



The MATUL/Urban Poor Leaders' Training Commission

Common Understandings

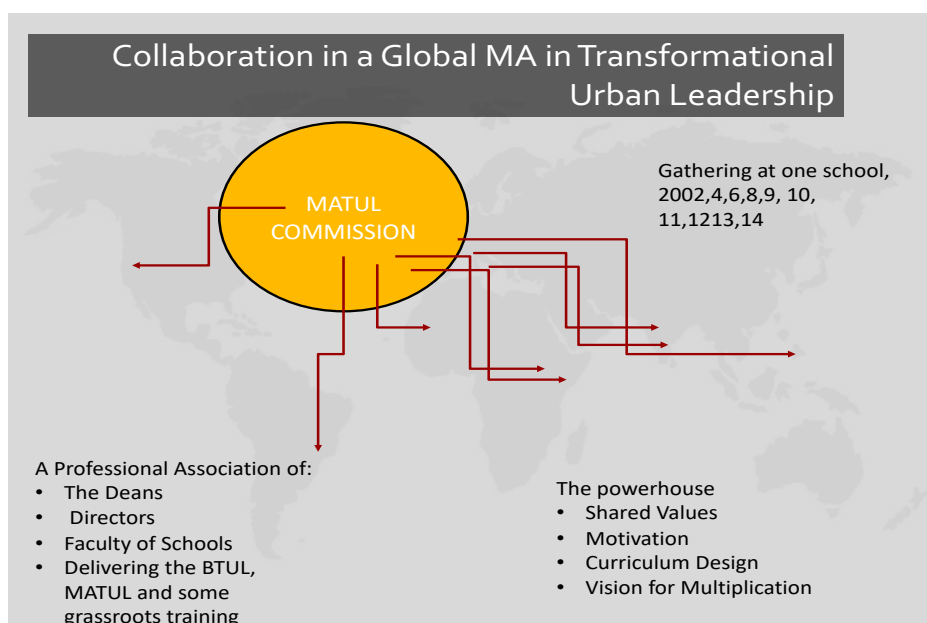
(v2019)

Certificate/BA/MA in Transformational Urban Leadership

Training Leaders to Catalyze Redemptive & Transformative Movements Among the Global Urban Poor

(Revised document, Viv Grigg, Chairman, MATUL Training Commission, Jan 30, 2023, minor edits included)

The MATUL/Urban Poor Leaders' of Slum Movement Leaders evolved from the Encarnacao Alliance of Slum Movement Leaders, and is nested under Urban Leadership Foundation. Since we are now including the development of the certificates and BA within the commission we will now revert back from calling it the MATUL Commission to being called ***The MATUL/Urban Poor Leaders' Training Commission***.



What Are the Current Goals of the Commission?

To serve the MATUL/Urban Poor Leaders' (and other networks) in the training at a masters level of 5000 workers able to give a breadth of reflective leadership within holistic churchplanting movements among the urban poor, by facilitating:

- the launch of the MA in Transformational Urban Leadership or an equivalent BA through partnering institutions in each continent to a sustainable level,
- and the integration of derivative grassroots programs into the grassroots trainers network.

Functions of the Commission: The MATUL Commission functions as a professional association to catalyse training processes (viz a viz an academic accrediting association). The commission ideally meets yearly for:

- envisioning
- professional support
- to assess progress
- to determine whether it is meeting its established goals
- for interchange of experiences, models, and training of faculty in grassroots storytelling educational processes
- Evaluate whether the programs might improve through changes in curricular content and standards, delivery methods, administration, and community applications
- Review publications goals of material related to Urban Transformation
- Facilitate student and faculty exchanges

Membership: The Commission consists of the program directors of partnering schools (it is not a formal association of the schools themselves, so holds no legal power for accreditation or delivery) and each meeting will include significant numbers of grassroots experts from within the *MATUL/Urban Poor Leaders' Commission* and faculty of the local school.



Accountability: The Chairman and Coordinator are both responsible back to the *MATUL/Urban Poor Leaders'* core team. Each program director is responsible to their respective school authorities for their responsibilities within the commission, recognizing that the primary accountability is to school authorities and that any authority within the MATUL commission is by mutual agreement with each other. We affirm the academic integrity and independence of each school, seeking to serve each other.

Decision-making within the commission is as far as possible by consensus. Where there is profound lack of agreement on an issue, the chairperson needs to make a tentative decision to move forward, with an openness to review within the next six months or year. This will be done after a day of prayer and fasting. Consensus is facilitated not by argumentation but by simple statement of perspectives as accurately as is possible and a striving to discern truth in the context of brotherly/sisterly camaraderie.

Funding: Each partnering institution contributes in some ways to the cost of operation of the commission. In the immediate, the coordinator has taken responsibility for raising funding for travel. Sustainability would indicate that this needs to devolve to school budgets, possibly equitably balanced according to the size of MATUL budgets. (???)

MATUL/Urban Poor Leaders' Training Commission

Common Understandings

(2019, minor revisions, 2023)

This document contains the core values, concepts and structural agreements owned by members of the MATUL Training Commission.

The cities of the future, rather than being made out of glass and steel as envisioned by earlier generations of urbanists, are largely constructed out of crude brick, straw, recycled plastic, cement blocks, and scrap wood... Instead of cities of light soaring toward heaven, much of the twenty-first-century urban world squats in squalor.

(Mike Davis, *Planet of Slums*)



The 1.4 billion people (over 35% of the world's total urban population) that currently reside in informal settlements (slums) throughout the world are to be a "priority concern" of the Church, especially as their number continues to increase. The overflowing cities of the majority World will absorb another four *billion* people before the world population peaks at around 10 billion in 2050.

The Commission Training involves programs in **Church-planting and Holistic Growth** among this burgeoning urban poor population.

Getting the Seminary into the Slums. These are programs in **Urban Poor Theology** (Theologia de Base) utilising a *Transformational Conversations* approach, with theology constituting a third of most courses.

These are primarily programs in **Urban Poor Movement Leadership**, a field as yet significantly undocumented within missiology, integrating the fields of urban theology, church growth and community development practice with leadership studies. They aim to train leaders who evidence potential to catalyze or strengthen redemptive movements, through church-planting, transformational development, economic discipleship, coalition-building, and creative problem-solving.

This is a program in a relatively new field of **Social Entrepreneurship** with 8 courses in which students develop an understanding of the community economics, microfinance, capitalization of land issues, organizational management and NGO business processes

This is a program in **NGO Leadership** built around five internships with NGO's, and courses in Urban Community Development.

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1. Genesis of the Program

Following story-telling consultations of urban poor leaders in Mumbai (93) and Hongkong (96), the *MATUL/Urban Poor Leaders' Consultation* of urban poor mission leaders in Sao Paulo in 2002 concluded that collectively we should develop our own training processes for urban poor workers.

The MATUL/Urban Poor Leaders' Consultation in Bangkok in July, 2004 sensed that the Lord was in process of mobilising 50,000 to the slums of Asia, Africa and South America of indigenous and cross cultural new workers to meet the need of deepening poverty, growing migrant populations from rural contexts, and the responsiveness of the urban poor.

New urban poor holistic church planting movements that are deeply involved in holistic ministry and implementing income-generating projects that would result in viable communities of believers are desperately needed. These movements are catalyzed by those who live an incarnation lifestyle among the urban poor. The fastest growing of these movements flourish where healing and deliverance are normal aspects of church life.

The delegates at the July, 2004 Consultation in Bangkok identified three levels of training and equipping needed in urban poor ministry:

1. **Grass Roots Training:** Existing workers are to be trained in a storytelling model of training teams of new workers to minister among the urban poor.

This has been delivered to 3000+ leaders in 27 cities and been developed around 12 course modules available on CD, covering 40 topic areas. The modules include: *Introduction for Trainers; Spiritual Formation; Theological Framework for Slum Ministry; Slum Context; Slum Evangelism; Discipleship of the Urban Poor; Church Growth in the Slums; Leadership Among the Urban Poor; Kingdom and Transformational Development; Urban Poor Mission Structures; Kingdom and Land Rights Conflicts;* and an integration module.

2. **Undergraduate Degree (BA) in Theology of Urban Ministry**

The MATUL/Urban Poor Leaders' members saw this as an expansion of the grassroots courses with diplomas into a formal degree structure for equipping existing workers who have had no formal education but several years of ministry experience, or business people who have been assisting urban poor ministry teams on a part-time basis and are now considering full-time service. It has not been confirmed as a seriously felt need.

3. **Graduate Degree in Urban Leadership.** Potential students were identified as either:

- Existing workers with a number years experience and proven leadership ability to be prepared for future apostolic roles to give leadership to multiplying urban church planting movements in the slums across a city.
- This degree could also apply to those with pastoral ministry experience who sense the call of God to the urban poor and desire to multiply urban poor ministries through team building.
- This training could also apply to those with the call of God to the poor having a strong sense of injustice and wanting to use business training and experience to economically and spiritual liberate the poor.
- Movement pioneers who would catalyse new movements among the urban poor in targeted slums in the poorest countries of the world.

(These outcomes have since been reworked, see below in section 5).

Implementation of Process

From 2002, Viv Grigg had visited 13 seminaries with these ideas, constantly refining a list of 433 outcomes (see Access database in website) indicated by church-planters and development workers from 22 consultations in cities, and from this an initial program design of 23 courses. Bryan Johnson worked with him in putting the initial course descriptions together.

From 20 years of discussing some of these needs with schools, even though it is essentially core theology (See *Jesus Seminary in the Slums*), Viv determined that this should be a leadership program *by definition* as against a theological program (which would immediately invoke the addition of 7-9 core courses). This would defuse opposition from the traditional theological faculty, and minimise friction as the new style of theologising took root. He had used the **Transformational Conversations** model of doing theology (See *Transformational Conversations* document) with urban students and in citywide consultations for a number of years.

In Nairobi, Colin Smith developed these, and similar ideas in moving a training school based at *Carlile College* into the slum of Kibera and launching a BA degree. At three other institutions there was an immediate sense of compatibility and the MA program was launched at *Asian Theological Seminary* in Manila (July 2007), *Hindustan Bible Institute* in Chennai (July, 2007) and *Asuza Pacific University* in LA (Jan 2010). Rich Slimbach of APU took the initial program design and simplified it down into a Program Proposal which we used as a basis for consensus between the schools. Throughout this time, Viv raised funding for travel and coordination costs from donors and some foundations, with APU contributing some small grants.

Program Directors from these schools were invited into the MATUL/Urban Poor Leaders' Commission which met in Chennai, Nov 2006, and they, plus selected faculty then met in Bangkok, Feb 2007, to work on course design processes that would enable input and ownership by the Indian and Filipino faculties so this at the outset was a degree from the coal face. Corrie de Boer functioned as chair of the commission. Lee Wanak was appointed program director in Manila and he and Corrie de Boer recruited 16 adjunct faculty along with some existing faculty to do the course design and delivery. Paul Cornelius was appointed principal at HBI and recruited two faculty to develop this. Faculty continued to work on these course designs through to the end of 2008. Betel in Sao Paulo launched a third and fourth year of their Bachelors in Theology with the MATUL emphasis.

Corrie became vice chair and Viv Grigg moved from coordinator to chairperson, with the coordinator's role left vacant during the economic downturn. Viv moved from New Zealand to APU in Los Angeles in 2010 to direct the APU launch, while Rich Slimbach continued on as Academic Director in his overload time. Peter Nitschke took over from Lee in 2011 at ATS, and Saravanan became program director at HBI in 2008. Colin Smith launched the MATUL at Carlile in partnership with St Paul's University in 2011, and Mission India Theological School launched that year also.

