Whenever we copy or use materials (including written materials, audio, video, material downloaded from the internet, etc) that originally were produced or written by someone else, we should acknowledge that on our version of those materials.

There is an almost universal acceptance that materials can be used for non-profit and educational purposes within specific limits. Portions of a document or video may be inserted into another being developed by you, provided it is within a certain length and the source is clearly acknowledged. The allowable length of these portions is usually defined in copyright laws under the concept of what is 'fair use' of portions of material. For larger portions it may still be possible to use them if we gain specific permission to do so from the source. Some materials, such as the description of plagiarism above, are marked as being freely available for non-profit and/or educational purposes.

There are both international and local laws governing copyright that we should also adhere to. Information on fair use and copyright laws can be found on the internet or by contacting your relevant government agency. If anything, we should be looking in the first place to the biblical mandate and be **more** honoring than the law requires rather than less.

When quoting a document, line from a movie, or something another person has said, we also need to acknowledge the original source. Sometimes an idea or thought we want to use may have been something we have heard from someone else in a conversation or discussion or their teaching. That too should be acknowledged.

When taking notes from teaching, we should be careful to include the original author's or teacher's name in those notes and make sure we do not add any other notation that makes it seem as if we, our base or anyone other than the original author 'owns' this material.

HOW CAN THE SOURCE OF A QUOTATION AND THE LIKE BE ACKNOWLEDGED?

When quoting from the Bible it is recommended that you include the reference and the version from which the quotation is taken. The usual way to acknowledge a source used in written material or other media is to include a footnote or endnote and a bibliography. Alternatively it can be acknowledged within the text (or video, etc) as has been done in this article where we have acknowledged material from *Turnitin.com* and *Research Resources*. Information that should be provided includes: the name of the book, movie, etc; the author, producer, developer, etc; the publisher or other relevant company or organisation; the date of the first edition/version and acknowledgement of which edition/version (including dates) you have used if it is not the first.

If the quotation is from teaching that you have heard or a conversation or similar situation, you should acknowledge who the person was that spoke it and on what occasion.

You can also find many helpful resources on the internet, especially at www.turnitin.com. If you do not have access to the web you could try to contact other educational institutions, or obtain the standard books used by other universities.

PLAGIARISM AND STUDENTS

We need to educate our students regarding what plagiarism is, guidelines on the amount of other people's material that they use in their work and how to adequately acknowledge sources. Plagiarism by students is cheating and grounds for an immediate failing grade in a course and dismissal from the UofN (See also "Code of Conduct" document in the UofN Policies and Procedures).

Cheating: breaking rules to gain advantage; to break the rules in a game, examination or contest, in an attempt to gain an unfair advantage. (Encarta World English Dictionary.)

In the UofN we help students to grow in character in ways that follow Biblical standards of morality. Since cheating is essentially dishonesty, and plagiarism is theft, any accusation of this behavior will be thoroughly investigated.

This article may be used to help provide a Biblical perspective as well as other helpful information to your students. Once again, there are useful resources at www.turnitin.com.

CODE OF CONDUCT

STUDENT CONDUCT

All students enrolling in the UofN are expected to be committed Christians who aim to further glorify God in their lives. Therefore, faculty and staff have high expectations for each student. The UofN modular education system demands concentrated study and continuous diligence because the academic content of each course or school is equivalent to several university courses.

The development of Christian character is an integral part of our training and a central ongoing goal of the UofN. Consequently, we expect that the conduct of UofN students will be in keeping with Biblical standards. Any compromise of academic integrity, including cheating and plagiarism, any verified violation of biblical standards or of local community living guidelines at the location where the course takes place, and any violation of the law of the land, including visa and immigration procedures, may be considered grounds for disciplinary action.

GUIDING PRINCIPLES FOR DISCIPLINE

When a person acts in a manner that is against the ways of God, God's heart is the restoration of that individual to right relationship with Him and His ways with the purpose of them living a life where they receive blessing and are themselves fruitful in blessing others. This is not because God's love is conditional (Romans 5:8). Rather it is because living His ways naturally results in blessing in the same way that caring for a plant in the best manner produces health in the plant, multiplication and blessing for others through its fruit.

God's discipline must always be understood in the light of this. It is for building up and restoring. Not simply about applying rules. We are reminded of this in Hebrews 12:5-13 but it can be seen throughout the Bible.

The principles, values, policies and standards by which the UofN operates must always be for the purpose of developing fruitfulness in our students and that they in turn will be a blessing in the nations. When a student acts in a manner that contravenes those standards, our response must follow Biblical principles with a purpose to restore to blessing.

Jesus outlines a process in Matthew 18:15-17 whereby a person who has sinned is to be challenged in that sin with the hope of them recognizing this, repenting and returning to the ways of God and fellowship with the family of believers. This process starts with an individual approach. That's where it ends if conviction and restoration occur. If resolution does not occur at the individual level, the process gradually progresses through further stages where others become involved to firstly either confirm that a sin has been committed or identify that the person has instead acted justly and then, if the sin is confirmed, to encourage them to repentance and restoration. Even the end result of dismissal from the community of believers in verse 17 is undertaken with the hope that the person may ultimately recognize their sin and be restored.

Some guiding principles drawn from the ways of God:

- Communicate the standard or requirement clearly.

- God, through His word and through His creation, has clearly communicated His ways and standards. He does not hold a person to account unless He has first made it possible for them to know His ways. (Romans 1:18-20, Psalm 103:7)
- God is just in all His ways (Psalm 145:17, Deuteronomy 32:4). He does not impose an arbitrary standard but rather His ways are based on what is just, what brings true blessing to individuals, to the community and to creation.
- In the same way, it is the responsibility of each base and school to clearly communicate what is required of students to what standard and to ensure those requirements and standards are just, fair and rooted in God's truth whether they be academic requirements or behavioral.
- Approach with a heart to restore and correct rather than to punish.
 - As seen in Matthew 18:15, the purpose is to “win them over” not to punish.
 - Our first purpose then must be to give the opportunity to recognize error and correct it.
 - If discipline is required then that is itself not arbitrary or abusive but just and fair and with a purpose to build up rather than tear down.
- Respect the right of the student to appeal.
 - With every good intention and applying all understanding that we have, we can still make mistakes in our judgement.
 - If a student disagrees with their leader's judgement, whether a grading decision or a question of behavior or character, we should provide them with an opportunity to have the situation examined objectively before others.

POSSIBLE GROUNDS FOR DISCIPLINE OR DISMISSAL

Discipline may result from personal behavior, academic issues or failure to honor financial commitments.

PERSONAL BEHAVIOR

Any verified moral violation or breach of Biblical standards (including but not limited to sexual immorality, lying, dishonesty, theft, substance abuse, physical abuse, emotional abuse or sexual abuse) will be considered grounds for disciplinary action including probation and possible dismissal from a course or training program. Criminal behavior will be reported to the appropriate authorities. For further explanation regarding plagiarism refer to the related article in Section 2 of the UofN Reference Guide.

ACADEMIC ISSUES

Christian values and character extends to academic behavior. Plagiarism, cheating, etc will be considered grounds for disciplinary action including probation and possible dismissal from a course or training program. The disciplinary action taken will usually vary according to the intentionality, severity and/or recurrence of the academic offense. Possible disciplinary action includes:

- Education about the issue and repeating the original assessment or a new assessment
- A grade of zero being applied to the particular assessment
- Loss of credit
- Dismissal from a course
- Dismissal from degree programs

Cheating: breaking rules to gain advantage; to break the rules in a game, examination, or contest, in an attempt to gain an unfair advantage.

Plagiarism: stealing somebody's work or idea; copying what somebody else has written or taking somebody else's idea and trying to pass it off as original (Encarta World English Dictionary).

For further explanation regarding plagiarism refer to the related article in Section 2 of the UofN Policies and Procedures.

FINANCIAL MATTERS

It is recognized that students may at times have difficulty meeting financial obligations related to their course. The training location will work with such students to help them resolve those difficulties. Should a student refuse or neglect to make effort to resolve any debt incurred this may lead to dismissal from the course and/or a failing grade being assigned to that course. Satisfactory clearance of financial accounts of all UofN schools and seminars undertaken is a condition for graduation in a UofN Degree.

RECOMMENDED PROCEDURES FOR DISCIPLINE OR DISMISSAL

Discipline and dismissal are, in the first instance, a matter for the training location. Each registered training location develops their own procedures but the following is the UofN recommended general approach.

1. Ensure clear communication of requirements and consequences.
2. When something occurs that warrants disciplinary action:
 - a. Approach the student personally and provide an opportunity for them to explain their action and respond accordingly.
 - b. Explain any disciplinary action that will be applied.
 - c. Provide the student with an opportunity to appeal the decision and/or disciplinary action.
3. Process any appeals.
 - a. Appeals should be submitted by the student within 20 working days of the original judgment being communicated.
 - b. The first avenue of appeal may be to the training director or the base leader if the training director role does not exist or is the same person.
 - c. Other levels of appeal may be:
 - i. Base director.
 - ii. More senior YWAM leader.
 - iii. UofN College Leadership.
 - iv. UofN Provost's Office.
 - d. Any appeals policy must also comply with any relevant legislation applying to the training locations including students' rights to appeal to a body outside of YWAM or the UofN.

4. Final resolution.

The original action will be applied or adjusted depending on the result of any appeal process.

NOTE: Any student receiving a grade of "U" for the DTS will not be able to continue in the university until the course is repeated satisfactorily, resulting in an "S" grade for the course.

USE OF ARTIFICIAL INTELLIGENCE IN UNIVERSITY OF THE NATIONS COURSES

ACADEMIC INTEGRITY AND AI

In the era of Artificial Intelligence it is important to note that Christian discipleship and formation are central to all UofN courses. The process of learning is one of our higher priorities to develop students with the ability to analyse, evaluate and exercise critical thinking. Artificial Intelligence is an excellent tool to help enhance the learning process.

Students may use AI tools in assignments or projects only when such use is acknowledged transparently. Any prompts and AI-generated responses relevant to the work should be saved in a separate document. Example citations include:

- “Portions of the grammar checking in this paper were assisted by Grammarly.”
- “Research summaries in Section 2 were drafted with ChatGPT and subsequently fact-checked by the student.”

PURPOSEFUL USE OF AI IN RESEARCH AND LEARNING

The goal of study within the University of the Nations is the formation of graduates who are prepared for the ministry and vocation God has entrusted to them. This includes cultivating the ability to research, compare information, analyze ideas, think critically, and draw contextually relevant conclusions—skills that remain essential long after the course has ended.

For the purpose of these guidelines, “AI tools” refers to software capable of generating or analyzing text, images, audio, video, or code (e.g., ChatGPT, Claude, Grammarly, Google Gemini, image-generation tools).

Recent advances in AI have produced tools that can support research and analysis. While these can be helpful, the development of each student’s own critical thinking and research skills remains central and key to the learning process. Training across UofN courses should therefore introduce AI as a potential tool while also instructing students in practices that build their independent research and reasoning abilities. Students should avoid submitting confidential, personal, or sensitive ministry-related information to AI tools, as such systems may store or reuse the data.

Overreliance on AI to perform the research or thinking on behalf of the student undermines the learning process and may hinder cognitive development. For their own academic and spiritual growth, students should be encouraged not to depend solely on AI-generated results. Educational research suggests that excessive dependence on AI tools can have negative effects on learning and intelligence development.

COURSE DESIGN TO SUPPORT APPROPRIATE AI USE

Course leaders play an important role in helping students meet learning objectives while minimizing opportunities for AI misuse. Evaluation activities can be designed to emphasize personal reasoning, contextual application, and reflective learning. Examples include:

- Group or individual workshops with role-played real-life scenarios.

- Knowledge evaluations emphasizing analysis, application, and personal reflection rather than simple recall.
- Oral presentations or interviews where students explain their reasoning and process.
- Personal reflections linked to the student's life, ministry context, or outreach experiences.
- Practical demonstrations or role-plays applying course principles to real situations.
- Peer feedback sessions on work-in-progress before final submission.
- Portfolios incorporating multiple media formats and requiring process notes.

USE OF AI-BASED WRITING TOOLS

When students are required to submit work in a language other than their first language, they may seek assistance with grammar or sentence clarity from people, AI systems, or other tools. Such tools may support language accuracy and expression, but they must not replace the student's own thinking or authorship.

Course staff should also recognize that not all students express ideas most effectively through written assignments. Where appropriate, alternative formats—such as oral presentations—may better demonstrate the student's understanding.

COACHING FOR HEALTHY AI PRACTICES

Proactive guidance is the most effective means of preventing inappropriate AI use. Course leaders are encouraged to discuss acceptable AI practices during the first week of the course and before major assignments are begun. UofN staff should be familiar with these guidelines and, where possible, receive basic training in AI tools so they can model appropriate use and advise students effectively.

If a course leader or staff member suspects that AI is being used inappropriately, the first step should be conversation and coaching—helping the student understand how to use such tools constructively and how to produce work that reflects their own learning.

CONCLUSION

The misuse of Artificial Intelligence (AI)—including presenting AI-generated content as one's own—constitutes academic dishonesty and is treated in the same manner as plagiarism (see 2.14 Plagiarism). The UofN Code of Conduct (2.15) outlines the consequences for plagiarism under "Academic Issues."

It is not permissible for a student to use AI to produce an assignment in its entirety. When students take such shortcuts, they are the ones who ultimately miss out—academically, personally, and spiritually. The issue extends beyond academic integrity; it touches on the student's commitment to growth, formation, and the calling God has placed on their life. **As Proverbs 4:7 reminds us, "Getting wisdom is the wisest thing you can do," and Colossians 3:23 urges us to "work willingly at whatever you do, as though you were working for the Lord."**

Christian discipleship and formation are central to UofN courses. Purposeful misuse of AI tools contrary to course instructions is therefore not only an academic concern but a matter of spiritual formation.

RETENTION OF COURSE DOCUMENTATION

POLICY STATEMENT

Copies of all paper UofN course documentation forms are to be kept on file at the local YWAM/UofN operating location at which the UofN Course was run.

PROCEDURE

UofN COURSE AND STUDENT REGISTRATION DOCUMENTATION PRIOR TO 2026:

1. Course Registration (formerly Form A) - If the course registration is completed on paper, then a copy is to be kept by the school leader/base leader until a Course Instance Registration for 2026 or later has been submitted and approved. After a school is registered in the 2026 system any paper form from prior to 2026 can be thrown away. If registration was done completely on-line, it is saved in the online system and can be viewed.
2. Student Registration (formerly Course Instance / Form B) - If this was done on a paper form, the information for 'student registration' needs to be kept, along with the student's application forms, on file, until the appropriate International Registrar confirms that the Student Registration information has been received and entered into the UofN International Records System. If registration was done completely on-line, it is saved in the on-line system and can be viewed.
3. Course Evaluation (formerly Form C1&2) - A local copy of any course evaluation is to be kept on file at the YWAM operating location at which the course is offered **FOREVER**. These are the documentation forms that have the beginning and ending dates of the UofN course, a list of students who attended the course and the grade each student received for the UofN course. If the course evaluation was done completely on-line, it is saved in the on-line system and can be viewed there. Upon confirmation that the Course Instance has been filed online, the paper form can be disposed of permanently.

It is advisable that YWAM operating locations retain their own copies of assessment/evaluation records and course-work as a back-up record in case a student appeals against a grade.

OLD PAPER FORMS SHOULD NOT BE DESTROYED UNTIL THE LOCAL UOFN REGISTRAR HAS CONFIRMED IN WRITING THAT THESE HAVE BEEN ENTERED INTO THE RECORDS SYSTEM. PAPER FORMS SHOULD BE COPIED DIGITALLY AND STORED AS COMPUTER FILES. ONCE COPIED, PAPER FORMS MAY BE DESTROYED. THEY SHOULD BE SHREDDED AND NOT THROWN OUT INTACT.

OFFICIAL STUDENT RECORDS/TRANSCRIPTS

POLICY STATEMENT

An official student record (or transcript) will be issued by the UofN Provost Office upon the completion of a Transcript Request Form. The UofN reserves the right to deny a transcript to any student who has not cleared his or her financial account. Transcripts will indicate the current academic standing of the student.

PROCEDURE

There are two ways to request a transcript:

1. A student may submit a Transcript Request Form from within the UofN student app. Students must sign up to access this app at app.uofn.edu.
2. A student may complete a Transcript Request Form and send it to the email address on the form. A UofN "Transcript Request Form" can be retrieved from the website www.uofn.edu by clicking on the top tab menu entitled "Academics" and then on "UofN Documentation Forms".