At the 2010 meeting of the Commission, there was a sense that Colin should seek the Lord for five schools in Africa, Saravanan for five in India, and ATS was assigned this role in South East Asia. The Lord began to speak to leaders in various partner schools in Accra, Kampala, Addis Ababa. Seminario Betel in Rio de Janeiro plans to launch in 2019 as a Lato Senso (a lower level Masters, less academic, in some ways equivalent to a postgrad diploma).

The attached document has been incrementally developed from these processes and the experiences of initial implementations. Each school situation brings some variations to the core documents, but we seek to avoid drift from the core of multiplying leaders of multiplying movements among the urban poor engaged in holistic transformation of their context.

At the grassroots, various approaches have emerged in Nagpur, in Kampala, in Hyderabad, in Rio de Janeiro, in Manila – each different. The core has been done on a CD which is now old.

We now need to invest time and money in upgrading to a system in moodle that can give credibility to the content developed.

2. Objectives of the MATUL/Urban Poor Leaders' Training Commission

The objective of the MATUL/Urban Poor Leaders' Training Commission is to serve:

- ❖ in the training of 5000 workers able to give a breadth of reflective leadership within rapidly expanding holistic church-planting movements among the urban poor

- ❖ by facilitating the launch of the MA in Transformational Urban Leadership (or an equivalent BA) through partnering institutions in each continent to a sustainable level
- ❖ integrating derivative grassroots programs into grassroots trainers networks.

Viv Grigg chairs this commission (2012-14):

- ▣ as pioneer and coordinator, of establishing new partnerships with institutions in Latin America, and China (Viv), South-East Asia (Viv, Raineer, Peter), Africa (Colin), India (Saravanan) to complete the global loop.
- ▣ and the task of creating coordination between the schools so the initial goals are accomplished
- ▣ of 5000 workers to seed the movement of 50,000 with wisdom, knowledge and skills that will enable both rapid evangelization and holistic deep level slum transformation.

3. Cooperative Goal of the Training Commission

Our immediate goal is to:

- ❖ **Launch** a two-year (45 credit) Master of Arts degree in *Transformational Urban Leadership* (MATUL),
- ❖ **co-sponsored** by entrepreneurial training institutions in each world regions (South-East Asia, India, Africa, Spanish and Portuguese-speaking Latin America, China, North America, Caribbean), and lay foundations for multiplication to other schools in these regions
- ❖ **in order to** prepare students to participate as core catalysts in implementing spiritual, socio-economic, political, and environmental change throughout the world's slums
- ❖ with a primary **focus** on redemptive Kingdom movements among the urban poor, and an engagement with social change movements at upper societal levels, often where the Holy Spirit is operating in the realm of common grace rather than specific church-based dynamics.

4. Core Values Underlying the MATUL

The following is a basis for developing core values in each school:

- **Holistic:** This is a program meshing church growth, community development and a relatively new field of social entrepreneurship. It aims to train leaders who evidence potential to catalyze or strengthen redemptive movements, through church-planting, transformational development, economic discipleship, coalition-building, and creative problem-solving.
- **Urban poor locus:** Learning is located among the urban poor and serves emergent leaders. Student learning involves the holistic empowerment of the urban poor rather than merely providing professional credentials.
- **Leadership development:** Following Jesus model, students' leadership, character and managerial capacities are developed through **mentoring** under educators and experienced church leaders, business people, spiritual mentors, and mentors in specialist areas.
- **Action and practice-oriented:** theoretical study is integrated with experience-based learning so that students don't merely learn *about* urban poor realities, but are directly engaged *with* urban communities through each of their courses. Most courses follow an **action-reflection** model.
- Students see the expansion of the **Reign of God** over all of life as primary, with solutions to issues of poverty as some of the **holistic** and derivative effects of the **power of the preached word, the work of the Holy Spirit and the formation of faith communities** among the poor. They also grasp the dynamics of his reign through common grace exercised by the Holy Spirit in societal structures.

- **Conversational Theology: Drawing on** Jesus, Freire, Vela and other action-reflection and adult education approaches to learning, students **build theology** from the stories of the poor, as these engage the stories of the scriptures, and academic literature, resulting in **transformational conversations**. Local theologies from among the poor result. The locus of the power of knowledge is sustained as the knowledge of those among the poor, but from this vantage they also critically engage the literature of the academe, a reading of the scriptures from the underside of history, and the elites who reflect on how to change the poor and poverty aided by **social analysis**.
- **Incarnational lifestyle:** Rather than being sequestered in an academic compound, students learn to enter the pain and problems of the urban poor, in **identification** with them in their experiences of suffering and oppression, bringing the hope of Christ.
- **Character** outcomes are critical across the degree, along with skills or knowledge. These come from mastery of an urban spirituality, a depth of walking with **the Holy Spirit**.
- **Dual Level Linguistic Delivery:** Local language usage is important. Ideally, courses will be delivered in the language of the literature, but be interfaced with local language needs of urban poor workers. Equivalent written work in either language will be valued equally.

5. Student Populations

The student population may come from:

Church leaders: The majority will be urban poor church leaders moving to wider leadership levels.

Business Entrepreneurs who want to extend their skills into wider economic development of movement leadership among the urban poor.

Urban Poor Cross-Cultural Workers preparing to be pioneers of new movements in cross-cultural settings among the urban poor in the poorest cities of the world.

Local NGO' workers involved in church-based advocacy, community development or community organisation processes within urban poor movements.

Workers with International NGO's with experience in non-governmental organizations (e.g. World Vision, Oxfam, Tear Fund) or foundations, multilateral development agencies (e.g., the United Nations, World Bank Group, OECD, WTO), refugee and immigration services.

Professionals involved in government ministries, and business enterprises, or through professions such as teaching, journalism, development planning, and administration wishing to be involved in justice roles or wanting to use business or professional experience to socially, politically, economically and spiritually liberate the poor.

Emergent Leaders: Those sensing a call to the urban poor but with some demonstrated leadership capacity.

6. Potential Outputs and Outcomes

The following chart is here as an envisioning tool, rather than as an assessment tool. It is expected that each school develop appropriate assessment procedures for its context. Some collective assessment may be useful. It is more feasible to assess outcomes two years after a program (rather than five), yet the nature of the materials in this degree requires long-term frameworks to see full implementation of skills learned.

- Outputs are in-program such as: number of students, number of courses delivered. Outcomes are the fruit of these.
- Expected Student Outcomes
- Community Impact Outcomes
- Organizational Outcomes

Type of Incoming Students	Graduates	Graduate Roles after 5 yrs	Graduate Impacts After 5 years	
	The graduates will be:	The program lays a basis for graduates 5-10 years after graduating to enter	Community Impact of graduates after five years:	Impacts on their Partnering Organisations
Overall Outcomes	Progressing towards leadership roles of catalysing and initiating new churches, holistic ministries, other redemptive structures for the poor.	Leadership roles in a movement leadership team, networking, pioneering, new churches and holistic ministries.	Expansion of holistic multiplying urban church movements in the slums across a city. Converts, cells, churches affecting individual and small group socio-economic needs	Breadth of Knowledge affects holism and skills in leadership and decision-making within leadership of their organisations.
♦ Church leaders: The majority will be urban poor church leaders moving to wider leadership levels.	Embryonic religious movement leaders, progressing to planting several new ministries	Experienced movement pioneers/leaders of multiple organisational units	Leadership in Expansion of # of holistic multiplying urban church movements in the slums across a city	Expanding holistic view of the nature of the church, and understanding of revival movement dynamics
♦ Business Entrepreneurs who want to extend their skills into wider economic development of movement leadership among the urban poor.	Embryonic entrepreneurs of new organisations and structures for social change among the poor	Skilled entrepreneurs of new organisations and structures for social change among the poor	Microenterprise organisations, and other organisational development among the poor.	Multiplication of small businesses among the poor and liberation of many from poverty
♦ Urban Poor Cross-Cultural Workers preparing to be pioneers of new movements in cross-cultural settings among the urban poor in the poorest cities of the world.	Progressing into a cross cultural team leadership role in another city among the urban poor	Proven team leader and pioneer of initial slum churches and holistic ministries in another city	New missions teams and initial churches in other cities	Breadth of knowledge enables wisdom in leading and pioneering teams in both churchplanting and holism.
♦ Local NGO' workers involved in church-based advocacy, community development or community organisation processes within urban poor movements.	Role: church-based advocacy, community development or community organisation processes within urban poor movements.	Role: Leadership of city-wide processes in CO, CD, or advocacy serving an urban poor movement	Expanding community development, community organising and community economic processes in the slums	Breadth of Understanding enables wisdom in decision-making as to effectiveness of organisation in urban poor context.

♦ Workers with International NGO's with experience in non-governmental organizations (e.g. World Vision, Oxfam, Tear Fund) or foundations, multilateral development agencies (e.g., the United Nations, World Bank Group, OECD, WTO), refugee and immigration services.	Role in NGO: Refocus on urban poor community-level approaches in non-governmental organizations	Role: Lead multiple grassroots processes among the urban poor from within an NGO or effective at leadership levels of an NGO among the urban poor.		Effective leadership in orienting NGO's to grassroots urban poor styles of development
♦ Professionals involved in government ministries, and business enterprises, or through professions such as teaching, journalism, development planning, and administration wishing to be involved in justice roles or wanting to use business or professional experience to socially, politically, economically and spiritually liberate the poor.	Refocus of their working roles to serve the urban poor in government ministries, business enterprises, or through professions.	Leadership roles in generating extensive programs from middle class governmental, business, professional contexts.	Have catalysed multiple processes to serve the urban poor from within their middle class and upper class advocacy roles	Transformation of some governmental programs and departments, and of some of the culture of businesses, , enactment of laws that uplift the poor etc.
♦ Emergent Leaders: Those sensing a call to the urban poor but without extensive experience	Clarified vision, call and commitments to the urban poor in whatever of the above roles.	Enter into business, NGO or churchplanting roles with clear sense of using these roles for the urban poor	As above	As above

Quantifying Outputs and Outcomes

Each school should seek a process to document these kinds of outcomes numerically, and the commission integrate such figures yearly:

7. Program Learning Outcomes

Rev. 01/11 RS/Rev 05/11 VG

The MA in Transformational Urban Leadership (MATUL) trains emergent leaders in the skills, knowledge, values and character needed to give leadership to transformational movements among the urban poor.

Upon completion of the MATUL program, students will be able to:

8. **Synthesize knowledge** from relevant disciplines primarily a. urban missiology (integrates theology, leadership theory, social anthropology, urban studies), and b. development studies (issues such as community organization, advocacy, public health, urban education, etc) so as to understand the complexities of leadership in transformation of urban poor communities. c. urban poor leadership studies d. social entrepreneurship

9. **Facilitate groups of leaders** (at community or citywide levels) in **experiential and technical understandings and skills** so they can formulate and bring **transformation to specific urban poor issues**.
10. Lead processes of **multiplying community groups** with these concepts and skills so as to develop or strengthen transformative urban poor **religious and social movements**.
11. Demonstrate sustained spirituality, habits, **values and character** needed for leadership of other leaders.

Compare these with revised outcomes for the WCIU Program in 2019

The aim of the MA in Transformational Urban Leadership is to increase the capacity of emergent leaders of urban poor movements, with wisdom, knowledge, character and skill.

1. **Epistemology:** Model skill in both oral culture dialogical learning, and self-directed critical academic thinking.
- 2 **Research skills:** conduct competent organization-based action-reflection urban research, reporting back to the oral poor community, organizational stakeholders and the academe.
3. **Biblical Theology of Holistic Ministry:** Articulate the implications of Biblical meta-narratives for contemporary urban / urban poor leadership in community development and ministry.
4. **Building Holistic Faith Communities:** Demonstrate an ability to design strategies for evangelism, discipleship and missional engagement within urban cultural complexities, so as to multiply multicultural ministries and leadership.
5. **Transformative Urban Movements:** Integrate theories, principles, and practices of urban movement leadership that address development of flourishing, harmonious, resilient cities
6. **Social Entrepreneurship:** Creatively apply Biblical social entrepreneurship and economic principles to facilitate leadership progressions that lift people from the lower economic circuit to the upper economic circuit.
7. **Cross-Cultural Spiritual Leadership:** Exhibit cross-cultural competencies, Christian character and spiritual formation required of leadership in religious or social movements among the poor.
 - 7.1 **Character:** Model Christian character at a level acceptable to local Christian leaders and faculty.
 - 7.2 **Movement Leadership:** Demonstrate team leadership, community building leadership and entrepreneurial leadership capacities and skill.
 - 7.3 **Cross-cultural flourishing:** Demonstrate Cross-Cultural Competencies demonstrated in language learning to a high intermediate level, and ability to work with indigenous leadership.

Roles: These outcomes support student progress towards **roles** of pioneering, networking, or leading redemptive structures (e.g. new faith communities, businesses, service agencies, advocacy groups) among the urban poor. This goal varies depending upon the type of incoming student:

- *Church-planting movement leaders:* Graduates are serving as embryonic church-planting movement leaders. [After 5 yrs: Experienced movement pioneers/leaders of multiple organizational units.]
- *Business entrepreneurs:* Graduates are applying their business skills within slum communities. [After 5 yrs: Skilled entrepreneurs of new business organizations and structures linked to wider movements among the urban poor.]

- *Urban poor Cross-Cultural Workers:* International graduates continue to live in the poorest cities of the world, serving within or creating new redemptive structures among the urban poor. [After 5 yrs: Workers progress into roles of cross-cultural team leadership and pioneers of slum churches and holistic ministries.]
- *Local NGO workers:* National workers are involved in advocacy-, business-, and environmental-oriented grassroots organizations among the urban poor. [After 5 yrs: Workers progress into leadership roles in community development or community organizing within urban poor movements.]
- *International NGO workers:* National and international graduates are involved in community-based projects serving the urban poor within international relief- and development-oriented organizations (e.g. World Vision, Oxfam, Tear Fund), refugee and immigration services, foundations, and multilateral development agencies (e.g., the United Nations, World Bank Group, OECD, WTO). [After 5 yrs: Workers lead grassroots processes among the urban poor from within an NGO or effective at leadership levels of an NGO among the urban poor.]
- *Professionals:* National and international graduates are using their professional role (as government administrators, business leaders, pastors, teachers, journalists, urban planners, etc.) to promote the social, political, economic, and spiritual liberation of slum dwellers. [After 5 yrs: Workers have increased their practical influence over the lives of slum dwellers through their professional activities.]
- *Undeclared:* National and international graduates, sensing a particular “call” to the urban poor but lacking extensive experience, are acting in any of the above roles. [After 5 yrs: Workers are established in roles having clear applications among the urban poor.]

The above program impacts may be evaluated through an analysis at three levels: (1) student learning (2) the impact of student learning in movement or organizational capacity development, (# churches planted, # community organizations formed, extent of movement multiplication etc. and (3) the impact of student learning in slum transformation (# lives transformed, # small businesses initiated, # housing projects, # successes in defence against oppression etc).

■ Program Administration Outcomes that can be assessed

➤ Program administration:

- **Recruitment** of instructors who are already skilled in, or willing to develop skill in, a pedagogy that features (a) *dialogical story-telling* (in classroom settings) linked to (b) *structured fieldwork* (in community settings) and (c) *inductive theologizing* as primary modes of learning in each course.
- **Supervision** of full- and part-time faculty to ensure that the core values, student outcomes in terms of learning, character formation, and community change are being operationalized in each course.
- **Curriculum Development:** a program of faculty development in areas of course outline, course manual development and training of full- and part-time faculty to organize learning so that student competencies to be acquired are embedded in activities that (a) reflect the real uses of those abilities in developing urban poor leaders, and (b) are grounded in direct experience of slum realities (spirituality, land use, education, health, marginalized groups, etc.), and (c) enable students to reflect theologically and theoretically on that experience.
- **Sustainable Financial Structure:** clear 3 year fundraising budget (including hidden costs; this may differ from the internal cost-control budget); fundraising plan with milestones.

■ **Student Growth:** Assessment of individual and classes of student – have they achieved expected levels of growth in areas of formation, information, and capacity for transformation, along with evaluation of recruitment and attrition.

■ **Creation of New Knowledge:** There are a number of fields of new knowledge within this program design.

- An Urban Poor Missions e- Journal or occasional papers needs to be launched by the Training Commission to enable publication of papers related to these fields, in academic, non-technical format. This requires a board of reviewers, an editor, and a webmaster, a set of guidelines as to format. This should be part of building a knowledge base and electronic library of best practices on the website and available on CD's for students of each school.
- Exploration of forming a doctoral cadre from among the adjuncts to extensively research some of these. Regular evaluation of utilisation of institutional resources for development of these fields and development of faculty is required.

8. Generic Course Structure

Chart 1: 2 Year, 2 Semester, Full Time

Year 1			
Semester 1		Semester 2	
Subject Code	Course Title	Subject Code	Course Title
TUL500	Writings, Reign & Urban Realities	TUL540	Urban Reality and Theology
TUL505	Language and Culture Acquisition (For cross-cultural sending programs)	TUL550	Service to the Marginalized
TUL520	Urban Spirituality	TUL555	Educational Centre Development
TUL530	Building Faith Communities (Urban Poor Churchplanting)	TUL560	Theology & Practice of Community Economics
TUL570 Field Supervision I (this is not used by some schools –difficult to list over 2 semesters)			
Year 2			

Semester 1			Semester 2		
Subject Code		Course Title	Subject Code		Course Title
TUL620		Leadership in Urban Movements	TUL640		Entrepreneurial & Organizational Leadership
TUL630		Community Transformation	TUL655		Advocacy and the Urban Environment
TUL650		Primary Health Care			
TUL670		Research Project or Thesis (Methodology)	TUL670		Research Project or Thesis (1-2 courses)
TUL670 Field Supervision II					

Updated WCIU 3 semester structural layout

Chart 3: Full time, 3 Semesters for 39 units for US Workers heading or already overseas (43 if doing Language Learning

	Fall Semester 1 In Los Angeles (For those still in the US)	Spring Semester 2 On field	Summer Semester 3 On Field
Year 1	Urban Spirituality	Social Science Theories of the City	
	Biblical Theology in an Urban Context	Language and Culture Learning 1 (For cross-cultural sending programs = 3units + 4 days per week community language learning)	Language and Culture Learning 2 (For cross-cultural sending programs = 3units + 4 days per week community language learning)
Options	Building Faith Communities	Or Solidarity with the Marginalized	Community Transformation
Options	Required Non-Credit for those still in the US: Prefield preparation & Fundraising		Or Advocacy and the Urban Environment
Year 2	Fall Semester 4 On Field	Spring Semester 5 On Field	Summer Semester 6 On field but may not be incarnational
		Theology and Praxis of Community Economics	Leadership in Urban Movements
	Qualitative Urban Research Methods	Organizational & Entrepreneurial Leadership	Research Project or Thesis
Options	Educational Center Development	Advocacy and the Urban Environment	
Options	Or Primary Health Care		Required: Reentry Week in LA

Chart 4: Part time, 3 Semesters/yr for national leaders overseas. 1 course per semester. Maximum 5 years

	Fall Semester 1 On field	Spring Semester 2 On field	Summer Semester 3 On Field
Year 1	Urban Spirituality	Social Science Theories of the City	Building Faith Communities
Core Course options if they wish to do two courses	Biblical Theology in an Urban Context		Community Transformation

Year 2		Theology and Praxis of Community Economics	Leadership in Urban Movements
Final Year	Qualitative Urban Research Methods	Organizational & Entrepreneurial Leadership	Research Project or Thesis
Options (any year)	Educational Center Development	Advocacy and the Urban Environment	
Options (any year)	Or Primary Health Care	Solidarity with the Marginalized	Advocacy and the Urban Environment

Chart 5: Part time, 3 Semesters/yr for US Leaders in the US. 1 course per semester. Maximum 5 years

	Fall Semester 1 In Los Angeles	Spring Semester 2 On field	Summer Semester 3 On Field
Year 1	Urban Spirituality	Social Science Theories of the City	Building Faith Communities
Core Course options if they wish to do two courses	Biblical Theology in an Urban Context	Multicultural Church Growth	Community Transformation
Year 2	One option below	Theology and Praxis of Community Economics	Leadership in Urban Movements
Final Year	Qualitative Urban Research Methods	Organizational & Entrepreneurial Leadership	Research Project or Thesis
Options (any year)	Educational Center Development	Advocacy and the Urban Environment	
Options (any year)	Or Primary Health Care	Solidarity with the Marginalized	Advocacy and the Urban Environment

8. MATUL Learning Prerequisites

- **Ministry:** Demonstrated engagement in evangelism, discipling and formation of small fellowships or multiplying small groups.
- **Character:** Recommendations by respected leaders as to character, affirming evidence of the presence/power of the Spirit in life and ministry.
- **Calling:** A passion and sense of calling (though this may not be highly refined) to ministry and particularly among the urban poor.
- **Demonstrated Exploration of Engagement:** Some previous exploration of engagement with social or economic issues.
- **Academics:** A learner's heart, a desire for academics, a willingness to go beyond existing paradigms, and evidence of capacity to study. This may be demonstrated in a B+ or above in undergraduate studies.

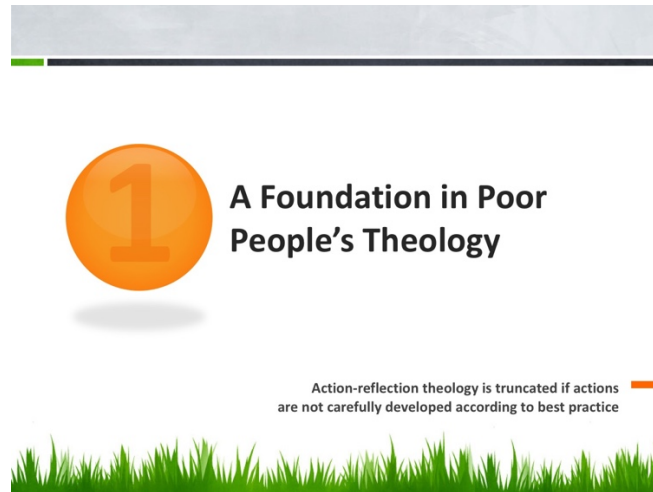
9. Pedagogy: Principles of Education

(See *Slumdweller's Theology: Pedagogy in the Slums*)

- **Holistic & Multidisciplinary:** This is a program meshing theology, urban spirituality, church growth, community development and a relatively new field of social entrepreneurship. It aims to train leaders who evidence potential to catalyze or strengthen redemptive movements, through church-planting, transformational development, economic discipleship, coalition-building, and creative problem-solving.

10. Each Course Involves Movement Leadership Principles

- **Leadership development:** The underlying assumption of the Transformational Urban Leadership degrees is that leadership of movements is the central pivot that brings about social change. The degree is deliberately diverse aiming to cover the range of areas of engagement of an urban poor worker.
- **Multi-Level Mentoring:** Following Jesus' model, leadership, character and managerial capacities are developed through 1. **mentoring** under educators 2. experienced church leaders *in situ* 3. Practicum supervisors who lead organizations 4. spiritual mentors in the missional organizations 5. city leaders.