Both types of Transcript Request submissions, must be sent with the transcript fee for each transcript copy requested. Transcripts will not be issued without payment. Transcript fee: (See Policies and Procedures document "UofN Financial Scale".)

- a. \$10.00 USD for those whose nationality falls in Country A.
- b. \$7.00 USD for those whose nationality falls in Country B.
- c. \$5.00 USD for those whose nationality falls in Country C.

All UofN registered course descriptions can be found on the UofN website www.uofn.edu. If more detailed descriptions are required, for an additional administrative fee, the transcript office will provide, upon request, a comprehensive outline of each of the courses on a person's transcript.

One transcript will cover all the student's UofN schools.

INCOMPLETE TRANSCRIPTS

POLICY PURPOSE

This policy is established to promptly resolve situations arising from incomplete transcripts or transcripts with missing data. It helps the UofN take steps to reduce the incidence of incomplete transcripts, so that it may improve relationships with its students and their families.

POLICY STATEMENT

A student who attends the University of the Nations is entitled to receive an official transcript of their academic record upon written request on the 'Transcript Request Form' and payment of the required fee. Transcripts should be issued in a timely manner and include the signature of the Transcript Administrator or the Degree Student Administrator and the seal of the University of the Nations. It is recognized that in a particular situation academic data may be missing, or incomplete data may be on file in the UofN International Registrar's Office, thereby precluding issuance of a complete transcript. However, missing or incomplete data are not sufficient justification to deny the student's request for a transcript, provided only that the transcript is clearly marked as incomplete and containing partial information.

PROCEDURE

1. A transcript with missing or incomplete information must be clearly stamped in large letters, preferably a bold color, "TRANSCRIPT INCOMPLETE - DATA MISSING"
2. A note with an apology from the official certifying the transcript should accompany it explaining that certain information pertaining to the student's record has not been received from the College which offered instruction in the course, or courses, affected. In addition, the missing course, or courses, should be pointed out in the note.
3. If the transcript is to be sent to a third party, a note containing the same information should be sent to the student, informing him or her that there will be no charge for a complete transcript after the data is received.
4. The College with missing or incomplete student data must be informed that a transcript has been requested, with a copy of the note in item 1, and request their cooperation in filling the student's request by investigating the problem and reporting the missing data to the appropriate International Registrar's Office.
5. A complete summary of all transcripts issued with missing information, and actions taken, shall be sent quarterly to the International College Dean Team by the appropriate UofN International Registrar's Office.

STARTING A NEW UNIVERSITY OF THE NATIONS COURSE

POLICY AND PROCEDURE STATEMENT

If a school leader is proposing a new course that has never run anywhere in the UofN, it needs to be at least 75% different from any other registered school or combination of courses. The proposing course leader first needs to determine which College/Centre the course would come under by conferring with the International Dean Team(s). In the early planning stages, it is important to consult with the International Dean Team on outcomes, content, appropriateness, choice of speakers, educational approach, etc.

After this consultation a new Course Definition should be created through the online UofN Records System and submitted. This triggers a process of review with the Dean Team and Provost Team. The course is not approved and will not receive credit or a course code until the full approval process is complete.

Note: this process is time consuming and needs to be started well in advance of when the school is to be run. Six to 12 months is advisable.

INTERNATIONAL COLLEGE DEAN TEAM AND CENTRE DIRECTOR TEAM APPOINTMENT

This interim procedure is in place during the period in which each College and Centre is in the process of developing a Dean Team or Director Team in place of a single person carrying that role.

1. This procedure may be triggered either by the President Team and/or the Provost Team receiving:
 - a. the resignation of a Dean or Director where that role is held by a single person,
 - b. the resignation of a Dean Team Member or Director Team Member where that role is held by a team, or
 - c. a proposal for addition to a Dean Team or Director Team.
2. It is understood that each College or Centre would be dealt with on the same principles, but with different procedures based on the current configuration and state of the College or Centre.
3. Team 4 (or the body that replaces the functions of Team 4) will immediately designate one person from Team 4, President Team or Provost Team to walk through the entire process with that College or Centre.
4. If this is the resignation of the single existing Dean or Director or a member of a Dean Team or Director Team, as soon as that designated person is chosen, the President Team and the Provost Team will send a joint communication to the College or Centre Committee Members and to the CILT, informing them of the resignation and of the name of the Team 4 member appointed to the transition process.
5. The designated person will:
 - a. Depending on which of the three situations outlined in point 1 is being processed, work through the whole process with either:
 - i. the current single Dean or Director,
 - ii. remaining members of the Dean Team or Director Team, or
 - iii. another appropriate person or persons in the College or Centre Committee to work through the whole of the process. That person or persons needs to be mutually agreed upon by both the College or Centre and Team 4.
 - b. Evaluate the past and present College or Centre and its committee in order to understand the present state of the College or Centre and its projections into the future.
 - c. In the case of the resignation of a single Dean or Director, initiate communication with the College or Centre committee and CILT to actively search for people who may fit the role with a view to appointing a Dean Team or Director Team.
6. Anyone can nominate potential College Dean Team Members and Centre Director Team Members by submitting their names to the President Team and/or the Provost Team. Nominees do not have to be current members of College or Centre committee.

7. The nomination(s) go(es) to Team 4, President Team and Provost Team for review.
8. The designated person brings the results of review to the person or persons identified under point 4 for further discussion and feedback.
9. Team 4, President Team and Provost Team then jointly considers the feedback and asks the Lord: "Should we offer this nominee to the Board of Regents?" If "yes" the process goes to the next step. If "no" then the process stops here.
10. The nomination(s) is(are) then taken by the designated Team 4 member to the various members of the College or Centre committee and the CILT for prayer. All are to ask the question: "Is God confirming that we offer this nominee to the Board of Regents?" Any reflections and feedback are welcome. It will not be a corporate prayer time within each of the groupings but rather an individual confidential confirmation and feedback to the designated person.
11. Team 4, President Team and Provost Team will then reflect on the feedback and, if needed, pray again for confirmation of the nomination(s). If "yes" it goes to the next step.
12. Team 4, President Team and Provost Team takes the nomination(s) to the Board of Regents along with any feedback received from the College or Centre committee and the CILT.
13. The Board of Regents then makes the decision.
14. The President Team and Provost Team will communicate the decision to the College or Centre and to the CILT.

Principles related to this process:

- Blend continuity (caring for what exists) and innovation (reaching out for what is not yet)
- Proceed with confidentiality
- Act in mutual submission
- Aim to expedite the process
- Maximize communication between the designated Executive member and the College or Centre representative
- Exercise eldership/spiritual Leadership
- Remember that the process is carried out in PRAYER rather than as a vote and that the result needs to be the WORD of the Lord

Grids for leadership nominations:

<p>Lemon Principle:</p> <ul style="list-style-type: none"> • Luminary • Entrepreneur • Manager • Organizer • Networker 	<p>Ministries:</p> <ul style="list-style-type: none"> • Apostle • Prophet • Teacher • Pastor • Evangelist 	<p>Other important considerations:</p> <ul style="list-style-type: none"> • Gender • Nationality • Age
---	--	---

COURSE LEADERS AND STAFF APPOINTMENT

POLICY STATEMENT

Course leaders and course staff are required:

- to be committed Christians
- to be current YWAMers as defined in the official document “Who is YWAM Staff?” (written by YWAM’s leadership)
- to have satisfactorily completed an approved DTS, including both lecture and outreach phases, (based on the guidelines approved by YWAM’s leadership in the ‘YWAM/UofN DTS Prerequisite Policy’) and,
- Course staff should have developed the knowledge and skills covered in the school, preferably within the context of missions. This is most fruitfully achieved through completing the course as a student which also adds in the value of having experienced the same processes and environments that students in that course go through and therefore are able to empathise with the students regarding those.
- For courses that have an applied learning phase it is best practice that the staff of that phase have also completed that phase as a student.

NOTE: This policy does not apply to pioneering courses never before run in the UofN, but the underlying principles should still be considered. (See also “Minimum Criteria for DTS Staff Appointments”)

- Course leaders, in addition to the above, should have leadership experience that equips them for leading a UofN course. Staffing the course may be one part of developing that experience. NOTE: This policy does not apply to pioneering courses never before run in the UofN, but the underlying principles should still be considered. (See also “Minimum Criteria for DTS Staff Appointments”; “UofN Course Leader’s Preamble”; “UofN Course Leader’s Characteristics”; “UofN Course Leader’s Accountability”; and “UofN Course Leader’s Responsibilities”.)

In addition, it is preferred that before leading a UofN course, the course leader would have staffed that same course before leading that course.

A YWAMer cannot be a student and be on the staff of the same course.

A YWAM staff member who decides to take a course becomes a student, registers as a student, and does all student assignments. Students normally have a work duty of about 2 hours a day (maximum 12 hours per week). Many times students are given responsibilities in the courses, such as leading intercession, worship, etc. which may be considered all or a part of their work duty. However, no student, whether a former YWAM staff member or not, may actually lead the course. The Biblical principle is to do then teach; if people who have never done the course as students, end up leading, then they are trying to lead where they have not yet gone.

When a new course with a new course number runs for the first time ever; it is understood that someone has to pioneer. (See “Policy and Procedure For Staff-Student Experience in A Pioneer School”.)

For other policy statements pertaining to Course Leaders and Staff please see "UofN Course Leader's Preamble"; "UofN Course Leader's Responsibilities"; UofN Course Leader's Characteristics"; "UofN Course Leader's Accountability".

MINIMUM CRITERIA FOR DTS STAFF APPOINTMENTS

Excerpt from the document entitled "Base Leadership Team Letter regarding DTS":

We have found it necessary to ask every base/operating location leadership team to prayerfully consider the different roles and responsibilities needed to run the DTS and the minimum criteria for those who will fill these roles when making appointments. IDTS Centre team members are available to assist any leadership team in this process. We have posted documents on our website that identify the minimum criteria for DTS staff and leaders as well as some questions to consider when making appointments.

The following list is to assist base and DTS leadership teams in the creation of DTS staff teams. It identifies minimum criteria for leaders and staff in specific leadership roles of the DTS. Different roles require different levels of ability. The following key explains the graduation represented in the chart.

KEY

DEMONSTRATED:	They must have demonstrated ability in the area mentioned (this does not suggest an expectation of perfection but rather an ability and general practice of using these skills)
GROWING:	The person is aware of the importance of this skill and is seen to be developing in the area
BEGINNING:	The person is starting to understand and develop these skills
NOT REQUIRED:	This skill is not required in order to fulfill the role they have been given. (This does not mean that they should not be given opportunities to experience this skill.)

Whilst this is a list of minimum requirements, it is understood that in the DTS, staff function as a team with complimentary gifts and therefore if one is less strong in a certain area another member of the team could be brought in to strengthen that area. For example, where a leader has less experience in drawing together what the Holy Spirit was doing, this would not necessarily affect their leadership if they were able to bring in and release a team member who was strong in this area.

When considering the DTS staff team as a whole in terms of being equipped to run the DTS, leadership teams have found the following two questions helpful:

1. "Would I be happy for my son or daughter to be on this DTS, with this DTS staff team?"
2. "Would I recommend this DTS to the children of my supporters and friends?"

We hope these questions will serve you as you prayerfully consider who is qualified and right to staff/lead a DTS at your base/operating location.

DOES/IS/HAS THE POTENTIAL STAFF/LEADER...

	CRITERIA	SCHOOL LEADER	OUTREACH LEADER	SMALL GROUP &/OR 1:1 LEADER
1.	Staffed a DTS previously.	Required	Not required	Not required
2.	Know about what a DTS is - the vision, values and ethos.	Demonstrated	Demonstrated	Growing
3.	Have vision, faith and passion for the whole DTS, including the outreach.	Demonstrated	Demonstrated	Growing
4.	Actively live YWAM values.	Demonstrated	Growing	Growing
5.	Have demonstrated leadership ability in some context.	Demonstrated	Demonstrated	Must have shown potential
6.	Show servant leadership	Demonstrated	Demonstrated	Demonstrated
7.	Able to draw together all that the Holy Spirit is doing and saying, leading in personal application.	Demonstrated	Growing	Not required
8.	Able to gather, inspire, motivate and challenge people.	Demonstrated	Growing (not so much to gather)	Not required
9.	Able to release people into ministry and team functions.	Demonstrated	Growing	Beginning
10.	Able to draw people out from a variety of cultural, linguistic, national and interdenominational backgrounds.	Demonstrated	Growing	Beginning
11.	Teachable (open, correctable and self-aware).	Demonstrated	Demonstrated	Demonstrated
12.	Have no major character flaw that is likely to damage people and/or the ministry.	Demonstrated	Demonstrated	Demonstrated
13.	Able to hear God's voice.	Demonstrated	Demonstrated	Demonstrated
14.	Dependence upon God in one's own life direction and for the direction of the school.	Demonstrated	Demonstrated	Demonstrated
15.	Able to help people grow.	Demonstrated	Demonstrated	Demonstrated
16.	Able to think on their feet and act quickly particularly in a crisis (even if it is not their natural preference).	Demonstrated	Demonstrated	Not required

17.	An understanding of the principles of conflict resolution and an ability to put them into practice.	Demonstrated	Demonstrated	Growing
18.	Able to handle the Word of God correctly	Demonstrated	Growing	Beginning
19.	A passion for the word and a desire to apply it personally and to help others apply it.	Demonstrated	Demonstrated	Demonstrated
20.	An ability in a one on one context to ask questions, listen and give appropriate input and feedback.	Demonstrated	Demonstrated	Demonstrated
21.	A lifestyle of intercession and a commitment to see it expressed in the whole school.	Demonstrated	Demonstrated	Growing
22.	Ability to share their faith with others <i>and lead people to Jesus.</i>	Demonstrated	Demonstrated	Growing
23.	A desire and ability to see people released and mobilized into the nations.	Demonstrated	Growing desire and ability	Growing desire
24.	Is trustworthy with finances (appropriately, with wisdom, and is able to give an account of how money is spent).	Demonstrated	Demonstrated	Demonstrated

YWAM HIV / AIDS IN THE WORKPLACE GUIDELINES

Ratified by GLT-Harpenden August 2006

YWAM HIV/ AIDS GLOBAL MANDATE

"The Lord is gracious and compassionate; slow to anger and rich in love. The Lord is good to all and he has compassion on all he has made (Ps 145:8-9)."

Our God is full of mercy and compassion to all, including those who are living with HIV/AIDS. God has a message of hope, worth and dignity for all infected or affected by the disease. As a movement committed to following Jesus and His example, Youth With A Mission is called to love, accept and care for, without discrimination, all impacted by HIV/AIDS among our staff, students, volunteers and those with whom we work. We as YWAM acknowledge our responsibility and commit to serve and engage holistically with the HIV/AIDS pandemic in every country and in each area of culture and society until there is no longer need.

FOREWORD

This document presents organizational guidelines and practice within Youth With A Mission (YWAM). It applies to YWAM personnel (staff and students), as well as to YWAM volunteers. While the guidelines attempt to be as comprehensive as possible, some issues, particularly legal issues, are specific to each country. It is advised that YWAM leaders in each nation should consult country policies to determine the rights of employees and/or volunteers with HIV or AIDS.

WHAT ARE HIV & AIDS?

Human Immunodeficiency Virus (HIV) is a virus that attacks the immune system. The body is therefore less able to fight off infections. People who have HIV infection are HIV positive (HIV+). AIDS stands for Acquired Immune Deficiency Syndrome, which is a collection of signs and symptoms resulting from infection with HIV. HIV enters the body through contact with infected body fluids.

THE MAIN ROUTES OF TRANSMISSION ARE:

- Sexual intercourse
- Contaminated blood products
- Contaminated needles, syringes and cutting instruments such as razors
- Mother to child

PREVENTION:

There is no vaccine that can prevent HIV. Therefore protection is by understanding the facts and following appropriate behavior.

- YWAM should provide sufficient updated information to educate staff and students about protection from, and living with, HIV/AIDS.

- It is good practice to provide HIV/AIDS and Health and Safety training:
 1. on every DTS
 2. on briefing new staff, volunteers, students and outreach teams
 3. regular training, but at least once every year for staff
- In response to training, YWAM staff, volunteers and students should take precautions wherever possible to avoid placing themselves and others at risk from HIV exposure.
- YWAM believes that God has appointed sexual intercourse to be between husband and wife and therefore abstinence for single people. Abstinence outside of marriage and faithfulness within marriage is the only way to be sure that HIV is not sexually transmitted. YWAM seeks to multiply healthy family relationships that model and teach God's purposes for family as a way to address the AIDS crisis at its roots. This needs to be a priority in our prevention strategy.
- Health and safety guidelines and practice should be up to date and applied in every day life (see Appendix 1 below).
- Post exposure prophylaxis(i): In the event of a situation where there has been potential exposure to HIV (such as needle-stick injury or rape), medical advice should be sought as soon as possible to assist in limiting transmission.