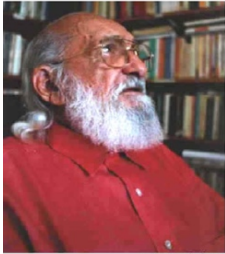
11. Each Course Rooted in 1/3 Theology

- **Pentecostal Foundations:** The church in the slums is largely Pentecostal. Pentecostal paradigms begin with the work of the Spirit in revival, conversion and personal transformation and holiness.
- **Revival Power of the Holy Spirit:** Impartation of the Holy Spirit is a more powerful multiplier than transferal of knowledge. Put another way, there is a *hierarchy of paradigm shifts* that lead to changed action and engagement. The last item in the following list is perhaps a hundred times as productive as the first.
 - **Transfer of knowledge** can change perceptions; can be transmitted via e-learning
 - **Action-based experiential learning** changes long-term capacities to act; requires mentoring

- ◆ **Multiplying groups of leaders:** group-affirmed action-based reflection cements changes in philosophy and paradigms enabling continued action; requires leadership, mentoring and content.
- **Impartation of Power:** The Holy Spirit touches deep into our inner soul and changes character and capacities to lead; requires people touched by revival and skilled in spiritual gifts in leadership. The healing of trauma, release from sin, bondages, sicknesses and impartation of spiritual gifts releases people into a freedom of character growth, and leadership capacities. But this must be correlated with a solid understanding of the holism of the Kingdom.
- **Church-based:** The central vehicle for the ongoing communication of the Kingdom of God is the local church. Any training has to expand the capacity of churchplanters, and meet their felt needs.
- **Kingdom of God centrality:** WCIU prefers the theme of Abrahamic blessing and human flourishing. There are many themes used over history as the integrating theme of the scriptures. The most common has been that of the Kingdom of God, for Jesus came preaching the Kingdom of God (Kingdom of heaven in Matthew). This is also the key theme in Calvinism, and much urban missions theology is most easily developed from a Calvinistic perspective of the rule of Christ over the structures of cities. This complements the Pentecostal dependence on the Holy Spirit as a central theme. (In *Spirit of Christ and the Postmodern City* Viv Grigg has integrated these two ideas).
 - Learners see the expansion of the **Reign of God** over all of life as primary, with solutions to issues of poverty as some of the **holistic** and derivative effects of the **power of the preached word, the work of the Holy Spirit and the formation of faith communities** among the poor. They also grasp the dynamics of his reign through common grace exercised by the Holy Spirit in societal structures.
- **Conversational Theology: Drawing on** Jesus, Freire, Vela and other action-reflection and adult education approaches to learning, learners **build theology** from the stories of the poor, as these engage the stories of the scriptures, and academic literature, resulting in **transformational conversations**. Local theologies from among the poor result. The locus of the power of knowledge is sustained as the knowledge of those among the poor, but from this vantage they also critically engage the literature of the academe, a reading of the scriptures from the underside of history, and the elites who reflect on how to change the poor and poverty, all aided by **social analysis**.
- **This contextual theology approach is in contrast with classic systematic theology**, which begins with philosophical categories. (But that approach also needs to be understood, so an introductory course could be added at some point. There is a balance.)

12. Each Course Rooted in 1/3 Action

Fig 7: Some major pedagogical themes from Paulo Freire, mediated through the Latin American Theological Fraternity

<p>Influences -2</p>  <p><small>arquives paulo freire</small></p>	<p>The Influence of Paulo Freire on Latin Theological Process</p> <ul style="list-style-type: none">• Learner-centric Education• Action-Reflection• Conscientizacao• Overcoming the Banking system of education
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- **Action and practice-oriented:** theoretical study is integrated with experience-based learning so that learners do not merely learn *about* urban poor realities, but are directly engaged *with* urban communities through each of their Courses. **Action-reflection pedagogy** (style of education) begins in action. Collective reflection on actions leads to the embedding of ideas in unique memories. But to sustain this assessment is needed to press learners to complete practical experiences. Generally, there should be one assignment per teaching, and they must fill in an assessment before the next week. The session starts with stories from the week. The facilitator then integrates the lessons learned with the theoretical content being studied. On the flipside these are learning experiences not full-fledged application of what is being learned, so the facilitator needs to limit the practical work to what is feasible within the time from of the Module content.
- The locus of the power of knowledge is understood as **the knowledge of those among the poor**, but from this vantage we also critically engage the literature of **the academe**, a reading of the scriptures from the underside of history, and the elites who reflect on how to change the poor and poverty aided by **social analysis**.

13. Transformational Conversations Urban Theology Methodology

The development of an urban mission approach begins with an action entrance story, usually of shock at some discontinuity within the poverty that forces one to examine their Biblical understanding, and pushes us into social analysis. The Biblical conversation usually needs a wider input from theology. The dialogue between these results in the Transformational Conversation which results in collective action in a new action story.

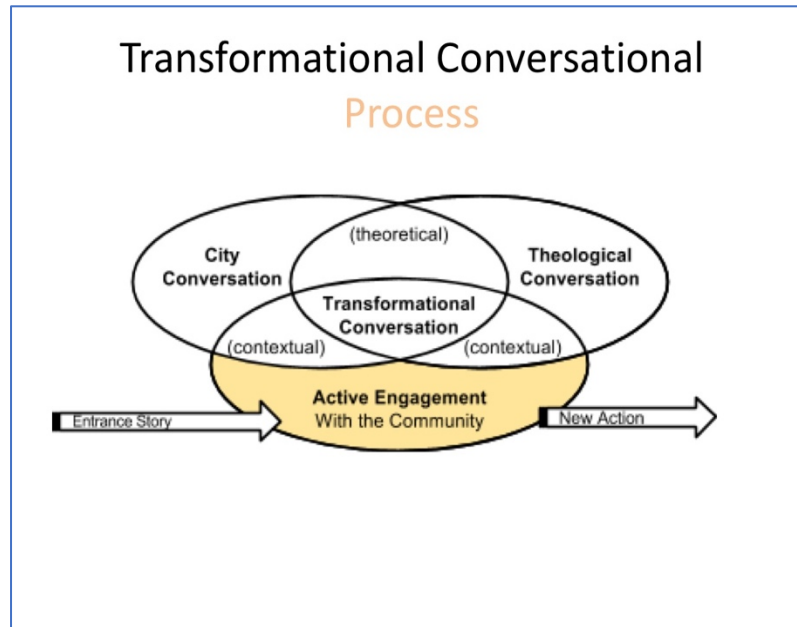


Fig 8: Transformational Conversations as a Research Paradigm across the degree.

14. Incarnational Lifestyle/Solidarity with the Urban Poor as the Foundation of Theological Understanding

- Rather than being sequestered in an academic compound, learners learn to enter the pain and problems of the urban poor, in **identification** with them in their experiences of suffering and oppression, bringing the hope of Christ. This is predicated on the importance of Jesus' words that as we follow him he will manifest himself to us. He was constantly among the poor.
- **Online delivery:** Education needs to be delivered in such a way as to minimally negatively impact the learner's role in his place of productivity. On the other hand, the learner has to commit to carve out at least one day per week for every three unit course.
- **Camaraderie/ company of brothers and sisters:** Learning is a communal process of supportive relationships. The creation of a cadre of workers who share a set of paradigms against the traditions around them cannot be underestimated.
- **Dialogical Community:** In contrast with early 2000's online delivery based on written forums and occasional web-based contact, this program is based on synchronous weekly dialogue across a community of learners who are located in multiple cities. It is not primarily didactic, though not lacking in this, but dialogical.
- **Urban poor locus:** Learning is located among the urban poor and serves emergent leaders. Learning involves the holistic empowerment of the urban poor rather than merely providing professional credentials.
- **Field-based:** Learners should not be dislocated from their means of production to learn. That means incarnational living is essential among the urban poor and content is taken to learning centers within a short ride or walk of their locations.
- **Dual Level Linguistic Delivery:** Local language usage is important, as grading of a class of students from whom English is a second language in general matches their English proficiency, not their knowledge of course content. Ideally, courses will be delivered in the language of the literature, but be interfaced with

local language needs of urban poor workers. Equivalent written work in either language will be valued equally.

15. Each Course with Explicit Character/Values Outcomes

- **Course Design:** Each course is evaluated on its ability to engage **head, heart, hands and habitat** in its outcomes. Learning is in bite sizes. Bite size learning outcomes can be measured simply. The LMS should enable a progression of bites.
- **Character** outcomes are critical across the degree, along with skills or knowledge. These come from mastery of an urban spirituality, a depth of walking with **the Holy Spirit**. This cannot be done by web delivery of content, but requires engagement by trainers. Training of trainers can accelerate this.
- **Pastoral care:** Living and learning in slum environments is unlike any other kind of educational activity in the intensity of emotional stress. For this reason, trainers need to be sensitive to the provisions of pastoral care structures and be positioned to monitor any necessary emotional, spiritual and psychological support at least every fortnight. Pastoral care is delivered through face to face interaction building strong facilitator-student-community bonds, practicum supervisors, in-city mentors, for those from the US, a prefield semester, and past-field debrief and continuing education reentry program.

9. Online Program Distinctives for Cross-Cultural Relocators

- *Field-based.* International students are expected to relocate to program sites, find housing with local families either in or adjacent to slum communities, and commence intensive language learning for 3-6 months.
- *Practice-oriented.* Residence in or adjacent to actual slum communities enables students to combine living and learning (study, research, writing, and active problem-solving) in an integrated approach to leadership development. Following language study, international students begin practical training in various areas of community improvement (e.g. marginalized persons, microfinance, land rights) through local churches and development organizations.
- *Pastoral care.* Living and learning in slum environments is unlike any other kind of educational activity in the intensity of emotional stress. For this reason, program directors will be sensitive to the provisions of pastoral care structures will be positioned that enable monitoring and necessary emotional, spiritual and psychological support at least every fortnight.

10. Cooperating Program & Coordinators

Our hope is to establish a global network of training institutions on five continents, enrolling international and national servants in the MATUL degree program:

- 2007: Chennai, India. *Hindustan Bible Institute*; Dr P.N. Saravanan, MATUL Director.
- 2007: Manila, Philippines. *Asian Theological Seminary*; Dr. Peter Nitschke, Program Director.
- ❖ 2009: *Asuza Pacific University*, USA begins to partner; Dr Viv Grigg, Program Director, Dr Rich Slimbach, Academic Director; online launch Jan 2011.
- ❖ 2009 Sites in Brazil, Haiti and Colombia begin explorations
- ❖ 2009: Dr Colin Smith, Carlisle College, Nairobi, begins exploration of options for Nairobi and Africa; to launch January 2012 in Nairobi; 2013, Kampala; 2014, Ethiopia 2014 and one other.

- ❖ July 2011: MITS , Nagpur, India launched.
- ❖ 2012: Viv Grigg to explore sites in Latin America, ATS to explore sites in SEAsia (Indonesia?),
- ❖ 2013: Launch in Rio de Janeiro, Neander Kraul, principal
- ❖ 2011: Develop international online platform, APU
- ❖ 2015 Launch in UCU, Kampala
- ❖ 2019: Develop WCIU International Platform
- ❖ 2020: Launch in Yaounde, Camerouns

11. Program Review

Recognizing the local accreditation commitments of institutions, regular consultation (every year) for sharing program progress by the Training Commission as a professional association (vis a vis an academic accrediting association) of the program directors and representatives of leaders among urban poor movement leaders, for the purpose of:

- envisioning, evaluation of whether it programs are meeting established goals,
- for sharing of program experiences, experiential learning models, faculty training processes, and professional support
- whether the program might improve through changes in curricular content and standards, delivery methods, administration, and community applications.
- publications of materials related to urban transformation.
- logistics of student and faculty exchanges

Hosting of this meeting will be rotated among schools, so that all are blessed by impartation of expertise of the others to their faculty and administration concurrent with the meetings.