NON-DISCRIMINATION:

In keeping with the values of Youth with a Mission, YWAM staff, students, and volunteers will not be subject to discrimination on the basis of their HIV/AIDS status. For purposes of this document, this includes individuals having, perceived as having, living with, or otherwise affected by HIV/AIDS. No program or service will be denied to any volunteer, staff member, or student based on their HIV/AIDS status. Staff, students, and volunteers affected by HIV/AIDS will be offered an equal opportunity to participate in any programs offered by the organization. Positive HIV status does not, in itself, reflect a lack of fitness to work. Furthermore, to the extent permitted by program requirements, YWAM will assist individuals affected by HIV/AIDS in order to fully participate in the organization's activities. No current or prospective staff member, student, or volunteer will be asked or required to disclose their HIV/AIDS status to any employee, volunteer, director, or other individual involved with YWAM, except as required by law.

- HIV is not spread through ordinary work or social contact. There is no medical reason for unwillingness to work with others who are HIV positive. YWAM staff, volunteers, or students who are HIV positive may live on base, using the same facilities such as bathrooms, just like any other person.
- Good information and training helps to prevent discrimination and prejudice.

HIV TESTING & CONFIDENTIALITY:

YWAM aims to provide a loving environment in which people feel free to share personal information and receive pastoral care and support.

- Subject to national law, testing for HIV is not compulsory within YWAM. Applicants are not obliged to declare their HIV status, nor whether they have been tested for HIV.
- Testing is strongly recommended in some circumstances - e.g. if an individual has been at risk, wants to marry, or become pregnant. Professional advice and counseling should always accompany HIV testing.
- Confidentiality will be maintained with respect to a person's HIV and test status. Only the person tested has the right to release information regarding his/her status.

- Confidentiality may be broken only if an HIV positive person is putting other lives at risk. In such cases, reference should be made to national legal policy on disclosure.

CARE:

There is no cure for HIV/AIDS. Drug treatment, where available, can delay progression of the disease. This disease affects mainly the young productive members of society, leaving families and communities without caretakers and providers and people able to work.

- YWAM will treat all people living with HIV as any other staff member, volunteer, or student. They will be encouraged to continue to work as long as they are medically able. Depending on their medical condition, flexible working hours and time off for counseling and medical appointments, transfer to lighter duties, part-time work, extended sick leave, and return to work arrangements will be explored.
- Care for those who are HIV positive should be holistic: physical, emotional, social and spiritual to strengthen self-esteem. It is recommended that support is also sought from family, church, counselors and community groups to enable Godly living with the virus.
- YWAM will offer referral for supportive counseling as available.
- Maintaining health, balanced diet and exercise assists general well-being, including for those who are HIV positive. People living with HIV have lowered immunity and greater vulnerability to sickness. Therefore, it is important that all YWAM personnel receive prompt medical attention for illnesses, so they do not put others at risk.
- Medical expenses are the responsibility of each individual YWAM staff, student, or volunteer. YWAM is not liable to cover costs of healthcare, funerals nor dependents.
- YWAM recommends that all staff, students, and volunteers have adequate medical insurance for appropriate medical care and emergencies.
- YWAM does not have staff nor facilities to provide hospice care. Each situation needs to be dealt with sensitively, involving the person's family, friends and home church wherever possible. Offering additional support to the family and/or friends of those who are infected may also enable them to cope with the impact of HIV on their lives; however this should not compromise confidentiality.

YWAM RESPONSIBILITY:

- Protection from HIV is the responsibility of each individual.
- YWAM leaders at each location are responsible for:
 1. Knowledge of YWAM HIV/AIDS guidelines
 2. Knowledge of national laws and policies related to HIV/AIDS and employment rights
 3. Briefing new staff, volunteers, and students about the policies
 4. Inclusion of HIV/AIDS guidelines in DTS and staff training
 5. Management of staff, teams and departments to minimize problems related to HIV/AIDS
 6. Information on local centres for voluntary HIV testing, counseling and health care. If available, emergency telephone numbers should be made known to staff and volunteers in case of accidents, assaults, rape, etc
 7. Promotion of a safe, healthy, caring, non-discriminatory environment
- At every YWAM base, specific staff should be trained in health and safety, and encouraged to give advice:
 8. to leadership on best practice in difficult or sensitive situations

9. on where to obtain voluntary counseling for pre and post-HIV testing
10. on prevention of mother to child transmission
11. on post-exposure prophylaxis(i) in case of emergency
12. on local access to affordable anti-retroviral treatment, with counseling
13. to update with current knowledge, prevalence (percentage of people infected) and practice in HIV/AIDS issues

APPENDIX 1:

Health and Safety measures:

- Precautionary measures should be taken to reduce risk of HIV transmission.
- Good hygiene should be kept on each YWAM base, such as in food preparation.
- Universal Precautions should be followed when dealing with body fluids (see section on health care settings below).
- Appropriate disinfectants and cleaning materials should be available, not only to prevent the risk of possible transmission, but also to protect those who are HIV+ from possible sickness
- First aid kits should be available on all bases, YWAM vehicles and at all outreach locations, containing items such as plasters, disposable gloves and oral resuscitation mouthpieces. Items such as disposable syringes and needles should be carried by YWAM staff, volunteers, and students in places where there is no guarantee of the proper sterilization of such materials.
- In some nations where screening of donated blood may not be guaranteed, staff, volunteers, and students should be aware of safe sources. It is advisable that YWAM teams are aware of each other's blood type before going on outreach to a country where screening of donated blood cannot be guaranteed. If, in an event of an accident, the need occurs for blood to be given to a staff member, volunteer, or student, other team members can make themselves available as a blood donor. Blood typing and HIV testing should be done before blood is given (never assume a person is HIV negative).
- YWAM should take action to reduce the possibility of accidents which present a risk for HIV infection in places where safe blood supplies are uncertain. In particular, transport guidelines should include:
 - Vehicle maintenance and insurance
 - Use of seat belts
 - Qualified drivers
 - Use of helmets for motor-bike riders
 - Building maintenance guidelines should require the use of protective head gear and clothing.
 - All equipment should be checked regularly and withdrawn from use if damaged.
- Health care settings: All YWAM staff involved in giving health care should understand and use Universal Precautions with all patients, at all times, in all settings, regardless of the diagnosis. Universal Precautions include:
 - Careful handling and disposal of ..sharps..
 - Hand washing with soap and water before and after all procedures; use of protective barriers such as gloves, gowns, aprons, and goggles for direct contact with blood and other body fluids
 - Safe disposal of waste contaminated with blood or body fluids
 - Proper disinfection of instruments and other contaminated equipment
 - Proper handling of soiled linen

For full details please see: the World Health Organization's HIV/AIDS fact-sheet for health service delivery and the World Health Organization's HIV fact-sheet for nurses.

APPENDIX 2

References:

1. Bible (New International Version)
2. Youth With A Mission (YWAM) General Policy on Human Immunodeficiency Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS) in the workplace (March 1996)
3. AIDS and HIV Infection, UNAIDS, (2003)
4. Beautiful Gate HIV and AIDS Policy (May 2004)
5. HIV & the Law. The AIDS Law project: University of Witwatersrand, South Africa
6. Center for Disease Control
7. Skadden, Arps, Slate, Meagher & Flom LLP Appendix 3

For more information: YWAM HIV/AIDS or YWAM Mercy Ministries International

- i. Prophylaxis is prevention. If a person is exposed to possible risk they may be able to receive medication which will prevent the virus from being able to replicate within the body. This is currently available if acknowledged within 72 hours of this exposure

MINISTRIES DEPARTING FROM YWAM

PURPOSE

This policy formalizes a long-standing practice governing the operation of University of the Nations (“UofN”) courses by ministries affiliated with Youth With A Mission (“YWAM”). It defines the authority under which such ministries operate and clarifies the obligations, conditions, and consequences that apply in the event of a ministry’s departure from YWAM.

SCOPE

This policy applies to all YWAM-affiliated ministry locations and training centers worldwide that are registered to conduct University of the Nations courses. It governs both current and future course operations under the UofN framework and applies to any ministry seeking to withdraw or whose affiliation is revoked.

POLICY

1. AUTHORITY TO OPERATE UofN COURSES

The authority for any ministry to conduct University of the Nations courses is derived exclusively from its recognized affiliation with YWAM and its official registration as a YWAM location. This authority is founded on a relationship of mutual trust, shared purpose, and ongoing accountability between YWAM and the affiliated ministry.

By engaging in the UofN location and course registration process, each ministry agrees to comply with:

- The University of the Nations Reference Guide;
- YWAM’s foundational documents, including its Purpose Statement, Core Beliefs, and Foundational Values;
- YWAM’s Legacy Words and Covenants.
-

Adherence to these documents is essential for maintaining the integrity, credibility, and worldwide reputation of both YWAM and the University of the Nations.

2. STATUS UPON DEPARTURE FROM YWAM

Should a YWAM ministry location offering UofN-registered courses:

- (a) voluntarily withdraw from YWAM; or
- (b) lose the right to use the YWAM name

that ministry will, by the date of the ministry’s actual departure or date of losing the right to use the YWAM name, cease to operate under YWAM’s leadership or authority. Accordingly:

- The authority to conduct or represent University of the Nations courses is immediately terminated.
- The registration agreement covering the location and its courses becomes null and void.
- Access to all UofN course registration, academic record, and administrative systems will be revoked forthwith.

3. STUDENT COMMUNICATION AND PROGRAM RECOGNITION

Upon departure or loss of affiliation, the ministry must promptly and clearly inform all current and prospective students that:

- Its training programs are no longer recognized as YWAM University of the Nations programs; and
- These programs will not confer University of the Nations academic credit.

This requirement ensures accuracy, transparency, and protection for all students regarding their educational credentials.

4. USE OF NAMES, MARKS, AND TRADEMARKS

To preserve the credibility and value of UofN qualifications and to safeguard the reputation of YWAM:

- The use of the name “YWAM’s University of the Nations,” including all associated trademarks, service marks, or logos, is strictly prohibited for any training, educational, or promotional purposes by ministries that are no longer affiliated with YWAM.

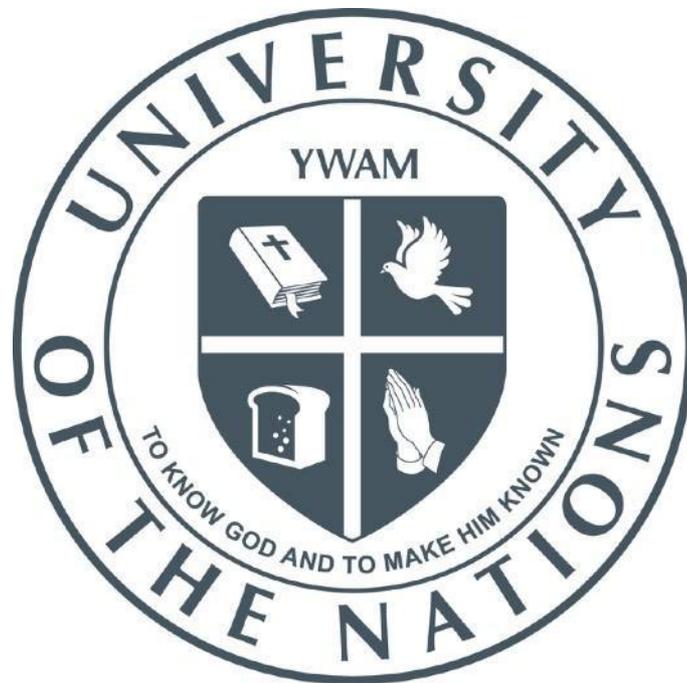
This prohibition is mandatory and intended to maintain organizational integrity, ensure fairness to students and partners, and uphold the global standards of excellence established by YWAM’s University of the Nations.

COMPLIANCE AND ENFORCEMENT

Violations of this policy may result in the immediate withdrawal of remaining privileges, public notice of program non-recognition, and potential legal action regarding unauthorized use of YWAM’s University of the Nations intellectual property.

EFFECTIVE DATE: November 6, 2025

APPROVED BY: UofN Team 4, President Team, and Provost Team



ADDITIONAL CREDIT OPTIONS

DIRECTED STUDIES AND DIRECTED STUDIES INTERNSHIP

POLICY DESCRIPTION

Directed Studies (DS) and the DS Internship is a level four course requiring advanced levels of learning: analyzing, evaluating and creating (the upper levels of Bloom's Taxonomy). It is often used toward the end of a student's degree program, serving to integrate the learning up to that point. It can only be completed in the context of a degree and in consultation with the relevant college academic advisor. It is intentional and planned in advance by the UofN College Advisor, with participation of the student in the creation of the package. It includes clear objectives, outcomes, assignments and expectations regarding grading. The DS is to be registered on a Course Instance Registration (see 'Procedure' below) and approved by the College/Faculty Dean Team and Provost Team prior to starting the course. DS and DS Internship can be done for between 1-12 credits per course per college. The DS and DS Internship are independent courses. The DS Internship may be taken without a preceding DS.

The DS and/or DS internship is a direct relationship between the college and the student. They are not to be registered by the base.

In addition:

- Directed Studies courses cannot be taken simultaneously while the student is taking another UofN course.
- We do not give DS or DS Internship credit retroactively; we do not assign credit to past learning done without prior planning or evaluation. For example, students may not come and announce, "I have read this list of books, so I want DS credit now".
 - DS is not just reading books.
 - DS Internship cannot be used for a Field Assignment course.

DS and DS Internship courses potentially comprise a large portion of level four University credits and need to be planned with as much seriousness as any of our schools.

A MA/MS Directed Studies and Internship is at the discretion of the Provost Team.

PROCEDURE

Note: Most of the following procedures are conducted outside of the UofN Records System. The final evaluation and credits are recorded in the UofN Records System.

1. The student proposes the topic to the college academic advisor, or the official advisor proposes a topic to the student.
2. The College Dean Team approves the topic in principle and the advisor documents the program with the student. For registration purposes the advisor acts as the school leader.
3. The advisor submits a Course Instance Registration which is evaluated and signed off through

the normal approval process. Each DS and DS Internship Course Instance Registration must go through the college approval process and cannot be automatically approved in the records system.

4. College releases student and the official advisor to begin Directed Studies; the advisor meets with student weekly, in person or online.
5. The student pays tuition to the College, each College decides what to charge in addition to the standard UofN student fee. We recommend use of the UofN International Financial Scale in the UofN Reference Guide. The standard student fee is paid to the UofN through the Course Instance Registration.
6. At the completion of the learning program, the College advisor collects all papers, reports etc. and makes a final evaluation. The advisor completes the Course Instance Registration with completed evaluation through the records system.

STAFF/STUDENT EXPERIENCE IN PIONEER COURSES

POLICY PURPOSE

The following policy and procedures address those YWAMers who led or staffed a pioneering school and/or school field assignment without first having been a student in that school. Credit is based on the documentation of past schools and a written report.

POLICY STATEMENT

A YWAMer who led or staffed a pioneering school without first having been a student in that school, may receive up to a maximum of 24 credits based on the credits available for completion of that course. Where applicable, an additional 12 credits can be obtained under Experience in Missions Leadership.

PIONEERING LECTURE PHASE: 1 - 12 CREDITS

An opportunity for a student to document, in consultation with a UofN College Advisor and approval of the International College Dean Team, a pioneering course lecture phase which they led or staffed without first having been a student in that course. Requirements for credit normally include in depth documentation based on approved course content, and a final satisfactory written report. Prerequisite DTS & Field Assignment.

PIONEERING APPLIED LEARNING: 1 - 12 CREDITS

An opportunity for a student to document, in consultation with a UofN College Advisor and approval of the International College Dean Team, a pioneering course outreach/internship phase which they led or staffed without first having been a student in that course. Requirements for credit normally include in depth documentation based on approved course content, and a final satisfactory written report. Prerequisite Pioneering Lecture Phase or approval of International College Dean Team.

PROCEDURE

The following lists the procedure and requirements for previous staff/student lecture phase credit under Experience in Pioneering Schools (12 credits maximum allowed per course).

1. Contact the appropriate UofN College Advisor.
2. Payment of the standard student fee per credit.
3. Document the Pioneering Course on a "Historical Course Documentation Form"
4. A written report, which demonstrates the knowledge of the subject agreed upon and the ability to apply that knowledge in a practical way. The report format will be decided by the College Advisor.