- ❑ *Library resources.* Student access to library facilities, computers, and internet connections will need to be negotiated with each host institution. Libraries will provide a minimal core of at least 75 critical books and ideally 400 books for this program. (See the document *150 core books for the MATUL* for English-speaking countries).

12. Faculty Qualifications

The program emphasises the use of expertise of practitioner-scholars with the following qualities:

- Experienced practitioners in their field specialization.
- A graduate degree minimum (doctorate preferred) in a related field (e.g. pastoral theology, sociology, international development, intercultural studies, urban missiology, organizational management or specialty).
- Action-reflection educational style and story-based hermeneutic approach.

13. Curriculum: Course Titles & Descriptions

The Master of Arts in Transformational Urban Leadership features a 45-credit curriculum that includes two years of field residence, studying with senior development practitioners and completing supervised training in church-planting and at least four areas of community transformation.

POSSIBLE PRE-REQUISITES

Note: Some institutional partners may require pre-requisites that include: English Skills, Introduction to the Bible, Introduction to Theology, World Religions, Ethno-hermeneutics, and Introduction to Missions, or the following courses:

TUL502 Hermeneutics Among the Poor (3 credits, ATS)

This course introduces students to the basics of interpreting the Bible with the urban poor. It emphasizes the basics of good Bible interpretation and the newly emerging field of ethno-hermeneutics. Students will develop their own ethno-hermeneutical approach to Biblical interpretation with a particular urban poor community and help equip that community to better interpret the Bible for themselves.

TUL510 Academic English Development (3 credits, some schools)

This course prepares students in language for specific purposes (leadership and development). Students are required to pass the language proficiency exam of the institutions through which they are enrolled.

FIRST YEAR [21 CREDITS]

1. TUL500 Biblical Theology in an Urban Context (3 credits)

This course is designed to give an overview of the scriptures with particular emphasis on applying the biblical motif of the kingdom of God to issues of leadership development in resource-poor urban communities.

2. TUL505 Language & Culture Acquisition (6 credits, APU for students going cross-cultural)

This course guides students in acquiring a basic level of language and culture competence within urban poor communities, and the knowledge and skills for ongoing learning. *Learners complete language learning coursework prior to or concurrent with "core" requirements below.*

3. TUL520 Urban Spirituality (3 credits)

This course explores the development of a personal urban spirituality, as well as the skills of leading spiritual formation among the urban poor. The course includes a personal inventory of character, calling, and giftedness and addresses human development and family life in the slum context.

TUL530 Urban Poor Churchplanting

(Building Faith Communities) (3 credits)

This course emphasizes a story-telling approach to understanding the development of holistic poor peoples' churches in ways faithful to the values and goals of the kingdom of God. Entrance, proclamation, and discipleship are considered in relation to small group formation, leadership, and community development. *This involves student participation in a mentored churchplanting team, supported by Field Supervision 1 across the first year of the degree.*

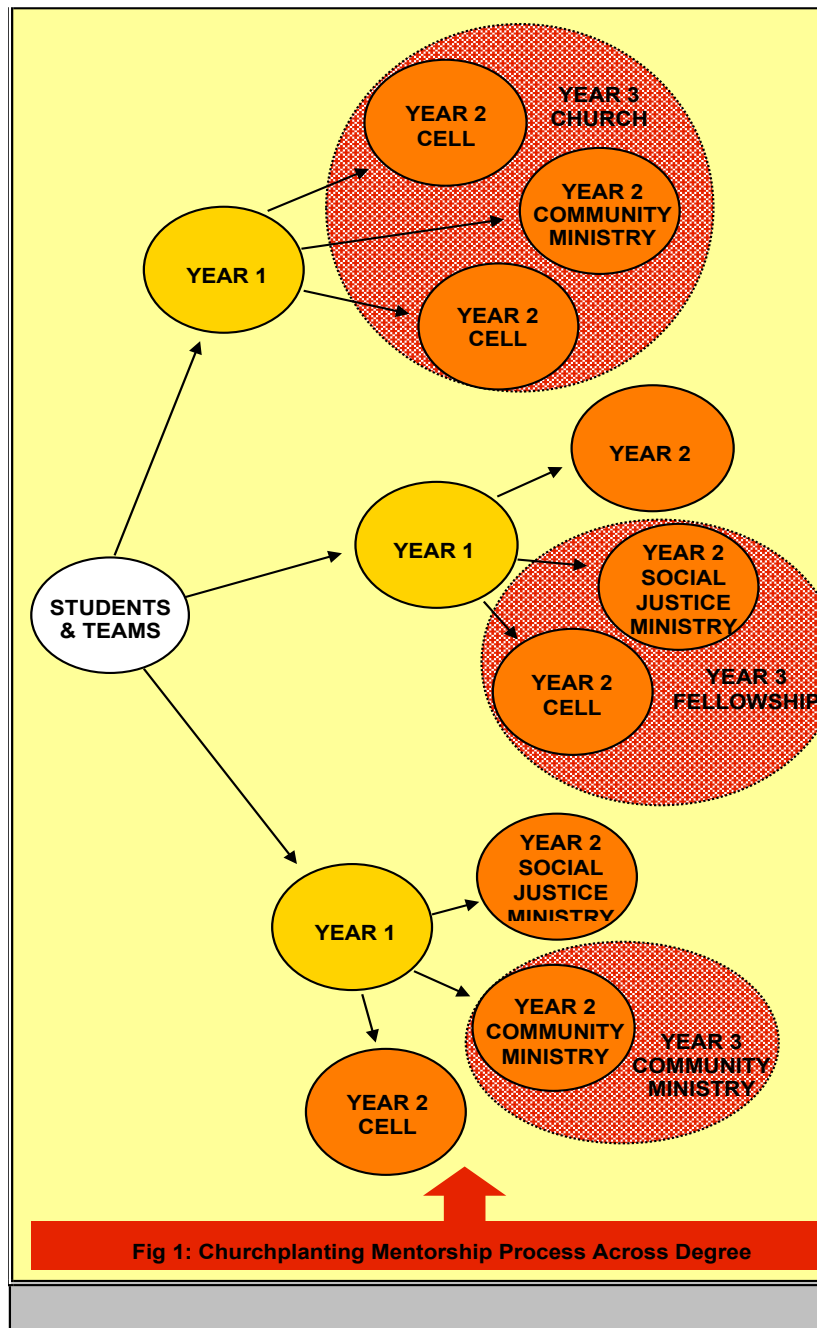
5. TUL540 Urban Realities and Theology (3 credits)

This course structures a dialogue between two processes, urban theologising and social analysis (urban studies in economics, developmental studies, anthropology, sociology, history) in a mutually enriching interaction that generates perspectives and analytic methods for transformative urban mission (including urban research methods if not covered elsewhere).

1st Year Internships (Students will take 4 of 5 internships across the degree)

6. TUL550 Service with the Marginalized (3 credits)

This course guides students in understanding the conditions of marginalized populations (e.g. street children, substance abusers, and sex workers) and in formulating a theology and strategy for team-based responses that aim to free individuals and change structural causes.



7. TUL555 Educational Centre Development (3 credits)

This course trains students in the theory and practice of developing and improving education in the slums (e.g. elementary, vocational, and preschools, adult literacy programs, and IT centres) as integral to urban poor churches and community development. Topics include school effectiveness, models, curriculum, management, financial viability, and the school's relationship to church and community.

8. TUL560 Theology & Practice of Community Economics (3 credits)

This course introduces students to training the urban poor in biblical economics, basic bookkeeping, business planning, savings cooperatives, and micro-enterprise.

9. TUL570 Field Supervision I (3 credits).

The two Field Supervision courses (one each year) involve a site coordinator working with the student to coordinate (i) the mentoring under an experienced church leader as leader or member of a churchplanting team in the slums for TUL530 and 620 over the two years of the degree; (ii) business mentoring for 18 months related to 560 and 640 and NGO-related internships; (iii) spiritual mentoring and growth

across the degree; (iv) and designing and balancing field placements for 550,555,560 in the first year and 640, 650,655 in the second; all according to the realities, gifting, calling and capacity of the student. This can be done either by adding one one unit field experience (Practitioner Training position) to each practical course, or developing the 3 credits as a pastoral care process and supervision of all the mentoring processes.

In order to qualify as a Practitioner Training position, each position must (a) provide students with structured opportunities to address specific issues or problems in slum communities, (b) under the supervision of a senior practitioner who agrees to guide, mentor and assess the service performance of the student; and (c) for at least 1/3 of the total expected course time.

SECOND YEAR [24 CREDITS]

10. TUL620 Leadership in Urban Movements (3 credits)

This course explores the dynamics of leadership within holistic urban poor movements. Special emphasis is given to urban religious movement growth, family and “civil sector” organizational leadership models, and citywide leadership networks for evangelism, revival, and transformation. This involves student participation in a mentored church-planting team, supported by Field Supervision 2 across the second year of the degree.

11. TUL630 Community Transformation (3 credits)

This course empowers leaders with the tools for releasing diaconal workers into community leadership. It includes an exploration of the challenges, models, analytic tools and envisioning for transformational change within slum communities. Students develop a Christian framework for holistic development, community organizing, liberation and social change among the urban poor while gaining facility in community asset-mapping and initiating a seed project.

12. TUL640 Entrepreneurial & Organizational Leadership (3 credits)

This course provides practical experiences to unlock students entrepreneurial and organizational competencies required to initiate new movement structures among the urban poor. Students apply basic business principles and accountability systems in formulating a viable business plan within a slum community. [Prerequisite TUL560].

2nd Year Internships (Students will take 4 of the 5 internships across the degree)

13. TUL650 Primary Health Care (3 credits)

An exploration of public health challenges facing the Church within slum communities, along with innovative, community-based responses. Topics include HIV/AIDS, environmental health, maternal and child health, and chronic health conditions prevalent in slums. Field work involves serving with a health organization.