EXPERIENCE IN YWAM MISSIONS LEADERSHIP

POLICY STATEMENT

Credit may be granted upon application to the International Dean Team of the College for demonstrated past accomplishments on the mission field in YWAM. In the mission experience submitted for evaluation, there must have been significant activity and creativity in establishing, developing, or administering a Christian missions thrust, including supervision of co-workers. It may be used for general undergraduate (BA/BS, but not AA/AS) credit or for graduate (MA/MS) credit in conjunction with a graduate thesis or graduate special topics course. It can only be used once for a maximum of 12 credits for any student. The credits from this course cannot be transferred out of the UofN apart from the degree it completed. **NOTE:** Experience in Missions Leadership can be used to help meet the Field Assignment/Outreach requirement for a degree student in a bachelor's or master's degree program.

PREREQUISITE

Five years active work with YWAM, including at least three years in leadership and a written report which speaks of the integration of one's missions experience with the thrust of their degree program.

PROCEDURE

An "Experience in Missions Leadership Documentation Form" and specific criteria for the required report will be provided by the International College Academic Advisor. The form must be completed by the student and the information appropriately verified by those leaders familiar with the student's leadership role. The report is to be submitted to and evaluated by the International Dean Team of the College.

Finally, the International College Academic Advisor must review the documentation and submit a Course Instance Registration for the appropriate credit to be granted. The "Experience in Missions Leadership Documentation Form" will ask for the following:

- a. Payment of the standard student registration fee.
- b. Exact dates of service periods, beginning and ending month, day and year.
- c. Name and address of the YWAM operating location.
- d. Description of job responsibilities within each time period.
- e. YWAM Leaders name, verification and evaluation of the total time spent in YWAM missions leadership.

Note: Experience in Missions Leadership no longer requires the approval of the Provost. The relevant International College Dean Team can evaluate the documentation and sign off on it based on the criteria given in the course definition and the information provided on the "Experience in Leadership Documentation Form."

MISSIONS STRATEGY

POLICY STATEMENT

Intensive study, group interaction, and missions-oriented lectures, led by UofN and YWAM leaders at the national, regional and international level, examining current worldwide missions goals and establishing new goals. This course may be repeated for a maximum of 8 credits.

Recognised Missions Strategies events - includes, among other things:

- YWAM International Strategy Conferences
- YWAM Regional Strategy Conferences
- Frontier Missions Consultations
- UofN Leaders and Staff Training Workshops
- YWAM Global Leadership Consultations

PROCEDURE

To qualify for credit, each event must be a minimum of five days and can be documented in one of the two following ways:

1. The leader of the conference, seminar or workshop provides details of the event to the relevant International Registrar who creates a Course Instance Registration with those details in the online records system. For very large conferences, the registrar will attach the full participant list to the CIR. If a student later requests credits for that conference, the registrar will verify their name on the list and then add them to the CIR so that the credit appears in the system and on that student's transcript.
2. Students can also request conference credits, especially when they need extra credits to complete their degree. If the conference isn't in the system, the student fills out an HCDF, follows the instructions provided and pays the UofN standard student fee.

FEES

When a student requests credits for a large conference already in the system, where the registrar only needs to verify their name on the participant list, the fee is the standard UofN fee.

When the conference isn't in the system, requiring the student to submit an HCDF, the Registrar may choose to charge an additional administrative fee at their discretion.

SUPPLEMENTARY SOE FIELD ASSIGNMENT CREDITS (FORMERLY CHR 139)

POLICY STATEMENT

UofN degree students may be allowed to supplement SOE field assignment credits which fall short of the maximum 12, resulting either from the SOE amnesty evaluation or a registered SOE course with less than a 12-week field assignment. Some examples of potentially qualifying YWAM field assignments are:

King's Kids outreach	FEET Teams
Hands outreach	Go Teams
Go Festival outreach	NET Teams
School staff outreach service	Summer of Service outreaches
Olympic Outreach	Similar evangelistic outreaches

The supplementary credit evaluation is based on the field assignment experience meeting the following criteria:

- The outreach must be a YWAM outreach with YWAM leadership and completed after the DTS.
- The student's participation must be in a team context
- The focus of the outreach must be primarily evangelistic
- Evaluation of credit based on UofN Credit Policy

PROCEDURE

Please fill in one Supplementary SOE field assignment documentation form for each field assignment/outreach time period for which one is requesting UofN credit. One must complete all of the questions below in full detail. All documentation must be:

1. Provided by the student;
2. Verified by the school leader/staff/outreach leader;
3. Approved by the appropriate International College Dean Team; and
4. Accompanied by a standard UofN student fee. For more information contact the International Registrar for the region: www.uofn.edu/about/international-registrars

SUPPLEMENTARY DTS FIELD ASSIGNMENT CREDITS (FORMERLY DSP 119)

POLICY PURPOSE

To allow UofN students to supplement DTS field assignment credits which fall short of the maximum 12, resulting either from the DTS amnesty evaluation or a registered DTS course with less than a 12-week field assignment. This provision applies to supplemental DTS outreach credit only and is not to take the place of or be considered equivalent to a DTS outreach.

POLICY STATEMENT

A UofN student who has successfully completed a DTS field assignment and has received less than 12 credits for the course, may provisionally receive a maximum of 4 (8 for Amnestied DTS) supplemental DTS field assignment credits. These credits would be based on the evaluation of the student's participation in a YWAM, non-registered, field assignment like the examples given below. This outreach must be completed after the DTS. Complete documentation must be provided by the student on the "Supplementary DTS field assignment credits Documentation Form" and be signed by the student's field assignment or school leader. A STANDARD STUDENT FEE PER CREDIT SHOULD ACCOMPANY THE DOCUMENTATION. For more information contact the International Registrar for the region: www.uofn.edu/about/international-registrars

One credit is given for each full outreach week.

PROCEDURE

A person applying for this credit must fill in the DTS Supplementary Field Assignment form for each field assignment/outreach time period for which one is requesting UofN credit. One must complete all of the questions in full detail. All documentation must be:

1. Provided by the student;
2. Verified by the school leader/staff/outreach leader;
3. Approved by the appropriate International College Dean Team; and
4. Accompanied by a standard UofN student fee. For more information contact the International Registrar for the region: www.uofn.edu/about/international-registrars

CRITERIA FOR EVALUATION MUST INCLUDE THE FOLLOWING:

1. It must be a YWAM outreach with YWAM leadership completed after the DTS
2. The student's participation must be in a team context
3. The focus of the outreach must be primarily evangelistic in nature
4. Evaluation of credit based on UofN Credit Policy. Example: submit one week of outreach for every one credit you are applying for under this policy, i.e. 3 weeks = 3 credits.

Examples of potentially qualifying YWAM field assignments are:

King's Kids outreach FEET Teams

Hands outreach Go Teams

Go Festival outreach NET Teams

Olympic Outreach

Summer of Service outreaches

Similar evangelistic outreaches that fulfill the 4 Criteria listed above

School staff service of any on the above outreaches

GENERAL ADDITIONAL APPLIED LEARNING CREDIT

POLICY PURPOSE

To provide UofN degree students with additional field experience and credit to supplement their learning related to one or more registered applied learning courses that were completed with less than 12 credits. This provision only applies to additional field experience for courses already completed and is not to take the place of or be considered equivalent to the full Applied Learning component of any course. Primarily the purpose is to create a program of additional field experience which the student will undertake with the agreement of the college leadership that meets the same criteria as the related Applied Learning course and is able to be assessed in a similar manner.

Credit gained through this policy is distinct from a Directed Studies Internship credit which is for studies in new areas of learning not already included in completed courses.

POLICY STATEMENT

A UofN student who has successfully completed one or more registered applied learning courses within the same college that were less than the full twelve weeks in duration may provisionally receive a maximum of 12 supplemental field experience credits each at UofN level 3 and at UofN level 4 as appropriate to the level of the original course/s from that college. This field experience must be related to previously completed applied learning courses and must not exceed the total number of credits needed to complete the full 12 credits of each original Applied Learning course.

For example:

- a student who has completed two applied learning courses at the same level (within the same college) that have each been eight weeks long may only gain a maximum of 8 credits at that level through this policy as that 8 credits would bring each of those two original applied learning courses up to a total of 12 credits.
- a student who has completed three applied learning courses at the same level (within the same college) that have each been eight weeks long may gain a maximum of 12 credits at that level through this policy.

Credit may be gained in more than one college but only in relation to courses already completed within that college.

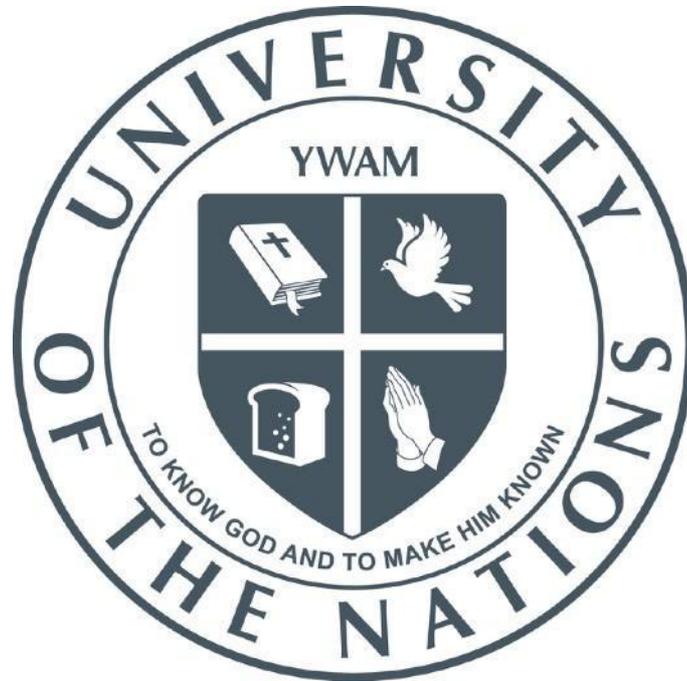
These credits would be based on an evaluation of the student's participation in a YWAM, non-registered, matching the original purpose, format and outcomes of the applied learning course/s. This field experience must be completed after the original course/s has/have been successfully completed and effectively be a continuation of the applied learning phase of the original course.

PROCEDURE

1. The student must complete the GENERAL ADDITIONAL APPLIED LEARNING Documentation Form signed by the ministry team leader or leaders and submit it to the relevant college for approval.
2. Once it is evaluated, **graded** and approved by the college Dean Team a Course Instance registration can be completed and the credits will be recorded in the UofN records system. THE STANDARD STUDENT FEE SHOULD BE PAID AT THAT TIME. For more information contact the International Registrar for the region: www.uofn.edu/about/international-registrars

Criteria for evaluation must include the following:

- It must be a YWAM outreach or ministry with YWAM leadership completed after the original course
- The focus of the outreach or ministry must match the purpose and outcomes of the original applied learning course/s of the related course or courses
- Evaluation of credit is as defined in the UofN Credit Policy and as per a typical schedule. Example: submit one week of field experience for every one credit applied for under this policy, i.e. 3 weeks = 3 credits.
- ***The field experience must be graded using similar criteria to the original field assignment.***



DEGREE PROGRAMS

DEGREE PROGRAM PLANNING: EXPLANATION OF ACADEMIC REQUIREMENTS

The student is required to fulfill the degree requirements as listed on the UofN website, either in the year they filed their “Degree Program Planning Form” or in a newer version of the degree. If the student chooses to graduate under a newer version of the degree, they must change entirely to the requirements of that new degree and file a new “Degree Program Planning Form” with the College Academic Advisor.

DISCIPLESHIP TRAINING SCHOOL PREREQUISITE

The Discipleship Training School (DTS) is a prerequisite for all other courses and all degree programs. All UofN applicants must satisfactorily complete a fully qualified DTS, including the field assignment, before being permitted to attend any other course, or being accepted into a degree program. A fully qualified DTS is one which is in conformity with the guidelines established by the Centre for Discipleship Training Schools. (Minimum 11 week lecture phase and minimum 8 week field assignment phase.) Some applicants may not have completed a fully qualified DTS and will be required to complete additional coursework as outlined by the International DTS Centre. See document entitled "Discipleship Training School Prerequisite".

CROSS-CULTURAL REQUIREMENT

This requirement is only applicable to the BA/BS and MA/MS candidates. See document entitled "Cross-Cultural Requirement" for full details.

The DTS may be used to meet in part the Cross-Cultural Requirement for a MA/MS candidate (if it has not already been used in an AA or BA degree). However, the DTS credit itself is not counted for the MA/MS degree program.

CORE CURRICULUM REQUIREMENT

The Core Curriculum Requirement gives the student basic skills in Biblical Studies (Bible), Communication Skills (Communication), and Applied Christian Thinking (ACT). Courses that meet these requirements are found in the document “Core Curriculum Courses”. (check the www.uofn.edu to see if additional Core Curriculum Course alternatives have been added).

The Core Curriculum is recommended for all students but is required for all Bachelor’s degrees, and some Associate’s degrees. For the Master’s degree, a Bible course from the Core Curriculum or the equivalent is one of the prerequisites. The Core Curriculum has three requirements as described below.

The Communication requirement (11-12 credits) enables a student to gain a biblical basis for communication, together with the basic skills of in-depth reading, researching, writing and public speaking. It brings direct experience in interpersonal, intrapersonal and cross-cultural communication, including the use of various media to communicate the message to a variety of audiences.

The Bible requirement (11-12 credits) enables a student to understand the message of the Bible and develop skills for a lifetime of Bible reading, memorization, meditation and study, and apply the Scriptures through further study, worship, prayer and obedience.

The Applied Christian Thinking (ACT) requirement (11-12 credits) enables a student to develop a biblical understanding of worldviews, history, human institutions, culture, science and the arts. Critical thinking skills are applied to current issues with a view to action.

These core curriculum courses reflect the foundations of the UofN, preparing students to engage with culture and society with the message of God's Word and its application to all of life. Students are also prepared with tools for lifelong learning and development.

For the MA/MS candidate, one Biblical studies course is required for those students with no previous university-level Bible courses. If a student can document having successfully completed a Bible course at another college or university it may fulfill the Master's Core Curriculum requirement for Bible if so approved by the Degree Student Administrator, the International Dean of the College of Christian Ministries, and the International Dean or Representative of the College of the degree program (see document entitled "General Transfer Credit Policy and Procedure").

SECONDARY (HIGH) SCHOOL GRADUATION OR EQUIVALENT REQUIREMENT

This requirement is only applicable to the AA/AS or BA/BS candidate. All students applying for a UofN Associate's or Bachelor's degree program must satisfy the general requirement of graduation from a secondary (high) school or the equivalent. This guarantees that the student will have the skills necessary to obtain the maximum benefit from the UofN's courses. See document entitled "Secondary (High) School Graduation or Equivalent Requirement" for full details.

BACHELOR'S DEGREE OR EQUIVALENT REQUIREMENT

This requirement is only applicable to the MA/MS candidate.

LANGUAGE PROFICIENCY

A degree candidate must provide proof of the ability to handle university-level course work in the language in which the course and degree program is offered. See document entitled "Language Proficiency Policy and Procedure" for full details.

YWAM/UOFN FIELD ASSIGNMENT/PRACTICUM/INTERNSHIP CREDITS

An approved degree program must include 16-33 Field Assignment/Practicum/Internship credits for the Associate's (including DTS) and 24-33 Field Assignment/Practicum/Internship credits for the Bachelor's degree (including DTS). More detailed explanation for each degree is found below.

DEFINITIONS:

A **Field Assignment** is designed to enable students to exercise new knowledge and skills in a supervised setting, usually within a team context, and with a concentrated missions or ministry focus. Student learning is significantly accelerated and deepened by the integration of "learning" and "doing" in the Field Assignment.

A **Practicum** is a hands-on experience applying previously gained knowledge or skills, often connected to the lecture phase of a course. It is carried out as a team with a supervisor, normally the leader of the original school, and is assessed on the basis of the student's performance and the success of the project.

An **Internship** places a student in a working environment with another organization (or sometimes in another part of the same organization) to gain on the job training and experience under the direct individual supervision of an on site person coordinating with a UofN Student Advisor, Dean or School Leader. Ideally at the Master's level, there would be an opportunity to teach or coach or contribute from his/her own learning experience during the internship.

For the MA/MS degree program, an appropriate level 5 course may fulfill the Field Assignment/ Internship/Practicum requirements for an MA/MS degree, as it reflects the spirit of the policy. The DTS credits are not counted in the MA/MS degree program.

For the candidate pursuing a BA/BS degree, three Field Assignments/Practicums/Internships of 8 -12 credits each, for a total of 24-33 credits are required. The DTS Field Assignment may be allowed to serve as one of the three required Field Assignments. Appropriate Experience in Missions Leadership credit may fulfill one of the Field Assignment/Practicum/Internship requirements in the spirit of the policy.