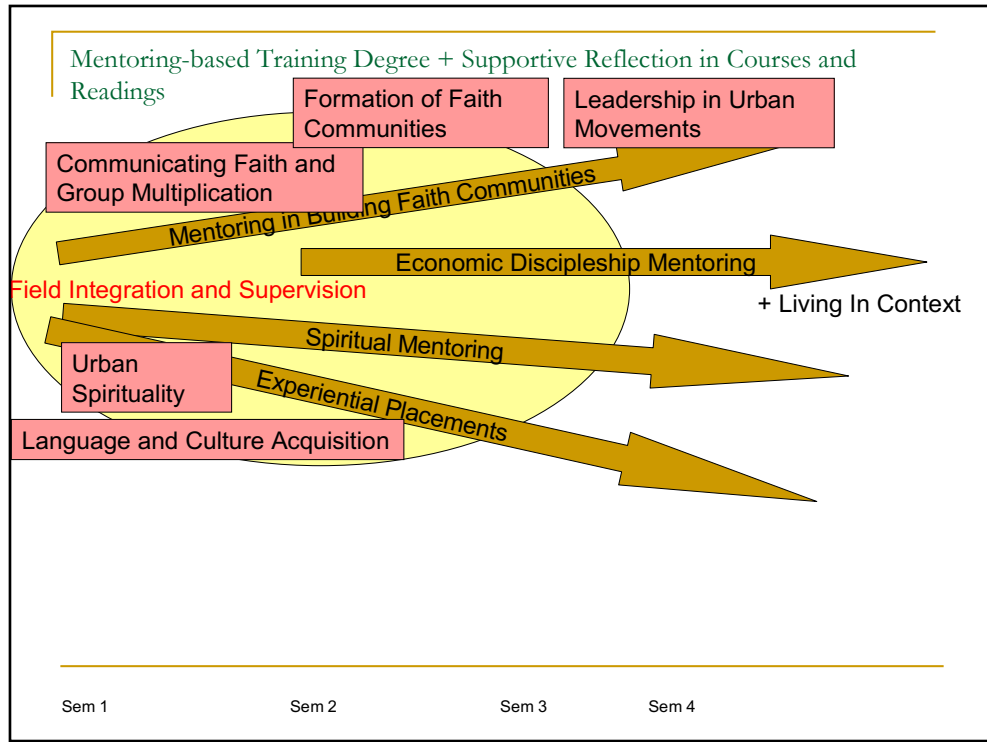


Fig 3: Church-planting Mentoring

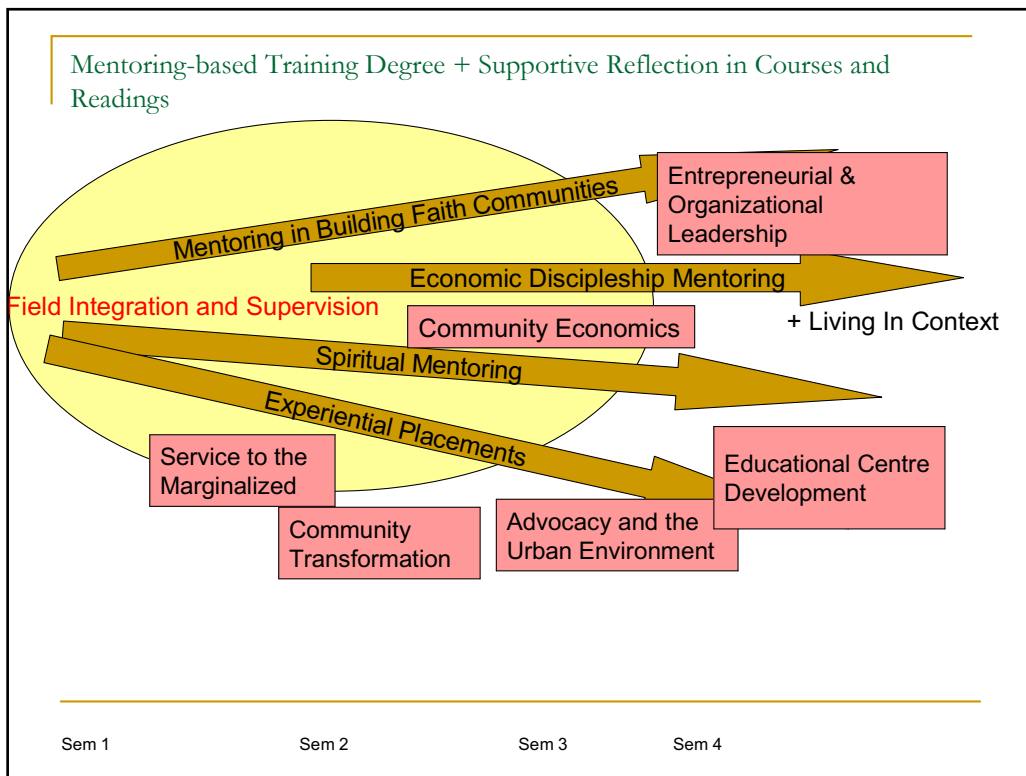


Fig 4: Social Entrepreneurship Mentoring

14. TUL655 Advocacy and the Urban Environment (3 credits)

This course explores the Biblical and practical approaches of advocacy. It anchors this in an examination of the relations between land rights and housing issues in the slums, and broader environmental problems, including natural disasters. Fieldwork focuses on community organising, networking and advocacy for adequate housing and infrastructure services.

15. TUL660 Field Supervision II (3 credits)

This Field Supervision course involves a site coordinator working with the student to coordinate (i) the mentoring under an experienced church leader as leader or member of a church planting team in the slums (TUL 620) over the two years of the degree; (ii) business mentoring for TUL640; (iii) spiritual mentoring and growth; (iv) and designing and balancing field placements for 640 650,655; all according to the realities, gifting, calling and capacity of the student. This can be done either by adding one unit field experience to each practical course, or developing the 3 credits as a pastoral care process and supervision of all the mentoring processes.

15. TUL670 Thesis or Research Project (3 credits)

Students engage in participatory action-research of a specific issue in partnership with a church movement or community organization that involves local residents in transformative action. Research methods are taught in each course and integrated for use in gathering and organizing information, culminating in the written thesis and oral presentation to the partnering church/organization.

16. TUL675 Thesis or Research Project (3 credits)

Students engage in participatory action-research of a specific issue in partnership with a church movement or community organization that involves local residents in transformative action. Research methods are taught in each course and integrated for use in gathering and organizing information, culminating in the written thesis and oral presentation to the partnering church/organization.

14. Proposed Changes to Common Courses

1. TUL500: Biblical Theology in an Urban Context (3 credits)

Original

This course is designed to give an overview of the scriptures with particular emphasis on applying the biblical motif of the kingdom of God to issues of leadership development in resource-poor urban communities.

Proposed

This course builds a biblical theology overview that connects the motif of the Kingdom of God to issues such as poverty, oppression, global development theories, and church growth in urban poor communities.

2. TUL505 & 506: Language & Culture Acquisition (6 credits, for students going cross-cultural)

This course guides students in acquiring a basic level of language and culture competence within urban poor communities, and the knowledge and skills for ongoing learning. *Learners complete language learning coursework prior to or concurrent with "core" requirements below.*

3. **TUL520 Urban Spirituality** (3 credits)

Original

This course explores the development of a personal urban spirituality, as well as the skills of leading spiritual formation among the urban poor. The course includes a personal inventory of character, calling, and giftedness and addresses human development and family life in the slum context.

Proposed

This course is an in-depth examination of spiritual development in marginalized and impoverished urban contexts, emphasizing the care and nurturing of incarnational urban poor workers and the practical application of the spiritual disciplines.

4. **TUL530 Urban Poor Churchplanting (or Developing Urban Faith Communities)** (3 credits)

Original

This course emphasizes a story-telling approach to understanding the development of holistic poor peoples' churches in ways faithful to the values and goals of the kingdom of God. Entrance, proclamation, and discipleship are considered in relation to small group formation, leadership, and community development. *(This involves student participation in a mentored churchplanting team, across the first year of the degree).*

Proposed

The course explores approaches to the process of entering marginal urban communities and developing a holistic community-based discipleship experience.

5. **TUL540 Urban Realities and Theology** (3 credits)

Proposed: Social Science Tools for Urban Analysis

Original

This course structures a dialogue between two processes, urban theologising and social analysis (urban studies in economics, developmental studies, anthropology, sociology, history) in a mutually enriching interaction that generates perspectives and analytic methods for transformative urban mission (including urban research methods if not covered elsewhere).

Proposed

This course organizes an interdisciplinary dialogue between urban theology and urban analysis, drawing upon studies in economics, community development, anthropology, sociology, and history. It aims to generate perspectives and tools for transformative urban mission.

1st Year Internships (Students will take 3 or 4 of 5 internships across the degree)

6. **TUL550 Service with the Marginalized** (3 credits)

Proposed: Solidarity with the Marginalized

Original

This course guides students in understanding the conditions of marginalized populations (e.g. street children, substance abusers, and sex workers) and in formulating a theology and strategy for team-based responses that aim to free individuals and change structural causes.

Proposed

This course guides students in understanding the conditions of marginalized populations (e.g., street children, substance users, and commercial sex workers) and in formulating a theology and strategy for team-based responses that aim to free individuals and change structural causes.

7. TUL555 Educational Centre Development (3 credits)

Original

This course trains students in the theory and practice of developing and improving education in the slums (e.g. elementary, vocational, and preschools, adult literacy programs, and IT centres) as integral to urban poor churches and community development. Topics include school effectiveness, models, curriculum, management, financial viability, and the school's relationship to church and community.

Proposed

This course focuses on developing and improving preschool, elementary and vocational education in global slums as integral to the work of urban poor churches. Topics include philosophy of education among the poor, and the course includes a practicum evaluating school effectiveness, models of community-based (slum) schooling, curriculum development, long-term management, and financial viability.

8. TUL560 Theology & Practice of Community Economics (3 credits)

Original

This course introduces students to training the urban poor in biblical economics, basic bookkeeping, business planning, savings cooperatives, and micro-enterprise.

Proposed

This course relates biblical and theological perspectives to the theory and practice of community wealth building. Special emphasis is given to cooperatives, microenterprises, and entrepreneurship as a basis for asset building and ownership.

9. TUL620 Leadership in Urban Movements (3 credits)

Original

This course explores the dynamics of leadership within holistic urban poor movements. Special emphasis is given to urban religious movement growth, family and "civil sector" organizational leadership models, and citywide leadership networks for evangelism, revival, and transformation. This involves student

participation in a mentored churchplanting team, supported by Field Supervision 2 across the second year of the degree.

Proposed

This course explores the dynamics of leadership within holistic, urban poor movements. Special emphasis is given to urban religious movements, social movements, civil sector organizational leadership models and citywide leadership networks for proclamation, revival and transformation. This involves student participation in a mentored church-planting team across the second year of the degree.

10. TUL630 Community Transformation (3 credits)

Original

This course empowers leaders with the tools for releasing diaconal workers into community leadership. It includes an exploration of the challenges, models, analytic tools and envisioning for transformational change within slum communities. Students develop a Christian framework for holistic development, community organizing, liberation and social change among the urban poor while gaining facility in community asset-mapping and initiating a seed project.

Proposed

This course explores the challenges and models of, and analytical tools for, transformational change within marginal urban communities, while building a Christian framework for holistic development, community organization, liberation, and social change among the urban poor. Students also gain skills in community asset mapping and initiating a seed project.

Proposed: TUL 635: Community Conflict Transformation

This course explores nonviolent responses to conflict that are oriented to the transformation of relationships damaged by hate, crime, family, or community violence or prejudice. The course introduces key concepts and skills toward the restoration of self and the rebuilding of relationships. An overview of its application for select purposes (e.g. mediation and restorative justice efforts) will be developed. The intent is to equip individuals to deal constructively with conflict in their own lives, institutions, and communities.

11. TUL640 Entrepreneurial & Organizational Leadership (3 credits)

Original

This course provides practical experiences to unlock students entrepreneurial and organizational competencies required to initiate new movement structures among the urban poor. Students apply basic business principles and accountability systems in formulating a viable business plan within a slum community. [Prerequisite TUL560].

Proposed

This course introduces students to the concepts and skills of entrepreneurial and organizational leadership required to initiate new movement structures among the urban poor. Students apply basic business principles and accountability systems in formulating a viable business plan within an urban poor community.

2nd Year Internships (Students will take 3 or 4 of the 5 internships across the degree)

12. TUL650 Primary Health Care (3 credits)

Revised: TUL650: Urban Community Health Programs

Original

An exploration of public health challenges facing the Church within slum communities, along with innovative, community-based responses. Topics include HIV/AIDS, environmental health, maternal and child health, and chronic health conditions prevalent in slums. Field work involves serving with a health organization.

Proposed

This course is an exploration of the public health challenges facing the Church and local nongovernmental organizations (NGOs) within urban poor communities, along with innovative, community-based responses. Topics addressed include environmental health, maternal and child health, and chronic health conditions prevalent in marginal urban communities. Students serve as mentored interns with a health organization in the community where they live or work.

13. TUL655 Advocacy and the Urban Environment (3 credits)

Original

This course explores the Biblical and practical approaches of advocacy. It anchors this in an examination of the relations between land rights and housing issues in the slums, and broader environmental problems, including natural disasters. Fieldwork focuses on community organising, networking and advocacy for adequate housing and infrastructure services.

Proposed

Students in this course examine relations between urban poor communities, the land, and broader environmental problems including natural disasters. Fieldwork focuses on advocacy for adequate housing, infrastructure services, and effective disaster response.

14. TUL660 Field Supervision II (3 credits) (Now integrated within internships and courses)

This Field Supervision course involves a site coordinator working with the student to coordinate (i) the mentoring under an experienced church leader as leader or member of a church planting team in the slums (TUL 620) over the two years of the degree; (ii) business mentoring for TUL640; (iii) spiritual mentoring and growth; (iv) and designing and balancing field placements for 640 650,655; all according to the realities, gifting, calling and capacity of the student. This can be done either by adding one unit field experience to each practical course, or developing the 3 credits as a pastoral care process and supervision of all the mentoring processes.

15. TUL670 Research Project Design (3 Units)

Original

Students engage in participatory action-research of a specific issue in partnership with a church movement or community organization that involves local residents in transformative action. Research methods are taught in each course and integrated for use in gathering and organizing information, culminating in the written thesis and oral presentation to the partnering church/organization. (This may be replaced with a research project if allowed by some accrediting bodies).

Proposed

Students in this course design qualitative/participatory research projects related to missiologically significant issues on behalf of an urban church movement or community organization.

16. TUL675 Thesis or Research Project (3 credits)

Original

Students engage in participatory action-research of a specific issue in partnership with a church movement or community organization that involves local residents in transformative action. Research methods are taught in each course and integrated for use in gathering and organizing information, culminating in the written thesis and oral presentation to the partnering church/organization. (This may be replaced with a research project if allowed by some accrediting bodies).

Proposed

In this course, students conduct the qualitative/participatory research projects they designed in TUL 670. This culminates in the writing and oral presentation of a report that involves local residents in transformation.

17. TUL680 Reentry (1 credit)

Graduating students collectively evaluate their growth of leadership capital during the MATUL program and formulate cultural reentry trajectories.

New course proposals for Students in Western contexts

18. Multicultural Ministry

This course introduces students to the basic competencies needed for ministry in a multicultural society. Students explore various models of multicultural ministry and related church-based expressions in the City.

19. Art and Community Change

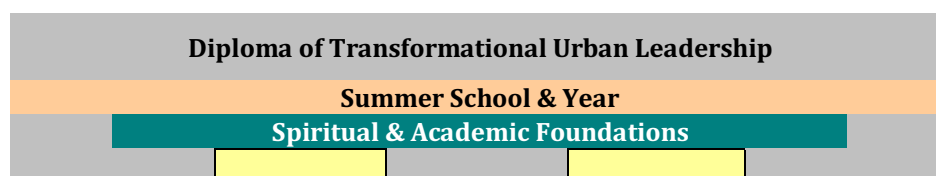
In this course, students learn and engage with salient theological, cultural, and philosophical themes connected to the idea of art as a medium for personal and community transformation-in (and under) the direction of the reign of God. Emphasis is given to formulating a strategic outreach and discipleship plan that nurtures holistic growth, development, and personal transformation of young people around an emerging artistic expression.

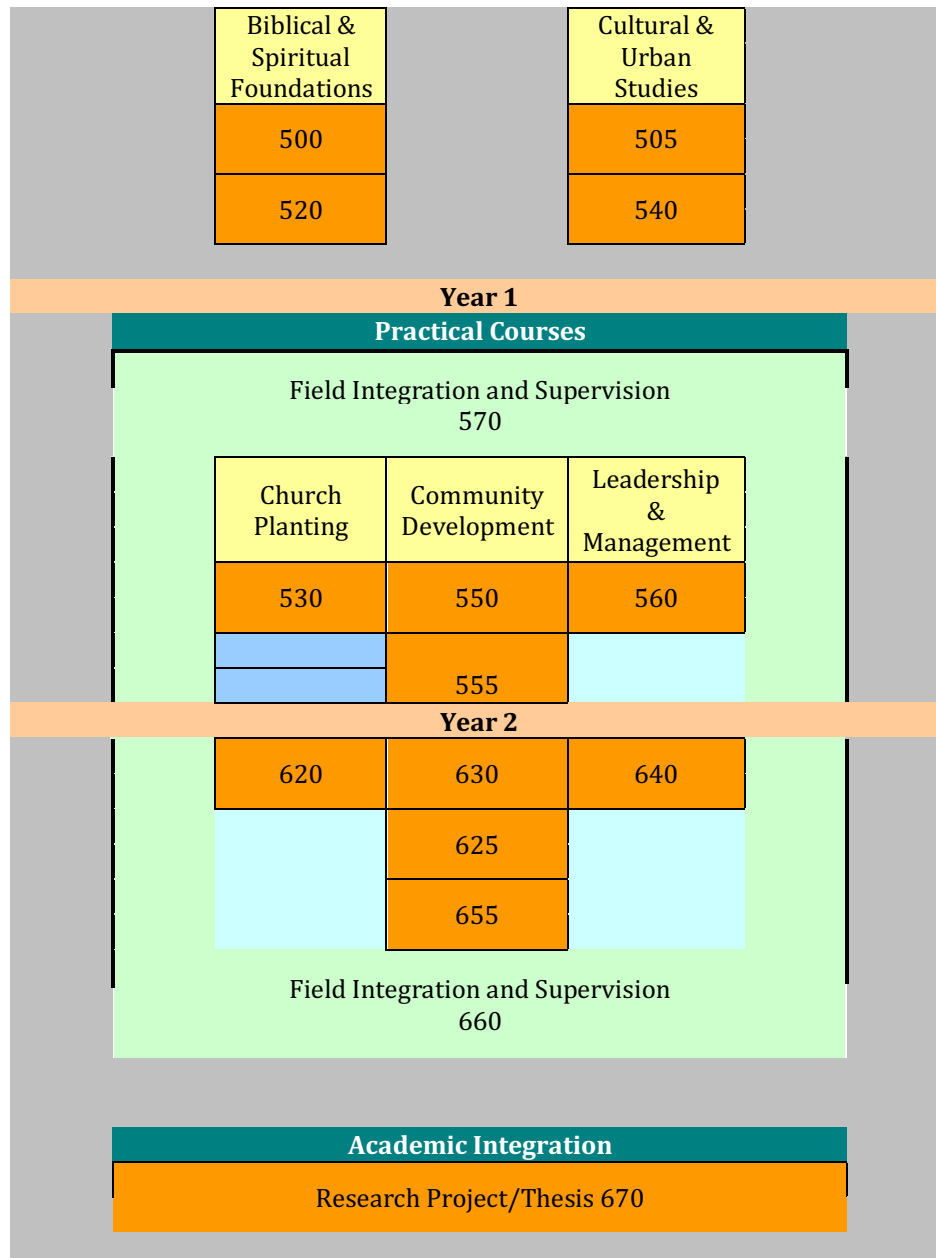
Additional Theological courses proposed in some schools

20. TUL584 Contextual & Global Theology

Students in this course study the contextual nature of Christian theology, with special attention given to how the central themes of how contextual and systematic theology have developed and are interpreted and applied within global and urban contexts.

Fig 5: Another view of Field Education and how it works within the degree





16. Course Development

Program directors will work with faculty on developing syllabi. Course outlines used within the program have/will be written by experts within the *MATUL/Urban Poor Leaders'*. Each will be formatted as a one-week (40 hour) classroom process preceded by, paralleled with or followed by well-structured pedagogical tasks (practicum, minimum 40 hrs.) to be completed in ministry settings. Course outlines should be written to conform to *MATUL/Urban Poor Leaders'* Steps for Course Writers and Sample template specifications (see Appendix 6), (this is required for sending to the Commission for loading on the web) and then forwarded to the school's Program Director who will revise/correct/edit with the faculty and when completed forward on to the *MATUL/Urban Poor Leaders'* Training Coordinator for review and final formatting. It includes, at a minimum, a brief description of the program suitable for inclusion in the catalogue; and a full syllabus for each of the new courses.

This to be followed by the development of a course manual by the end of the first delivery of the course to be forwarded to the program director and on to the MATUL/Urban Poor Leaders' Training Coordinator.

The course structure is according to the master program on the Training Commission website. Variances are documented on the Variances page on the website after agreement from the commission.

Course outlines will be reviewed yearly by the program directors then resent to the Training Commission coordinator and/or the commission for sharing with others. The following are standard formatting guidelines for use in such discussions, to make sure that major elements are included:

- The course description is the agreed-on description. These can be changed only by agreement with the commission.
- 4-7 course outcomes are actually the core student outcomes of the course, and are locally defined but compatible with the master course outlines on the urbanleaders.org/MA web site. They need to evidence:
 - Compatibility with the common program course outcomes on the web
 - Contribution to the overall program outcomes
 - Assessment processes are tied to course requirements. Each evaluation item is related back to the initial course outcomes.
- There is an appropriate balance of direct field experience, conceptual analysis with reading/study, and character formation.
- The practicum is realistically identified and forms included
- The course is appropriately connected to local issues and readings
- There is a balance of theology, praxis and social science analysis
- Male / female perspectives are appropriately included.
- Readings and booklists are appropriate and include the core readings of the program plus local literature related to the theme.

The MATUL coordinator will continue to update the MATUL website with content for each course that can be used from the web or on CD's by any facilitator or student. The aim is for the website to have a complete course available for any team in any city.

(See Appendix 6 for details of process and simple template)

17. Copyright

This MATUL program is being developed in an open source environment, where all contributors have access to each other's work. Published articles from this process are welcome, but it is expected that appropriate identification of sources of ideas are part of such process.

In the event of unresolved conflict, copyright resides with Urban Leadership Foundation.

Each school will ascertain and abide by the copyright laws of their land.

For the web-based courses available for any city, Urban Leadership Foundation will develop a web version for each course including 15-25 excerpted papers and chapters. Permission will be requested at no cost for each of these to be used in training workers among the poor. The schools will have one copy which may be copied by students for this purpose but should not be involved in reproduction as schools, as permission is being requested for urban poor workers not the partnering institution.

18. Variances

It is expected that each school partnering with the Training Commission will have variances to the core program defined in this Master Program Proposal.

Factors:

- Local accreditation requirements (e.g. additional research papers, CHE in Kenya determined the degree was I Transformational Leadership not Missiology)
- Institutional doctrinal emphases
- Internal "political" pressures within the faculty (e.g. Traditional theologians requiring more systematics, social scientists want pure social analysis)
- Contextual variations (e.g. South African emphasis on Reconciliation, Rio de Janeiro on Violence and Drugs in the favelas)
- The sources and educational quality of incoming students.

19. Student Exchange between MATUL Sites

If students were swapped, how long of a time period should be considered? Cost is a major issue.:

Second year is the optimal time. For student partnerships and exchanges between schools individual sponsors would be necessary.

Main objectives: learning, skill development, impact in the community, and it will help students to better see their own local realities.

Issues: curriculum lining up, financial dynamics, jarred relationships at both institutions.

Current concept: Exchange students 2 by 2 for 1 year. Fund as a package for the exchange. Hand pick students for this special program and have them spread the momentum

Student Screening

- Psych testing evaluation and speaking with students before entering the program is necessary.
- Severe trauma in their past predicts on-field failure or undealt with emotional issues or extreme psychological behaviours.
- Commitment to ministry.
- Certain doctrinal foundation.