For the candidate pursuing an AA/AS degree, two Field Assignments/Practicums/Internships of 8-12 credits each, for a total of 16-22 credits are required. However, the AA/AS allows a total of up to 36 credits in the degree program for Field Assignments/Practicums/Internships. The DTS Field Assignment may serve as one of the two required Field Assignments. Appropriate Experience in Missions Leadership credit may fulfill one of the Field Assignment/Internship requirements in the spirit of the policy.

SEMINAR CREDITS

All seminars, as of January 2012, must be graded 'A, B, C, D, F'. Seminar credits should be directly related to the degree program. These credits must be approved by the Student Advisor of the College/ Faculty of the degree program. A seminar may receive UofN credit if it is a minimum of *25 measurable hours of required formal and non-formal engagement with content* (see UofN Credit Policy) and is registered properly by the seminar leader and approved through the appropriate College/Faculty or Centre. Students may attend any number of seminars and workshops (that offer 1-6 credits each) prior to completion of a DTS. Only 6 seminar credits may be taken in any one course. Any number of seminars may be taken for credit, but only 12 credits of seminars done before DTS will be counted in a degree. Credit for a seminar and a course cannot be obtained simultaneously. See document entitled "Seminar Policy and Procedure" for full details.

DIRECTED STUDIES COURSES

This point is applicable to all degree candidates. For the AA/AS Directed Studies may be taken for a total of 24 credits. For the BA/BS candidate, Directed Studies courses may be taken in two different Colleges for a combined maximum of 24 credits per college, at the discretion of the International Dean Team of the degree program, if it is consistent with the candidate's degree. These credits must be pre-approved by the Student Advisor of the College of the degree program. For MA/MS Directed

Studies Courses may be taken for a combined maximum of 24 credits. See UofN Policies and Procedures: "Directed Studies and Directed Studies Internship" and policy and procedure for "Staff/Student Experience in Pioneer Schools"

PASS/FAIL COURSES

This requirement is only applicable to the AA/AS or BA/BS candidate and is related primarily to DTS courses and DTS seminars, past entry level SOEs, and old pass-fail SOEs. No more than 48 pass-fail credits total from these specific courses are allowed in a degree program. All other UofN courses and seminars must have a letter grade of 'A, B, C, D, F' from January 2012.

LIVE-LEARN MINIMUM

This requirement is only applicable to the AA/AS or BA/BS candidate. For an AA/AS, a minimum of 55 credits must be completed in the Live-Learn Integrated Learning delivery mode as defined in the "UofN Credit Policy". For a BA/BS, a minimum of 66 credits must be completed in the Live-Learn Integrated Learning mode.

GENERAL TRANSFER CREDIT

Approval of the College Advisor and Degree Student Administrator is required for all transfer credit. Maximum allowable transfer credits from another institution are AA/AS - 22; BA/BS - 66. For the MA/MS, normally no transfer credits are allowed, however, exceptions may be made at the discretion of the Provost Team. See document entitled "General Transfer Credit Policy and Procedure" for full details.

THESIS

This requirement is only applicable to the BA/BS or MA/MS candidate. A thesis is not an option for an AA/AS degree due to the brevity of the degree program. See document entitled "Thesis Policy and Procedure" for full details.

All BS degrees in the College of Science and Technology and all BA degrees in the College of Humanities and International Studies require a thesis; however, in the other Colleges a thesis is generally not required for a BA/BS candidate unless the student is transferring more than 12 credits from another institution. For all BA/BS students transferring more than 12 credits a thesis is required. In all other situations, a thesis is part of the degree program only at the discretion of the College/Faculty. No more than 12 credits are granted for a BA/BS thesis.

A minimum 8 credit thesis or graduate practicum/project is required for a UofN Master's Degree. The work must be done under the direction of a college advisor in the appropriate college and must be applicable to the curriculum of the degree program. During this time the student must be in regular contact with the thesis advisor who evaluates the thesis work. The UofN guidelines for preparation and defense of a thesis are found in the UofN Policies & Procedures and are available from the College Advisors and International Dean Teams.

SATISFACTORY COMPLETION OF ALL REQUIRED COURSES FOR THE PARTICULAR DEGREE PROGRAM INCLUDING PRE-APPROVED ELECTIVES

Every College has developed several degree programs. In addition to the general UofN requirements for an AA/AS, BA/BS or MA/MS, each degree program may have several other courses that are

required for that specific degree. See the UofN website to understand the additional course requirements of any particular degree program.

Please note: specific grade point averages are required for all UofN degree students.

AA/AS and BA/BS Degrees: Satisfactory completion of all required courses for the degree program, including pre-approved electives. The AA/AS and BA/BS degree student must earn at least a "C" grade-point average to successfully complete a UofN degree. Only one "D" grade in a 12-credit course is allowed in an undergraduate UofN degree.

MA/MS Degrees: Satisfactory completion of all required courses for the degree program, including pre-approved electives. The MA/MS degree student must earn at least a "B" grade-point average across all courses to successfully complete a UofN degree.

Some degree programs may allow for one or more elective courses. These courses should be selected by the student in consultation with an UofN Student Advisor of the College of the degree program in which the student is enrolled. The UofN Student Advisor of the College may dissuade a student from taking a particular course as an elective but must be careful to document their interactions after having laid out the courses for the degree program in writing, making clear what can or cannot be accepted as part of the official course of the degree program. The International Dean Team or UofN Student Advisor representing the Dean Team can withhold approval of course credits to be counted toward the fulfillment of the degree program.

TOTAL CREDITS FULFILLED

This point is applicable to all degree candidates.

A total of 77 credits and all degree requirements are necessary for an AA/AS degree. This includes the credits received from DTS lecture and field assignment.

A total of 132 credits and all degree requirements are necessary for a BA/BS degree. This includes the credits received from DTS lecture and field assignment.

Each MA/MS will set its own minimum total credit requirement between 48 and 76. The DTS and field assignment are not included in the total of credits applicable to a MA/MS nor is the prerequisite Bible course equivalent to the Bible Core Curriculum Course. No undergraduate courses are allowed in a MA/MS.

Note: A degree student may actually accumulate more than the minimum number of credits required for a degree because of the student's particular degree objectives and due to extra elective courses taken.

SATISFACTORY CLEARANCE OF FINANCIAL ACCOUNTS of all UofN schools and seminars.

A "UOFN APPLICATION FOR GRADUATION FORM" is to be submitted with the graduation fee two months before the graduation ceremony or conclusion of the degree program; otherwise, we cannot guarantee timely completion of the transcript or the diploma.

CROSS-CULTURAL REQUIREMENT

POLICY STATEMENT

A degree student is required to complete a minimum of two UofN schools, i.e. two lecture phases (with their corresponding field assignments/outreach phases if applicable) in a zone other than the one from which the student holds their nationality in an environment which will provide an approved cross-cultural experience, as outlined below. The student's choice of zone must be approved by the International Dean Team of the College of the student's degree program.

POLICY PURPOSE

The purpose of the cross-cultural requirement is to give our graduates a hands-on, practical experience and understanding of cross-cultural living and ministry. This enables us to produce world Christian leaders for the twenty-first century.

PROCEDURE

The student must meet one of the following two requirements:

1. Course work: the student must satisfactorily complete two full UofN schools, i.e. two lecture phases (with their corresponding field assignments/outreach phases if applicable) in a zone other than the one from which the student holds their nationality.
2. Life experience: the student must live for two or more years in a zone other than the one from which the student holds their nationality. This life experience must be during or after their teenage years and must be documented in a 1-2-page written paper in which cross-cultural awareness and experience is evidenced.

CRITERIA

Significantly different language, culture, and religion.

Having met the criteria listed above, the student may then apply to the International Dean Team of the College of the student's degree program for approval.

DEFINITION OF ZONES

The following eight zones have been established for purposes of this requirement in the University of the Nations:

Zone 1: British & North European Heritage World			
Anguilla	Canada	Jamaica	St. Kitts & Nevis
Antigua & Dependencies	Dominica	Leeward Islands, French	St. Pierre & Miquelon

Aruba	Falkland Islands	Leeward Islands, Netherlands	St. Vincent & Dependencies
Australia	French Guiana	Martinique	Surinam
Bahamas	Grenada & Dependencies	Montserrat	Trinidad & Tobago
Barbados	Guadeloupe & Dependencies	Netherlands Antilles	Turks & Caicos Islands
Belize	Guyana	New Zealand	United Kingdom ¹
Bermuda	Haiti	Norfolk Island	United States (incl. Hawaii)
British Virgin Islands	Ireland ¹	St. Lucia	US Virgin Islands
Cayman Islands			
Zone 2: Latin America and Hispanic Caribbean			
Argentina	Cuba	Honduras	Peru
Bolivia	Dominican Republic	Mexico	Puerto Rico
Brazil	Easter Island	Nicaragua	San Andres and Providencias
Chile	Ecuador	Panama	Uruguay
Colombia	El Salvador	Paraguay	Venezuela
Costa Rica	Guatemala		
Zone 3: Europe			
Albania	Denmark	Liechtenstein	Russia
Andorra	Estonia	Lithuania	San Marino
Ascension	Faroe Islands	Luxembourg	Serbia
Austria	Finland	Madeira	Slovakia
Azores Islands	France	Malta	Slovenia
Belarus	Germany	Moldova	Sp. N. Africa (Ceuta, Melilla)
Belgium	Gibraltar	Monaco	Spain
Bosnia and Herzegovina	Greece	Montenegro	St. Helena

Bulgaria	Greenland	Netherlands	Sweden
Canary Islands	Hungary	Norway	Switzerland
Cabo Verde	Iceland	Poland	Tristan de Cunha
Croatia	Ireland ¹	Portugal	Ukraine
Cyprus, Republic	Italy	Republic of North Macedonia	United Kingdom ¹
Czechia	Latvia	Romania	Vatican City
Zone 4: Central Asia, Middle East and North Africa			
Afghanistan	Iran	Morocco	Sudan
Algeria	Iraq	Niger	Syria
Armenia	Israel	Oman	Tajikistan
Azerbaijan	Jordan	Pakistan	Tunisia
Bahrain	Kazakhstan	Palestine	Türkiye
Chad	Kuwait	Qatar	Turkmenistan
Republic of Cyprus	Kyrgyzstan	Saudi Arabia	United Arab Emirates
Djibouti	Lebanon	Senegal	Uzbekistan
Egypt	Libya	Western Sahara	Yemen
Georgia	Mauritania		
Zone 5: Sub-Saharan Africa and Indian Ocean			
Angola	Equatorial Guinea	Liberia	Saint Helen
Benin	Eritrea	Madagascar	Sao Tome and Principe
Botswana	Eswatini	Malawi	Seychelles
British Indian Ocean Ter.	Ethiopia	Mali	Sierra Leone
Burkina Faso	Gabon	Mauritius	Somalia
Burundi	Republic of the Gambia	Mayotte	South Africa
Cameroon	Ghana	Mozambique	Tanzania
Cape Verde Islands	Guinea	Namibia	Togo

Central African Republic	Guinea-Bissau	Nigeria	Uganda
Comoros	Ivory Coast	Reunion	Zambia
Congo (Brazzaville)	Kenya	Rwanda	Zimbabwe
Congo (Kinshasa-Zaire)	Lesotho		
Zone 6: South and Southeast Asia			
Bangladesh	India	Maldives	Singapore
Bhutan	Indonesia	Myanmar (Burma)	Sri Lanka
Brunei	Laos	Nepal	Thailand
Cambodia	Malaysia	Philippines	Viet Nam
Zone 7: East and Northeast Asia			
China, People's Republic	Hong Kong	Korea, North	Macao
China, Republic of Taiwan	Japan	Korea, South	Mongolia
Zone 8: Pacific Islands			
American Samoa	Kiribati	New Caledonia	Solomon Islands
Christmas Island	Line/Phoenix Islands	Niue	Tokelau
Cocos (Keeling) Islands	Marquesas Islands	Northern Marianas	Tonga
Cook Islands	Marshall Islands	Palau	Tuvalu
Fiji Islands	Micronesia, Federated States	Papua New Guinea	Vanuatu
French Polynesia (Tahiti)	Midway Island	Pitcairn Island	Wake Island
Guam	Nauru	Samoa (Western)	Wallis and Futuna
Johnston Islands			

1. Note: Ireland and the United Kingdom are listed in both Zone 1 and Zone 3 because of the historical/cultural linkage with both. We desire students from these nations to go beyond these zones to have the richest cross-cultural learning experience possible.

CORE CURRICULUM COURSE REQUIREMENTS

POLICY STATEMENT

There is no core curriculum requirement (unless otherwise stated in the degree program) for the AA/AS candidate.

The BA/BS candidate must successfully complete the following three required UofN Core Curriculum Courses. (Check the current website: <https://uofn.edu/academics/degree#core-requirements> to see which UofN courses meet each requirement).

1. Biblical Studies (Bible)
2. Communication Skills (Communication)
3. Applied Christian Thinking (ACT)

The MA/MS candidate must successfully complete one of the Bible core curriculum options if the candidate has no university-level Bible courses. The 12 credits of Bible will not count toward the 48 credits required for the MA/MS.

POLICY PURPOSE

The Core Curriculum Courses are designed to lay a common foundation of knowledge, understanding and skill in areas of Communication, Biblical Studies, Humanities, and Science and Technology.

DEFINITION OF TERMS: A "Core Curriculum Course" is a fundamental UofN course which the student is required to complete before the student can successfully complete a bachelor's or master's degree program.

PROCEDURE

1. It is recommended, but not required, one of the Bible core curriculum courses be taken near the beginning of a student's BA/BS degree program as a foundational course preparing the student for further course work. As for the other two Core Curriculum Courses, seek God and consult with an approved student advisor as to the timing of these courses within your specific degree program.
2. For transfer students in a BA/BS degree program, oftentimes, because of the unique nature of our schools and the full nature of our degree programs, the only credits transferred in are those which may substitute for one or more of the U of N required Core Curriculum Courses. The following procedure pertains specifically to the acceptance of transfer credit that may be substituted for a required UofN Core Curriculum Course: Oftentimes, because of the unique nature of our schools and the full nature of our degree programs, the only credits transferred in are those which may substitute for one or more of the U of N required Core Curriculum Courses.
3. The International Dean Team or Approved Representative of the College that is responsible for the Core Curriculum Course must review the proposed transfer credits. For example, the International

Dean Team of the College of Communication or Approved Representative is responsible for the review of courses that may substitute for Communication Core Curriculum Courses.

4. Then the International Dean Team or Approved Representative of the College of the Core Curriculum Course should give a written recommendation to the International Dean Team or Approved Representative of the College of the student's degree program.
5. With the recommendation in hand, the International Dean Team or Approved Representative of the College responsible for the student's degree program makes the decision as to whether or not to grant transfer credits for all or part of the Core Curriculum Course.
6. A consensual agreement between the two Dean Teams or their Approved Representatives is the goal in light of Pro 11:14b "...many advisers make victory sure" and Pro 24:6 "...for waging war you need guidance, and for victory many advisers." However, if there is a disagreement between the International Dean Team or Approved Representative of the College of the Core Curriculum Course and the International Dean Team or Approved Representative of the College of the student's degree program, then the International Dean Team of the College of the student's degree program makes the final ruling.

Because Core Curriculum Courses are designed to lay a common foundation of knowledge, understanding and skill in areas of Communication, Biblical Studies, Humanities, and Science and Technology, transfer credits that substitute them are not to be granted lightly. Concerns to keep in mind as you evaluate Core Curriculum Course transfer credits:

- Before transferring in credits that substitute for a Core Curriculum Course carefully consider whether or not it has the equivalent content.
 - No two programs are identical. We need to be willing to transfer in credits which are equivalent to our Core Curriculum Courses.
 - A College has the right to require their degree students to take any particular UofN Core Curriculum Course.
 - When we accept transfer credits from another institution that substitutes for one of our UofN required Core Curriculum Courses, the College of the student's degree program may require of them additional studies in order that they may benefit from the spirit of the substituted Core Curriculum Course. Seminars may be one means to achieve this end.
7. For those students with no previous university-level Bible courses, the 12 credits of Bible do not count toward the credits needed for the Master's degree. If a student can document having successfully completed a 12 credit Bible course at another college or university that is equivalent to the UofN Core Curriculum Course, it may fulfill the Master's Core Curriculum requirement if so approved by the Degree Student Administrator, the International Dean Team or Approved Representative of the College of Christian Ministries, and the International Dean Team or Approved Representative of the College of the degree program (see paper entitled "General Transfer Credit Policy and Procedure").
 8. The technical check is made by the Degree Student Administrator of proposed transfer credits that may substitute for a UofN Core Curriculum Course.

SECONDARY (HIGH) SCHOOL GRADUATION OR EQUIVALENT REQUIREMENT

POLICY STATEMENT

All students applying for degree programs or post-DTS courses must satisfy the secondary school completion requirement, which is graduation from an approved secondary school or its equivalent. Applicants who have not had opportunities to complete formal secondary school must adhere to specific guidelines established and approved by the UofN Core International Leadership Team as recorded here.

POLICY PURPOSE

A standard requirement for university studies is to have learning skills represented by satisfactory graduation from a secondary school or an equivalent. These skills are necessary for the student to obtain the maximum benefit from the University of the Nations' courses.

PROCEDURE

Students with considerable life experiences and who have completed the DTS, but without a secondary degree equivalent, may be permitted to take UofN schools towards a degree:

- a. when these students satisfactorily complete two approved schools; and
- b. they receive positive recommendations from the College Student Advisor and the International College Dean Team for the subject area in which they desire to seek a degree.

According to specific CILT guidelines governing the interpretation of this policy:

- “considerable life experiences” refers to business, farming, missions or similar professional involvement which enables them to be capable of functioning in general overall knowledge at a university level.
- “complete satisfactorily two approved schools” refers to two post-DTS schools, one of which must be a UofN Core Curriculum Course: Bible, Communication or Applied Christian Thinking. A written recommendation from the school leaders of both schools must be sent to their International College Dean Team(s) and to the International Provost Team, in order to confirm the student’s competency at a tertiary skill level and commend them to continue in tertiary education within the UofN.

ASSOCIATE'S DEGREE

The Associate of Arts (AA) or Associate of Science (AS) will be granted to any student who has registered for an Associate's degree on an "AA/AS Degree Program Planning Form" which has been fully approved and who has satisfied the following requirements:

- Discipleship Training School Prerequisite (19-24 credits) - _lecture phase (minimum 11) and field assignment (minimum 8) are required.
- Secondary (High) School Graduation or Equivalent Requirement.
- Language Proficiency in: a. _____ b. _____
- Field Assignment/Internship/Practicum Credits (16-36 credits total from two courses of minimum 8 credits, including DTS field assignment).
- It is recommended that no more than 12 credits of an internship outside of YWAM be included in a UofN degree.
- Directed Studies Courses (no more than 24 credits allowed).
- Pass/Fail Courses (no more than 24 credits allowed, with exception of the old entry level SOE and old pass/fail SOE which are included).
- Live-Learn Minimum: minimum 55 credits must be completed in the UofN Live-Learn Integrated Learning mode.
- General Transfer credit: maximum 22 credits with exception of the entry level SOE and the old SOE which are included.
- Satisfactory completion of all required courses for the particular degree program, including pre-approved electives. A grade-point average of at least "C" is required to successfully complete a UofN associate's degree. Only one "D" grade in a 12-credit course is allowed in an undergraduate UofN degree.
- Total credits fulfilled: 77 for an AA/AS (including the DTS lecture and field assignment/outreach).
- Satisfactory clearance of financial accounts of UofN schools and seminars.
- A "UofN Application for Graduation Form, along with the graduation application fee, is to be submitted two months before the graduation ceremony or the conclusion of the degree program; otherwise, we cannot guarantee timely completion of the transcript or the diploma.

CAMPUS ASSOCIATE DEGREE

In March 2019 the UofN Core International Leadership Team approved two new associate degree templates that allow a UofN registered campus, or group of campuses, to develop their own associate degree programs that would be recognised by the UofN. Any YWAM base that runs a registered UofN course is a UofN registered campus.

This initiative encourages the energy and enterprise of local campuses and gives them a place in the development of associate degree programs more specifically crafted to their local vision, alongside degree programs originated by a college or centre. Campuses are able to develop degree programs built around the strengths of training that God has led them into and that contribute to the fulfilment of their vision and purpose. They are able to enrol students in longer-term programs at their own location. Students will be drawn to a program that offers vision and purpose and a more complete preparation for their ministry calling.

The new templates create scope for more students to complete degrees at the associate level and be encouraged to go further.

A single campus may have the capacity to offer an associate degree themselves. Campuses that may not have the same capacity may partner with others and create a sequence of courses between them that fulfil a template.

As the UofN is currently in a period of new development and these degrees involve a number of innovations, we can expect a period of review and adjustment as they begin to be implemented.

THE TEMPLATES

Both templates require a DTS and one core curriculum course. One template is built around courses from one particular college or centre (monodisciplinary). The other can combine courses from two colleges or centres to form a multidisciplinary degree.

MONODISCIPLINARY TEMPLATE

- Discipleship Training School & outreach
- One core curriculum course
- College/centre course and its field assignment
- College/centre course and its field assignment from the same college/centre
- Sufficient other course options to ensure completion of minimum 77 credits by all students in the cohort

MULTIDISCIPLINARY TEMPLATE

- Discipleship Training School and outreach
- One core curriculum course
- College/centre course and its field assignment
- College/centre course and its field assignment from a different college/centre
- Sufficient other course options to ensure completion of minimum 77 credits by all students in the cohort

Explanation and Fruitful Practices

THE COHORT APPROACH

These campus associate degrees are intended to be delivered using the cohort approach. The UofN differs from many universities in that our staff develop a close mentoring and discipleship relationship with the students. This creates a fantastic dynamic of personal growth and learning development. The cohort approach to a degree program allows for that same relationship to be extended over the full sequence of courses in the degree and become even more effective. In a cohort program, the same group of students do the same set of courses together and maintain relationships with at least a core group of the same staff throughout the program.

One of the major advantages is the interaction between students and teachers throughout the learning process. In the tripod representation of the UofN approach to education a strong emphasis is placed on discipleship through the combined dialogue between students and their resource teachers, school leaders and school staff.

Consider how this interaction and dialogue is enabled throughout the courses. Some of the factors that can influence this are:

- the overall size of the cohort
- the number of staff available to facilitate dialogue and follow up the learning process with the students
- leadership approaches that encourage and facilitate interaction
- selection of resource teachers who are able to facilitate dialogue, engagement, interaction and room for the students to ask questions in the classroom (or alternatively the school leader and staff creating those classroom opportunities)
- processing in small groups - small group leaders need to have experience and knowledge in the course material and be trained in initiating and managing group discussions

Course leaders should be:

- experienced in the outcomes of the course
- sufficiently knowledgeable in the material taught to provide input to students when they are struggling to understand or have questions
- able to lead in the overall discipleship and spiritual elements of the course and in the context of a cohort program

DETAILS FOR COHORT-BASED ASSOCIATE DEGREES

- Discipleship Training School
 - Students may complete a Discipleship Training School at any location and join the cohort degree program after the conclusion of their DTS,
 - or the DTS may be completed at the same location as the rest of the program.
- Currently existing courses
 - Courses included in each degree have to be existing, approved and registered with the UofN at the location before being included.
- Cohort-based

- As stated already, these campus associate degrees are intended to be delivered using the cohort approach.
- Students enter the degree program after successful completion of DTS, the same as all UofN degrees, and will be registered as degree students at that point.
- Location specific
 - These Campus Associate Degrees would only be available to students completing the included courses at that campus, or group of campuses.
- Focus/theme
 - The heart purpose of the UofN is to equip people for their calling in God. God leads bases to develop courses in areas of learning that reflect that base's own vision and purpose.
 - Each Campus Associate Degree will reflect some of that purpose and enable the campus to even better communicate that vision and draw students into their courses who feel a similar calling.
 - Students are drawn to programs that offer a pathway to their calling and may be inspired to join with the base in its vision.
- Degree Title
 - The title of each degree will reflect the theme or ministry focus that gives direction to the studies.
- Core course component
 - The core course component may be any one of the three core curriculum options – Bible, communication or applied Christian Thinking.
 - The course must be registered at that base as a recognised core course.
 - For a list of the currently recognised courses in each core curriculum category go to <https://uofn.edu/degree#core-requirements>.
- Adequate credits for completion
 - To serve the students in the program and honor the offer of an associate degree, it will be important to create a program that ensures all students complete a full 77 credits. One way to do that may be to make sure every lecture phase and field assignment is set up as a full eleven to twelve-credit program but it is not always possible or as simple as that.
 - With students possibly joining the program after they have completed their DTS somewhere else there is also the possibility that they may have as few as 19 of the possible 24 credits from that.
 - To ensure each student has fully completed their degree within the program duration, and enable them to graduate at the end of that program, sufficient courses and/or seminars should be included in your program to ensure that each student has attained the minimum 77 credits. You will probably need to include some seminars or other options to gain those credits for the students who need them.
 - It is recommended that, as part of their application process to enrol in the degree cohort, you urge each applying student to sign up to the UofN web app if they have not done that already. Then get them to check the amount of credits they received for their DTS and put that information into their application to join the cohort program or some other communication to you. This means you can be sure just how many credits you will need to provide for each individual student.
- Graduation

- It is best for the students that they graduate with the full 77 credits completed as it can be challenging to complete further courses after graduation. Therefore, it is recommended that all students be scheduled to achieve the full 77 credits, or at least have already begun their last course needed to complete the 77 credits, by the time of graduation.
- Dates and costs
 - The location offering the degree is able to set the starting and ending date for their cohort-based associate degree programs
 - The location is able to set the costs for each degree program
 - Usual UofN costs apply for registering courses and students as well as graduation fees

CAMPUS DEGREE COORDINATOR

A Campus Degree Coordinator ties each cohort together. This is someone identified by the campus to be directly involved with the whole program. This ensures the integration, quality and consistency between the courses as well as with the overall theme or purpose of the degree. They provide spiritual oversight and enable an ongoing development and discipleship pathway for students in the program.

They will also be the person on campus who relates to the UofN registrar, provost office and degree student administrator to enable the degree to be registered in the UofN and for each student to receive their diploma at the end of the program.

You can contact the UofN Provost Office through provost@uofn.edu or the degree student administrator through degrestudentadmin@uofn.edu and we will support you through the process.

PROCEDURES

DEGREE PROGRAM REGISTRATION

The *Campus Associate Degree Program Registration* form includes the title of the degree, degree description and list of courses that will be included. Registering the degree allows it to be set up in the UofN Records System. Once registered the degree will be listed on the UofN website and available for students to be entered into the records system as degree students.

1. Before each Campus Associate Degree is run for the first time it must be registered in the records system.
2. Doing so will cause the program to be added to the UofN website.
3. To register the program the **Campus Degree Coordinator** must complete the *Campus Associate Degree Program Registration* form.
4. The **Campus Degree Coordinator** will check the registration to ensure it complies with the relevant Campus Associate Degree Template and UofN associate degree requirements. (This can be checked with a provost office representative – provost@uofn.edu) and submit it to the **UofN Degree Student Administrator** who will enter it into the system.
5. There is no approval process and no registration fee.
6. The program may be registered up to twelve months prior to being run the first time.
7. The program should be re-registered for each iteration to keep the list up to date.
8. If the program is altered it can be adjusted by submitting an updated *Campus Associate Degree Program Registration*.

9. If the program ceases, the **Campus Degree Coordinator** must inform the **UofN Degree Student Administrator** so that the program can be removed from the UofN website.

DEGREE PLAN

The degree plan includes information about each student enrolled in the degree program and the dates of the courses in that program. This is completed and submitted every time a new group of students starts the first course in the program - either DTS or first post-DTS course. It enables us to confirm that the student is a UofN degree student if that student needs such confirmation for purposes such as visas, funding, etc. It also sets them into the system in preparation for their later graduation.

1. At the start of each cohort, the **Campus Degree Coordinator** must enter the course dates and student details into *Campus Associate Degree Plan Form*.
2. The **Campus Degree Coordinator** will check the plan to ensure it aligns with the registered program.
3. The **Campus Degree Coordinator** will also check the credits already attained by each student to ensure that the credit needs of each student have been addressed.
4. The plan will then be sent to the **UofN Degree Student Administrator** who will register the plan and the students into the records system.

APPLICATIONS FOR GRADUATION

The Application for Graduation triggers the graduation process. It confirms that the students have completed, or are about to complete, all of the courses in the degree. This can then be checked against their student record and all details confirmed or corrected in readiness for them to graduate and be issued with a diploma and transcript.

1. The **Campus Degree Coordinator** will:
 - b. get each student to complete and submit an **Application for Graduation** form at least two months prior to any planned graduation (preferably three months prior)
 - c. arrange payment by the base of the total graduation fee for all graduating students in one single payment
2. The **UofN Degree Student Administrator** will check the student records and follow up any missing records or discrepancies with the Degree Coordinator.
3. The **UofN Degree Student Administrator** will liaise with the **Campus Degree Coordinator** regarding arrangements for the graduation.

DIPLOMAS

1. The degree name will be as submitted on the *Campus Associate Degree Program Registration Form*.
2. The diploma will be signed by the provost and by the relevant college leader or both college leaders in the case of an interdisciplinary associate degree. (Scanned signatures will be used.)
3. Diplomas will only be issued on the completion of the full 77 credits.

NOTE: These procedures are initial procedures for these degrees. Adjustments may be necessary as they are implemented and developed further in response to overall developments in the UofN.

BACHELOR'S DEGREE

The degree of Bachelor of Arts (BA) or Bachelor of Science (BS) will be granted to any student who has registered for a bachelor's degree on a "BA/BS Degree Program Planning Form" which has been fully approved and who has satisfied the following requirements:

- Discipleship Training School Prerequisite (19-24 credits) - both _lecture phase (11 week minimum) and _field assignment (8 week minimum) are required.
- Secondary (High) School Graduation or Equivalent Requirement.
- Language Proficiency in: a. _ b. ____.
- Pass/Fail Courses (no more than 24 credits total allowed, with the exception of the entry level SOE and the old SOE which is included).
- Core Curriculum Requirements (36 credits): category _Bible _Communication _Applied Christian Thinking (see document on Core Curriculum Courses)
- Cross-Cultural Requirement
- Field Assignment/Internship/Practicum Credits (three minimum 8 week courses totalling 24-36 credits, including the DTS field assignment).
- It is recommended that no more than 12 credits of an internship outside of YWAM be included in a UofN degree.
- Directed Studies Courses (no more than 24 credits allowed per college, in consultation with the College Dean Team of degree).
- Live-Learn Minimum: minimum 66 credits must be completed in the UofN Live-Learn Integrated Learning mode.
- General Transfer Credit (no more than 66 credits).
- Thesis: all BS degrees in the College of Science and Technology and all BA degrees in the College of Humanities and International Studies require a thesis; however, in the other Colleges a thesis is generally not required for a BA/BS candidate unless the student is transferring more than 12 credits from another institution. No more than 12 credits are granted for a BA/BS thesis.
- Satisfactory completion of all required courses for the degree program, including pre-approved electives. The student must earn at least a "C" grade-point average to successfully complete a UofN bachelor's degree. Only one "D" grade in a 12-credit course is allowed in an undergraduate UofN degree.
- Total credits fulfilled: 132 for a BA/BS including the DTS and field assignment/outreach.
- Satisfactory clearance of financial accounts of UofN schools and seminars.
- A "UofN Application for Graduation Form", along with the graduation application fee, is to be submitted two months before the graduation ceremony or the conclusion of the degree program; otherwise, we cannot guarantee timely completion of the transcript or the diploma.

MASTER'S DEGREE

PREREQUISITE REQUIREMENTS

- Discipleship Training School meeting the YWAM minimum requirements.
- Language proficiency in the language and modality of delivery.
- Appropriate bachelor's degree (or equivalent) and appropriate life and ministry experience.
- Bible core curriculum or equivalent.

A particular Master's program may require additional prerequisites.

DEGREE REQUIREMENTS

- Life and ministry integration with intentional discipleship and Christ-like formation.
- Satisfactory completion of a minimum 8 credit thesis or graduate practicum/project as specified by each master's program.
- 48 to 76 credits at level 5 in the UofN qualifications framework.
- Delivery mode will be either live-learn integrated learning or blended learning.
- A grade point average of B across all graded courses.
- Transfer credit from past courses is not allowed.
- Degrees with elements of collaboration with other institutions are acceptable and embraced.
- Satisfactory clearance of financial accounts of UofN courses that are included in the master's degree.
- A "UofN Application for Graduation Form", along with the graduation application fee, is to be submitted two months before the graduation ceremony or the conclusion of the degree program; otherwise, we cannot guarantee timely completion of the transcript or the diploma.

DEGREE LEADERSHIP REQUIREMENTS

Each master's program shall have a leadership team that has an appropriate breadth and depth of academic and experiential understanding and current awareness of the field of study. They should also have the ability to disciple candidates in the field of study, imparting a capacity to disciple individuals and nations in the same field of study. Discipleship is used to describe the process of the holistic development of the person, or nation in the field of study toward their vocational call from a biblical Christian worldview.

Each member of the leadership team should be commended and approved in accordance with UofN guidelines for course leaders.

The leadership team shall ensure that there are sufficient staff/facilitators with the academic and experiential capacity to grade and give feedback on all assignments including the thesis or graduate practicum/project.

EQUIVALENCY REQUIREMENTS

The decision of equivalency assumes four things. It assumes:

- a respectful appreciation for why something is required,
- a preference for the fulfillment of the prerequisite rather than the equivalency to it,
- being committed to the best for the student including being prepared to defer an applicant's participation to a future date so the prerequisite may be upheld,
- a humility, with the above in mind, that acknowledges ways God might have prepared someone outside the standard prerequisite.

DOUBLE DEGREES

The UofN discourages the awarding of two degrees at the same level.

Each degree represents the attainment of new learning. Apart from Discipleship Training School and its outreach/field assignment, credit for courses cannot be used in more than one degree at the same level. Every other course included in the additional degree must be different from the courses included in any previous degree awarded to that student at that level.

For example, a Bible course used in one degree could not be used in any other degree at the same level. Any Bible core course requirement for the second degree must be met by another core Bible course.

Overlap between similar courses should also be considered.

STUDENT RESPONSIBILITY

The student is responsible to read and understand all the pertinent degree information of the UofN website and ensure that their course program satisfies degree requirements. It is recommended that the student contact the relevant college academic advisor as early as possible in the planning process for the degree to ensure the intended courses meet the requirements for that degree.

Degree students are encouraged to determine a primary location for their studies and do 2 to 4 courses at one UofN location. This practice provides secure relational and academic continuity for the student pursuing a degree.

Students need to be aware that each credit point is based on satisfactory completion of all requirements for one credit for the registered course school or seminar. The student is responsible for keeping a record of their completed coursework and grades. This should include documentation of exact dates and locations of both lecture phases and field assignments/practicums/internships. The student should also keep a copy of their approved degree planning form. This precaution is a personal safeguard as the student travels from location to location. (A good way to keep track of courses is to log in to their profile on the UofN student app after each school and make sure everything is registered).

Most full-length UofN courses provide schools have 12 full learning weeks of lecture, yielding 12 credits. If circumstances require, students may complete a course with 11 weeks, yielding 11 credits. However, additional credits may be made up after completion of the required minimum applied learning, typically 8 credits. In many locations, the academic coordinators can arrange appropriate seminars of 1-3 credits to be taken following the shorter than 12-credit school. Students need to be aware that when the school lecture phase or field assignment/practicum/internship phase is less than 12 credits, they must assume the full responsibility to plan their programs with additional credit courses or seminars to fulfill degree requirements. Any student completing less than 11 credits on a standard full-length course will not be awarded any credits for the course.

DEGREE PROGRAM PLANNING CHECKLIST

PROCEDURAL STEPS

The timely completion of the following steps is the responsibility of the student. These steps are to be completed in consultation with an approved College Student Advisor.

1. Registration for a Degree (use the relevant "UofN Degree Program Planning Form"):
 - a. When a UofN student wishes to become a degree candidate, the student registers their intent and develops a degree program plan by filling out the relevant "UofN Degree Program Planning Form" with the assistance of an approved Student Advisor from the College of choice. A copy of the UofN Degree Program Planning Form is then sent to the International Dean Team Representative and the Degree Student Administrator.
 - b. The "UofN Degree Program Planning Form" is approved when signatures of the International Dean Team Representative and the Degree Student Administrator have been obtained.
2. Application for Graduation (Use "UofN Application for Graduation Form"):
 - a. Two months before the anticipated graduation ceremony or the conclusion of the degree program, the candidate files an "UofN Application for Graduation Form" and pays the graduation application fee.
 - b. The candidate is responsible for the satisfactory clearance of financial accounts of all UofN schools prior to graduation or the issuance of transcripts.

ACADEMIC REQUIREMENTS

The satisfactory completion of the following academic requirements for a degree program must be approved by the International College/Faculty Dean or Representative.

	AA/ AS	BA/ BS	MA/ MS	
1.	___	___	___	Discipleship Training School Prerequisite met.
2.		___		Cross-Cultural Requirement met.
3.	___	___	___	Core Curriculum Requirement met: <ul style="list-style-type: none"> • for the AA/AS some have a requirement; check website • for the BA/BS one course in each category: _____ Bible ___ Communication: ___ Applied Christian Thinking: • for the MA/MS candidate with no previous university-level Bible courses: Core Curriculum Requirement ___ Bible

4.	___	___		Secondary (High) School Graduation or Equivalent met.
5.			___	Bachelor's Degree or Equivalent Requirement met.
6.	___	___	___	Language Proficiency in: a. _ b. ___ c. ___ d. ___
7.	___	___		YWAM/UofN Field Assignment/Practicum/Internship Credits fulfilled: <ul style="list-style-type: none"> • 16-36 credits for AA/AS; minimum two of 8-12 weeks each, including DTS • 24-36 credits for BA/BS; minimum three of 8-12 weeks each, including DTS
8.	___	___	___	Seminar Credits fulfilled if required by College degree plan. All seminars must be graded 'A, B, C, D, F'.
9.	___	___	___	Directed Studies Courses <ul style="list-style-type: none"> • no more than 12 credits allowed in a AA/AS • no more than 24 credits allowed in a BA/BS
10.	___	___		Pass/Fail Courses (no more than 24 credits total in AA/AS and BA/BS allowed, including DTS, old entry level SOE and Pass/Fail SOE). No Pass/Fail or 'S' or 'U' courses are allowed in the MA/MS.
11.	___	___		Minimum Live-learn credit requirement: <ul style="list-style-type: none"> • 55 for AA/AS • 66 for BA/BS
12.	___	___	___	General Transfer Credit Policy and Procedure fulfilled: <ul style="list-style-type: none"> • maximum of 22 credits for a AA/AS; • maximum of 66 credits for a BA/BS; • normally none allowed for a MA/MS, however exceptions may be made at the discretion of the Provost Team

13.		—	—	<p>Thesis:</p> <ul style="list-style-type: none"> • all BS degrees in the College of Science and Technology and all BA degrees in the College of Humanities and International Studies require a thesis; however, in the other Colleges a thesis is generally not required for a BA/BS candidate unless the student is transferring more than 12 credits from another institution into the UofN. • not more than 12 credits are granted for a BA/BS thesis. • MA/MS minimum 8 credit thesis or graduate practicum/project as specified by each master's program.
14.	—	—	—	Satisfactory completion of all required courses for the particular degree program, including pre-approved electives.
15.	—	—	—	<ul style="list-style-type: none"> • A grade point average of at least a "C" must be maintained to successfully complete a AA/AS and BA/BS degree in the UofN. (Only one "D" grade in a 12-credit course is allowed in an undergraduate UofN degree.) • A grade point average of at least a "B" across all MA/MS modules/courses must be maintained to successfully complete a MA/ MS degree in the UofN.
16.	—	—	—	<p>Total credits fulfilled:</p> <ul style="list-style-type: none"> • 77 for an AA/AS including DTS lecture and field assignment/outreach • 132 for a BA/BS including DTS lecture and field assignment/outreach • minimum 48 for a MA/MS beyond the completion of the DTS lecture and field assignment/outreach and Bible core curriculum equivalent, depending on MA/MS programme.
17.	—	—	—	Satisfactory clearance of financial accounts of UofN schools and seminars.
18.	—	—	—	A "UofN Application for Graduation Form" and graduation application fee two months before a graduation ceremony or before the conclusion of the degree program.

YWAM DTS TRANSFER CREDIT

SCOPE OF POLICY

The DTS is the prerequisite entry level course required for all YWAM staff and all UofN students. For non-registered YWAM DTS prior to December 31, 1991, refer to the UofN Amnesty Policy and Procedure. For non-registered YWAM DTS after December 31, 1991, refer to this policy.

POLICY STATEMENT

Students may request transfer credit for non-registered YWAM DTS after December 31, 1991, provided that:

1. the student supplies the necessary documentation to the DTS Centre Director on a Historical Course Documentation Form, and
2. the school meets the requirements for approval.

NOTE the special application of this policy to:

THE AA/AS DEGREE CANDIDATE:

- Any credits transferred under this policy to an AA/AS degree candidate are included among the permissible pass/fail credits for an associate's degree program. There is a maximum of 24 pass/fail credits permitted in an associate's degree program with the exception of the entry level SOE and the old SOE.

THE BA/BS DEGREE CANDIDATE:

- A maximum of 66 credits may be transferred into BA/BS degree programs. YWAM DTS transfer credits granted under this policy count toward this transfer limit.
- Any credits transferred under this policy to a BA/BS degree candidate are included among the permissible pass/fail credits for a bachelor's degree program. There is a maximum of 24 pass/fail credits permitted in a bachelor's degree program, with the exception of the entry level SOE and the old SOE.
- An undergraduate thesis is required when transferring more than 12 credits into the UofN, except in the case of non-registered YWAM transfer credit.

THE MA/MS DEGREE CANDIDATE:

- The YWAM DTS credits may be transferred only to meet the DTS prerequisite for the MA/MS degree and will not count towards the credits needed in the degree.

PROCEDURE

Required documentation: a Historical Course Documentation Form will be provided by the Academic Advisor. It will be the responsibility of the student to provide the necessary documentation, obtain verification of the documentation by their school leader/staff, and then to submit it to the International DTS Centre Director for evaluation and approval.

Payment of the standard UofN student fee and other appropriate local course fees are to accompany the submission of the documentation to the International DTS Centre. For more information on the fee contact the International Registrar for the region: www.uofn.edu/about/international-registrars

POST-DTS TRANSFER CREDIT

POLICY STATEMENT

Individual UofN students may request transfer credit for a non-registered post-DTS school provided that:

- a. the course was completed and a grade was given
- b. the necessary detailed documentation is supplied by the student to the College of the course for which transfer credit is being applied for
- c. the school meets the requirements for approval.

No more than 22 credits of pass/fail courses can be transferred into the UofN for an Associate's Degree. (Exceptions are the entry level SOE and old SOE which can be included.)

YWAM transfer credit does not require a student to write a thesis.

Notes:

1. For non-registered YWAM DTS Transfer Credit please refer to the policy entitled "YWAM DTS TRANSFER CREDIT POLICY AND PROCEDURE".
2. For general transfer credit from other institutions please refer to the policy entitled "GENERAL TRANSFER CREDIT POLICY AND PROCEDURE"

PROCEDURE

1. Required documentation: a "Historical Course Documentation Form" will be provided for the student by the International College of the student's course, or it can be downloaded from the UofN website www.uofn.edu/academics/uofn-forms It will be the responsibility of the student to provide the necessary documentation, obtain verification of the documentation by their school leader/staff, and then to submit it for evaluation and approval to the appropriate International Dean Team of the College in which the course resides.

The International Dean Team of the College to which the course most closely relates reviews the course proposed for transfer credit and makes the appropriate credit assignment on the "Historical Course Documentation Form".

2. Payment of the standard UofN student fee is to accompany the submission of the documentation to the International College Dean Team to which the course most closely relates. For more information about the student fee contact the International Registrar for the region: www.uofn.edu/about/international-registrars
3. The International Dean Team of the College sends the completed and approved "Historical Course Documentation Form" (HCDF) by email to the Degree Student Administrator degreestudentadmin@uofn.edu to check and then forward to the relevant International Registrar to be entered into the student's record. Only courses which have been completed and those for which a student received a "C" (or equivalent) grade or above will qualify for consideration.

4. After recording the YWAM transfer credit from the "Historical Course Documentation Form" (HCDF) the Degree Student Administrator is to notify the International College Dean or Centre Director of the course for which the transfer credit is being requested. The original (HCDF) to be retained by the Degree Student Administrator.
5. Upon notification from the Degree Student Administrator, the International Dean Team of the College of the course is to notify the student regarding the approval of their transfer credit. The International College is responsible to explain any implications of the decision to the student.

GENERAL TRANSFER CREDIT

POLICY STATEMENT

The maximum allowable transfer credit is: AA/AS - 22, BA/BS - 66; MA/MS normally, transfer credits are not allowed, however, an exception may be made at the discretion of the Provost Team. Approval of the College Advisor and the Degree Student Administrator is required for all transfer credit. A thesis is required of university transfer students who transfer more than 12 credits towards a UofN Bachelor's degree. There is no time limit regarding the age of the coursework requested to be transferred into the UofN. Transfer credit must be from a legitimate tertiary institution. Work for which credit is sought:

- a. must have been completed satisfactorily,
- b. must satisfy the requirements of the student's degree program, and
- c. must follow the approval procedure outlined below.
- d. NOTE: Only in rare situations evaluated by the appropriate International College Dean Team and the International Provost Team are credits transferred into a UofN MA/MS degree program. The reason is that a UofN MA/MS program is intended to represent in-depth study normally requiring the full 48 credits to be taken within a specific UofN degree program.

PROCEDURE

NOTE: The College Student Advisor should inform the student that transfer credit evaluation is a time-consuming process requiring multiple checks and may take many weeks.

1. Before beginning the process of transferring credits:

- a. A student must enrol in a specific degree program within a UofN College before transfer credits can be submitted for evaluation.
- b. Documentation of secondary education is not required if the student submits university documentation showing at least one year of previous satisfactory tertiary-level work.

2. Requesting documentation from other institutions:

The student is personally responsible to initiate transcript requests from their former tertiary-level educational institutions and have them sent to the Degree Student Administrator at degreestudentadmin@uofn.edu. This should be in the form of an official transcript, which the UofN International Dean Team of the student's degree program must receive directly from the institution. Hand delivery of a transcript from the student is not acceptable. Except in a very few, extremely rare situations:

- a. Unofficial documentation will not be considered.
- b. Copies of documents will not be considered.
- c. Unsealed, hand-carried pieces of documentation will not be considered.

NOTE: The above procedure is common practice among tertiary-level institutions. When official documents have been sent directly from the institutions it maintains both the quality and the integrity of the material.

3. Translation:

The student is responsible to provide official (certified) translations of the documentation to the Degree Student Administrator when appropriate. Students should not translate their own transcripts, because students do at times give inaccurate interpretations (probably more from misunderstanding how the educational systems equate with each other, than from any other motive). Occasionally, the Dean Team/Director Team of the student's degree program can have documents translated by other on-site staff.

Translations should accompany international documents from the former institution. Occasionally, the UofN receives either the untranslated document or just the translation from a former institution. It is best to receive the untranslated document with a translation. We need to know the truth of a student's educational history before we can recommend them for a degree. A misinterpretation of their documentation reflects poorly on UofN as well as upon the student's degree.

4. Technical check:

The initial technical check is made by the Degree Student Administrator who receives the ORIGINAL Transfer Credit Request. The DSA evaluates the transfer credit documentation and reviews the documents, checking their validity and transferability into the UofN system. Only courses with a "C" (or equivalent) grade or above will qualify for consideration.

University of the Nations reserves the right to use unique criteria for cross-cultural transfer credits. Generally, transfer credits often require judgement calls, which are best made by keeping in mind the standard of excellence to which UofN aspires. Careful documentation of all decisions is absolutely necessary. All transfer credit decisions must be recorded in the student's records in writing with the proper dates and signatures.

Most credit transfers require correlation of courses and credits between different educational systems. One example of this correlation is:

1 semester credit = 1.5 quarter credits

1 quarter credit = 0.67 of a semester credit

Using the above example, University of the Nations credits are semester-equivalent, and we would transfer quarter credits according to the above formula. This aspect of credit evaluation may vary from country to country.

The student's transcripts must be sent to the Degree Student Administrator (DSA), at degreestudentadmin@uofn.edu, for the purpose of determining the equivalency of the credit. i.e. how many of the university credits/points is equal to one UofN credit and the credibility of the institution.

5. College Evaluation:

The next step is for the International Dean Team of the College of the student's degree program to make their evaluation and determine if the course can be used toward the desired degree. All transfer credits must be suitable for the student's particular degree program.

- a. If the transfer credit is related to a course which is not usually a part of the College of the degree program, the International Dean Team of the College of the degree program must consult with the International Dean Team of the College to which the course most closely

relates. The International Dean Team of the College to which the course most closely relates reviews the course proposed for transfer credit and makes the appropriate recommendation to the International Dean Team of the College of the student's degree program. The International Dean Team of the College of the student's degree program then makes the final decision.

- b. The International Dean Team of the College of the student's degree program must work together with the Degree Student Administrator to make sure no course is given redundant credit. For example: a speech course may be accepted for transfer credit towards the School of Communications Foundations.
- c. The following procedure pertains specifically to the acceptance of transfer credit that may be substituted for a required UofN Core Curriculum Course. Oftentimes, because of the unique nature of our schools and the full nature of our degree programs, the only credits transferred in are those which may substitute for one or more of the UofN required Core Curriculum Courses.

The International Dean Team of the College that is responsible for the Core Curriculum Course must review the proposed transfer credits. For example, the International Dean Team of the College of Communication is responsible for the review of courses that may substitute for the communication core curriculum. Then the International Dean Team of the College of the Core Curriculum Course should give a written recommendation to the International Dean Team of the College of the student's degree program.

With the recommendation in hand, the International Dean Team of the College responsible for the student's degree program makes the decision as to whether or not to grant transfer credits for all or part of the Core Curriculum Course. A consensual agreement between the two International Dean Teams is the goal in light of Pro 11:14b "*...many advisers make victory sure*" and Pro 24:6 "*...for waging war you need guidance, and for victory many advisers.*" However, if there is a disagreement between the International Dean Team of the College of the Core Curriculum Course and the International Dean Team of the College of the student's degree program, then the International Dean of the College of the student's degree program makes the final ruling.

Because Core Curriculum Courses are designed to lay a common foundation of knowledge, understanding and skill in areas of Communication, Biblical Studies, Humanities, and Science and Technology, transfer credits that substitute them are not to be granted lightly.

Concerns to keep in mind as you evaluate Core Curriculum Course transfer credits:

- Before transferring in credits that substitute for a Core Curriculum Course carefully consider whether or not it has the equivalent content.
- No two programs are identical. We need to be willing to transfer in credits which are equivalent to our Core Curriculum Courses.
- A College has the right to require their degree students to take any particular UofN Core Curriculum Course, even though they have had previous tertiary-level courses that contained similar academic content but without a Biblical perspective.

When we accept transfer credits from another institution that substitutes for one of our UofN required Core Curriculum Courses, the College of the student's degree program may require additional studies of them in order that they may benefit from the spirit of the substituted Core

Curriculum Course. Seminars may be one means to achieve this end.

6. International Dean Team of the student's degree program's recommendation:

After the technical check is completed and the evaluation has been carried out by the International Dean's Representative, the International Dean's Representative makes recommendations to the Degree Student Administrator regarding the following aspects:

- matriculation or transfer level
- credit evaluation
- grading systems
- other areas of consideration that may uniquely present themselves

7. Degree Student Administrator records the ruling:

The final ruling must be recorded into the student's records, dated and signed by the Degree Student Administrator and subsequently the documentation is to be archived.

8. Student notification:

The College responsible for the student's degree program notifies the student of the final decision regarding the transfer credit. This College is responsible to discuss the student's degree program with the student, explaining how the transfer credits will fit into their program and what the implications are to the student (if they need to write a thesis, etc.). If the student has any questions or concerns, they should contact the International Dean Team of the College.

AMNESTY COURSES

POLICY STATEMENT

YWAM staff and former students may receive credit for past YWAM schools, not registered with the UofN, completed before December 31, 1991.

YWAM lecture phase courses will generally be granted one credit per week. YWAM outreach credit will be granted on the basis of either one credit or one-half credit per week, depending on the extent of the documentation submitted and whether or not the outreach consists of full teaching/learning weeks or equivalent. If the outreach does not meet the requirement for full learning weeks or equivalent, it will generally be evaluated at one-half credit per week.

Prior to December 31, 1991 some locations offered the SOE as the entry-level course into YWAM in place of the DTS. In those situations where the SOE and Field Assignment were entry courses into YWAM, these courses may be considered for credit in place of the DTS and Field Assignment. For those students who took both the non-registered DTS and the non-registered SOE, amnesty credit may be given for both courses only if the DTS was the entry-level course and the SOE was a second-level course. However, if the SOE was the entry-level course, credit may be given for only one of the courses, because both are entry-level courses.

PROCEDURE

Required documentation: a "Historical Course Documentation Form" will be provided by the Student Advisor. It will be the responsibility of the student to provide the necessary documentation, obtain verification of the documentation by their school leader/staff, and then to submit it to the International College/Faculty Dean or the International DTS Centre Director for evaluation and approval.

Credit will be based on the UofN Credit Policy. Decisions on outreach (applied learning) credit will depend on the extent of the documentation and on clear written goals and plans for the outreach, input into the students' lives, and assessment of their progress toward those goals. The planned objectives and general program for an outreach must be written on the 'Historical Course Documentation Form' and be registered like any other course to receive one credit per week.

Payment of the standard UofN student fee is to accompany the submission of the documentation to the International College Dean Team or the International DTS Centre Director. For more information on the student fee contact the International Registrar for the region: www.uofn.edu/about/international-registrars

THESIS

POLICY STATEMENT

A thesis is not an option for an AA/AS degree due to the skill specific nature of the degree program and the brevity of the degree program.

A thesis may be submitted in partial fulfillment of a BA/BS degree. A thesis is required for a BA/BS candidate if transferring more than 12 credits from another institution or if it is a requirement for a specific College degree program. The only exception to this requirement is in the rare and unusual instance of YWAM transfer credits from a non-registered DTS, entry level SOE or old pass/fail SOE. Not more than 12 credits are granted for a BA/BS thesis. Note that each 12 credits granted for work on a thesis requires 25 hours of committed work per credit, and regular one-on-one interaction between student and thesis advisor throughout the term.

The thesis work must be done under the direction of a thesis advisor in the appropriate College and must be applicable to the curriculum in which the degree will be awarded.

PURPOSE

The purpose of this document is to provide the information needed for students planning on preparing a thesis project. Students should read this document carefully prior to beginning a project and should refer to it throughout the process.

DEFINITION OF TERMS:

A thesis is an original, creative dissertation which includes the following aspects:

- a. Original research: original: new, as an original idea, inventive, creative; research: a deep study or laboratory/ field investigation, the quest for new information through examination of source material.
- b. Synthesize: to integrate material: relate material from text, speakers, books, own personal documented experience.
- c. Evaluate: assess the idea in terms of other conflicting points of view, experimental data, etc.
- d. Analyze: break complex ideas down into their component parts.
- e. Revelation: manifestation by God of His will and truths to persons.

PROCEDURE

Procedures for a cohort postgraduate program will be the responsibility of the leaders of that program with the cooperation and guidance of the UofN Graduate Studies Team. The program leaders will submit a Course Instance Registration covering the necessary details including student grades and credit.

Procedures for an individual undergraduate or postgraduate degree program are the responsibility of the relevant UofN College Dean Team or College Academic Advisor in with the cooperation and guidance of the UofN Graduate Studies Team and will be as follows:

1. The student develops the topic

This should involve: revelation, something related to the student's field of study, something that is motivating to pursue.

2. The student consults with International Dean Team or Student Advisor of the relevant College:

This consultation should take place as early as possible prior to the term in which the preparation of the thesis will begin. During this consultation the student will have initial discussions of the topic, the time schedule and any special considerations that need agreement. Most importantly, a thesis advisor will be selected by mutual agreement and arrangement between the student, the International College Dean Team and the Student Advisor. The thesis advisor is the one who will supervise the thesis process. The MA/MS thesis advisor may be qualified by broad experience in the field of the thesis topic which has been recognized at a level commensurate with a Master's or Doctoral degree.

3. The student develops and presents a Thesis proposal:

The thesis project proposal should include:

- a. Designated field of study.
- b. Designated concentration or specialization within that field of study.
- c. Outline of the learning and research objectives and key concepts to be presented.
- d. Specify the learning resources and strategies the student intends to use, including an initial working bibliography.

Describe the manner in which the student intends to present the results of the research. A thesis project prepared by a degree candidate can be an original research project which may be based on field experience, experimentation, writings, methods, or philosophies of recognized scholars, or it may be a special investigative project designed and implemented by the candidate. The UofN encourages non-traditional thesis projects such as researching, designing and implementing a pre-school, a global media village, a play, an art show, scientific studies, new inventions, or a collection of short stories. The options are as varied as God's creation. The creative work itself may represent the major work of the thesis, but must be accompanied by some written documentation, explanation and summary statement. The UofN emphasizes seeking God for revelation throughout the entire thesis project process.

The proposal should be typed and submitted to the thesis advisor. The thesis advisor will be the one to recommend any changes required to bring the project into conformity with basic research methods. When the proposal is accepted, the student will be notified by the thesis advisor and the College may register the Undergraduate Thesis or Graduate Thesis on a Course Instance Registration and the student may proceed with the project.

UNDERGRADUATE THESIS PROJECT: In general, the thesis project at the undergraduate level will be a researched topic related to what the student has learned and applied during his training. Original research is encouraged, but not required to the degree that is done on the graduate level.

Documentation need not be as thorough as for a graduate thesis, but should demonstrate a familiarity with what others have done in the subject area. In the undergraduate thesis, there is an emphasis on knowledge, comprehension, application, and synthesis to be demonstrated in the

thinking processes and content. The scope of the undergraduate thesis must be sufficiently narrow to permit the student to prepare a thorough paper in the time allowed. A traditional written thesis should be grammatically correct and well written, so as to be of publishable quality. The length is not an important criterion for grading the thesis. A typical length might be 50-100 pages but of course, longer papers would be accepted. Non-traditional thesis projects should demonstrate the same weight in research and substance.

GRADUATE THESIS PROJECT: The graduate thesis is a good, solid piece of original research. It should be well documented from the pertinent literature in the field and have a detailed bibliography. It is expected that the student will seek God for revelation regarding the topic of choice. It is also expected that the higher levels of thinking skills (analysis, synthesis, and evaluation) will be demonstrated in the content of the project. It needs to be grammatically correct and well written so as to be of publishable quality. The number of pages matters less than the quality of the research, and a well-done thesis can be shorter than a poorly done one. Some people say that a couple hundred type-written, double-spaced pages are the norm for a graduate thesis. Non-traditional thesis projects should demonstrate the same weight in research and substance.

4. Registering the Thesis Project:

The College will register the Undergraduate Thesis or Graduate Thesis on a Course Instance Registration. The standard UofN student fee is charged. Any additional charges are at the discretion of the College.

Undergraduate Thesis Project: UofN students who have transferred in more than 12 undergraduate credits are required to complete a 12-credit thesis. This requires full-time study for a minimum of one quarter. Requiring the transfer student to do a thesis creates an avenue through which the student and the College Student Advisor can quickly establish a coaching/mentoring relationship. This will enable the College Student Advisor to monitor the transfer student's academic progress, skill level, help them with their organizational ability and spur the student on to take more and more initiative in their studies. The thesis counts toward the total credit requirement for a degree. A full-time student will be expected to complete a 12-credit thesis within three months/one term. If the student extends the thesis beyond the three months, additional charges could be assessed. A student desiring an extension must have the thesis advisor's approval. A "deferred" grade will be issued until the thesis is completed and the thesis is graded by the thesis advisor and committee.

Graduate Thesis Project: The credits for a graduate thesis project, depend on the topic and the Advisor's recommendation. A "deferred" grade is to be submitted by the Advisor each quarter if there is satisfactory progress and until the thesis is completed. The student may be required to spend twelve weeks in residence during the thesis preparation, in order to have adequate communication and consultation with the thesis advisor.

5. Research and preparation of the thesis project:

- a. Students will conduct the research segment of the project as indicated in their proposals making alterations when approved by their advisors. The student is encouraged to seek out information from as many sources as possible. Different systems of recording facts and quotations may be used by the student.

- b. Thesis students, whether full-time or part-time, are required to report and discuss progress each week with their thesis advisor or as arranged by their advisor. At this time students may discuss their concerns, questions regarding structure and/or content, or seek advice.
- c. Draft copies should be given to the advisor section by section, discussed and revisions made as needed. Be prepared to make as many revisions as is needed to produce a document that is of publishable quality.
- d. Prepare a final photocopy for the thesis advisor who will review it with the thesis committee. The committee is composed of at least one (for a BA/BS candidate) or two (for a MA/MS candidate) additional people who are approved by the advisor to review the thesis and evaluate the finished product.

6. The oral exam:

A time will be set for an oral defense of the thesis to discuss the implications of the thesis and to defend the principles and data contained therein. The oral defense is made to the thesis committee. Note: substitutes on the committee must be approved by the International College Dean Team.

7. Final revision and publication:

After the oral exam, final adjustments are made before publication.

8. Thesis Structure:

The structure, format and presentation media of the thesis should be determined by subject matter and the student's and thesis advisor's approach and in accordance with current best practices for UofN thesis projects. The features are decided by an agreement between the thesis advisor, the student and the thesis committee.

GRADUATION

POLICY

UofN students may go through a UofN graduation ceremony at a local campus or international event. They may also choose not to go through any ceremony at all.

Options:

1. The student may choose to go through no ceremony and in that case his/her paperwork will be completed and diploma will be mailed to them after the Application for Graduation is submitted to the International Provost Office.
2. The student may choose to graduate at a local ceremony on a UofN campus in compliance with the guidelines of the Board of Regents.
3. The student may choose to graduate at a UofN international event in compliance with the guidelines of the Board of Regents.

PROCEDURE

Upon satisfactory completion of all the degree requirements the student is eligible for graduation. When the student is 2 months away from the graduation ceremony or the conclusion of the degree program the student needs to file an 'Application for Graduation Form with the Degree Student Administrator degreestudentadmin@uofn.edu and pay the graduation application fee.

To be approved for graduation, the student must have completed all the requirements for his/her degree program. The only exception is, if a student is currently completing his/her next-to-last school at the time of the graduation ceremony.

The location that is planning to have a graduation ceremony must plan in advance. They need to have the names of all graduates for the ceremony at least two months in advance of the actual event, and submit them to the Degree Student Administrator for final approval. Failure to submit these names in a timely manner may make it impossible for the Degree Student Administrator to confirm all the academic credit and prevent the issuing of a diploma.

The International Provost Team examines and approves the diploma to be awarded on behalf of the Board of Regents.

If a graduation ceremony is going to be held at a base, at least one Board of Regents person and/or Provost Team member should be in attendance to give the diploma to the student.

ELEMENTS OF A UNIVERSITY OF THE NATIONS GRADUATION CEREMONY

1. Two words that should guide the planning of a UofN graduation ceremony are: Formal and Festive.
2. Dress does not have to be an academic cap and gown. Rather, we encourage people to use whatever is formal and festive in their own culture, such as 'aloha attire' with the correct lei in Hawaii. In Korea, a ceremony would be more formal, with an academic cap and gown for example.
3. The format of the ceremony should reflect protocol in the host culture: in some, a processional and/ or recessional will be important; guests and family members should be recognized in some way; a printed program may be appropriate; worship songs or a classical instrumental music piece could be a good idea; and celebratory dance could be a wonderful addition (the hula in Hawaii, or a traditional Korean fan dance, for example).
4. Each graduate should be asked to give a 3–5-minute testimony. If the graduates are numerous and time does not permit, three of them should be asked to give their testimonies during the ceremony, and the rest at the reception following (see point 10 below). The testimony is not a time for thanking people, but rather should highlight something positive about their UofN experience and mention how it prepared them for their future ministry.
5. An appropriate gift is to be purchased for each graduate. (Perhaps a souvenir from the country or area in which the graduation ceremony takes place; costs should be in the realm of USD 10-15 each, 20 max., which will be covered by the Office of the International Provost.)
6. A list should be obtained from each graduate, stating each nation where the graduate has completed a UofN course (including seminars and outreaches). The nations can either be read out as each graduate processes in or included on the printed program.
7. We would encourage that a member of the President's Gathering or President Team be present, and a member of the Core ILT or Provost's Team, and a member of the Board of Regents, so that each of these offices is represented. The minimum would be at least one of the above.
8. An example of the official statement for the graduation is as follows. (This could be edited down, especially the last sentence.)

"Upon the recommendation of the Faculty of _____ and the confirmation of our Registrars that all the requirements necessary for this degree have been successfully completed, and with the authority of the Lord Who inspired this University, the Board of Regents of the University of the Nations has delegated me to confer upon you, the degree of (Bachelor or Associate) of (Arts or Science) in (name of College/Faculty), together with all honors, rights, privileges, and responsibilities belonging to that degree. In witness whereof, this diploma is granted this ___th day of _____(month) in the year of our Lord 20___, and of the University the ___th (number of years since 1978). Amen."

9. A rehearsal of the processional and the handing over of the diplomas and gifts is recommended.
10. We encourage that a reception be held after the ceremony, to which the YWAM leaders, graduates, and their families and (some of) their friends would be invited. The reception is especially important if family members have traveled in for the ceremony. Again, the Provost Office will cover the costs, except in cultures where everyone should be invited to the reception including students. In these cases the host base should contribute to the cost of the food.