Appendices

Appendix 1 Faculty list (see appendix2faculty.doc on website)

Appendix 3: Expanding Faculty Training for the MATUL

[illegible]

Planning steps to bring faculty up to full standard for the MATUL:

- 1
- 2
- 3

Please send to Commission Faculty Training Motivator by June 30th, as a way of accountability. Names and training will not be published. Names and emails will be added separately to the common list of faculty for exchanges of ideas.

Appendix 4: Suggested Job Descriptions

MATUL/Urban Poor Leaders' Training Commission

JOB DESCRIPTION: VICE-CHAIRPERSON OF THE TRAINING COMMISSION

- Chairs the annual meetings
- Backs up and keeps accountable the coordinator.
- Relates to other international networks in similar fields

JOB DESCRIPTION: CHAIRPERSON OF THE TRAINING COMMISSION

OBJECTIVES 2012-15

Catalyse the launch the MATUL and equivalent BA Level program through partnering institutions in each continent to a sustainable level.

CORE VALUES

Sustain the focus of all training on the preparation of a core of 5000 thinking leaders for the 50,000 cross-cultural church-planters and holistic workers from the slums to the slums.

- Work with the Vice-Chairperson to make sure all meetings and major plans of the Commission are in a context where slum movement leaders and church leaders can reflect on the processes in terms of how they view essential training. These are the primary stakeholders of the vision, the educational institutions are secondary support contexts for delivery processes.
- Build relationships and confidence between the stakeholders: Alliance leaders, grassroots training network, partnering institution directors, presidents and faculty.
- Work with each school in developing training processes for faculty in transformational conversational theology, praxis based education, mentoring.

PROGRAM DEVELOPMENT

- Establish strategic priorities in the development and implementation of program initiatives
- Ensure the pro-active pursuit of opportunities and initiatives to support the long-term viability of this vision.
- Develop and maintain the relational network and cooperative agreements of partnering providers linked through the *MATUL/Urban Poor Leaders'*.
- Encourage overall strategic and operational planning for each program site.
- Work with Program Directors to identify qualified international, regional and local faculty, and to secure other necessary program resources.
- Organize periodic consultations for Program Directors and Site Coordinators for story-telling, problem solving, and upgrading of knowledge and skills through the sharing of best practices. At least one per year
- Liaise with partner organizations and consultants as appropriate.
- Supervise part-time program assistant at office.
- Continually update the "Common Understandings" (this may be considered the core MOU) based on discussions of commission members and consensus between them and the movement leaders.
- Sustain the official documents and supporting concepts on a website, sustaining communication about each new material that is developed.

- Provide support to Program Directors and Site Coordinators in their various roles.

COURSE DESIGN

- Develop the formatted template and process of course outline development, then course manual, then CD, then web-based delivery for each course, communicating with the appropriate program coordinators and faculty of each school.
 - Until the course outlines are at an acceptable level of development, moderated by the commission.
 - Until the course manuals effectively outline practica and one page notes or more per classroom lecture.

FINANCIAL SUSTAINABILITY OF PROCESSES

- Raise personal funding and funding for the Commission activities
- Require and work with each school in its development of an effective yearly fundraising plan:
 - with realistic fundraising budgets (internal budgets are for control purposes, fundraising budgets are for expansion)
 - with milestones for local scholarships, with identification of personell for each milestone.
 - applications to 3-5 foundations per year, development of a businessmen's support group.

(The following are suggestive, each institution will design its own job description. These are included here to assist schools in setting up new programs.)

Suggested Job Description for Schools

MATUL PROGRAM DIRECTOR

(TO BE FURTHER DEVELOPED)

ACCOUNTABLE TO : Principal and Dean

Qualifications

1. Demonstrated commitment to improving the social, economic, and spiritual conditions within the city slums
2. Experience bringing residents and community leaders together to address issues affecting their quality of life.
3. Experience training community members in areas of churchplanting, leadership and advocacy.
4. Intimate knowledge of the city – its neighborhoods (especially slums), community organizations, key leaders, and local government operations.
5. Knowledge of the theory and practice of practice-oriented field education (e.g. ethnographic fieldwork, field study, internships).
6. PhD in related field

Responsibilities

1. Develop and implement MATUL Program launch strategy
2. Develop and implement program budget and fundraising plan (including access to 3-5 major donors or foundations)

3. Supervise marketer and communicate about program to x,000 people via email and brochures, recruiting cohort of minimum 20 students per year.
4. Build faculty of expert reflective practitioners from those working among the urban poor.
5. Supervise course design and delivery processes, with particular emphasis on training faculty in action-reflection processes.
6. Supervise coordinator in setting up internships and field supervision processes
7. Relate harmoniously to other commission members, joining in commission meetings yearly, raising funding for part of the costs.
8. Ensure adequate library facilities and books for the courses are available.
9. Develop Program evaluation processes
10. Build a MATUL Advisory team of local experts and faculty.
11. Ensure legal and pastoral responsibilities are fulfilled for students.
12. Ensure that final project leads to a solid ministry strategy, financial plan and fundraising strategy for graduating students.

SUGGESTED JOB DESCRIPTION

PROGRAM ASSISTANT

The Program Assistant reports to and assists the institution's Program Director in managing the resources necessary to operate a high-quality academic program..

Qualifications

1. Demonstrated commitment to improving the social, economic, and spiritual conditions within the city slums
2. Experience bringing residents and community leaders together to address issues affecting their quality of life.
3. Experience training community members in areas of churchplanting, leadership and advocacy.
4. Intimate knowledge of the city – its neighborhoods (especially slums), community organizations, key leaders, and local government operations.
5. Knowledge of the theory and practice of practice-oriented field education (e.g. ethnographic fieldwork, field study, internships).
6. Strong communication skills
7. Honesty, flexibility, compassion, dependability
8. Own (or access to) vehicle, with insurance and valid Drivers License

Responsibilities

Under the supervision of the MATUL Program Director, the Program Assistant will be responsible to:

1. Provide prospective students appropriate program information in a timely manner.
2. Survey and develop descriptive profiles (including location, size, population, level of development, key leaders) of major slum communities in the city
3. Consult with slum leaders and other urban specialists in order to identify 3-5 slum communities that might "host" MATUL students.
4. Identify local families for student homestay placements in and adjacent to these 3-5 communities.
5. Identify and begin to "map" citizen associations and organizations (churches, other religious organizations, schools, health clinics, 12-step groups, co-ops, block clubs, business organizations, outreaches to vulnerable populations, etc.) in the 3-5 slum communities that might serve as prospective internship sites.
6. Facilitate in-country logistical support for new and visiting students and faculty (e.g. airport pick up and drop offs, in-country transportation, guest accommodation, and meals), as necessary.

7. Provide practical support to the professor-of-record for the two field supervision courses (TUL570 Field Supervision I and TUL660 Field Supervision II) the five practical training (community internship) courses, the relationship throughout the degree with the supervising church leader, the students spiritual advisor, and for semesters 2-4 with the business mentor.
8. Supervise program library holdings and computer lab.
9. Ensure the ongoing safety of all personnel (students, faculty, and staff) by establishing appropriate operational security procedures, including emergency evacuation plans.
10. Initiate emergency response protocol to disasters and emergencies, if required.
11. Participate in an annual Program Coordinator/Program Assistants meeting for culture building, inspiration and lesson-sharing.
12. Maintain a system for tracking the activities of graduates.
13. Assist the Program Director in an annual program outcome review process.
14. Assist the program director in his roles of making sure fundraising plan milestones are met by the faculty fundraising staff. Communicate simply, this plan and its review annually to the Training Commission.

Appendix 5: Fundraising Plan Requirement

Each program director is required to have a yearly fundraising plan in place either under his/her role or through the schools fundraising program. It is suggested that this include:

- Optimal level budgets for foundations that includes all actual and hidden program costs (such as personal support raising of staff, course design costs by partnering agencies (show as both an other expense and an other income), general admin costs on the program, etc)
- and minimum budgets used internally with the school administration for cost control
- identification of both local and international potential donors
- timelines for proposal development and submission
- a core "case study" of up to 7 pages including budget
- identification of responsible staff for each milestone

It is suggested that this be easiest done in Microsoft project or compatible program, MSWord for the case study, plus excel spreadsheets for budgets.

This simple plan, and simple evaluation of the previous year's activities and results, **to be discussed yearly by the Training Commission**, as a way of applying some small pressure in a good direction, but it is inappropriate for the Training Commission to take on responsibilities for monitoring this. We recognize that such planning does not usually go according to predictions, that we are used to developing works on shoestrings, and that behind all such work is the sovereign provision of God in answer to groups of praying people.

Collective Funding: Each school to take primary responsibility for fund raising for their involvement in the Training Commission meetings. This needs to be included in budgets. However, the coordinator should also take responsibility to seek to raise airfares where possible as a fallback position, and sharing between schools with more with those with less to be encouraged.

The Commission to seek to raise funding for a collective scholarship and publishing fund and for library development for each school.

Appendix 6: Variances

- If there are major program variances, these should be documented, forwarded to the commission chair, a month before the MATUL Commission meeting.
- Each course is expected to have significant (30%?) local content, so this is encouraged and affirmed.
- Creative action-learning facilitation by expert practitioners is considered the primary modus operandi vs. legislation of course details from external sources.

Variances at ATS

1. A leadership focus more than movement leadership, indicating entrance requirements do not require significant leadership experience
2. The Health Care course will focus on primary health care but not significantly cover HIV /AIDS programs as this is not as significant in the Philippines context
3. The Educational Centre Development course will focus on preschools not vocational schools or adult education processes.
4. CHED, the national accrediting body requires additional courses in research for thesis students
5. The English language requirements require up to three extra courses in English.
6. The theology faculty require additional courses

- Introduction to the Bible (non credit prerequisite) equivalent to TUL500 (though has not been developed according to the standards of the MATUL).
 - Theology 1(3 credits). Similar to the course required for M.A. grads in the old curriculum
 - Hermeneutics Among Urban Poor (3 credits) General hermeneutics theory combined with Ethno-hermeneutics
7. There is an option for a Thesis.
 8. Field supervision is only for one semester each year.
 9. Language and Culture Learning is an additional course
 10. HIV/AIDS not a major issue hence course focuses on primary health

Variances in time commitments per semestral course.

As best we can understand there is no common standard globally. Courses in general have been designed on the common standard of 120 hours per MA course, consisting of 39-40 hrs class contact time, 40 hrs practicum and 40 hrs reading and writing. (This is both the Fuller 4 quarter-credit and NZQA (New Zealand Qualifications Authority) 12 credit semester standard. APU standards are 3 hrs x15 weeks of class contact hours per semester with a total of 160 hours per course.

However, it is understood that CHED in the Philippines requires 54 hours of class contact time (this can include the practicum, but there is no Filipino statement as to total time for the course).

HBI work to a standard of 40/40/40 hrs.

The Lato Senso in Brazil requires only 40 hours total per course.

Variances in Grading Requirements

Each school is required to work within its own and national grading standards. This affects how course marking processes are defined and marked.

The US process is an outlier, requiring 135 hours work, and grading is to TAKE POINTS OFF FROM 100, down to 90 for an A, 80 for a B, 70 for a C and Da to failing beyond that.

The British Commonwealth system, generally grades from 0 to 100, with 50 a C and 85+ an A.

Appendix 7. Background Resources

(see separate document on *150 Essential Books for the MATUL*, good for English-speaking schools)

Essential Reading for the MATUL Program for Course Designers and all students at some point during the (Someone needs to go through and update these to the most recent publications). These answer the question, "If over two years I was able to read 50 books on holistic churchplanting movements and mission among the urban poor, what would they be?"

This is a very initial list. Each school is requested to evaluate the master list of 800 books and identify what you think are core texts and return to the coordinator, so this list can be updated.

Overall Integration of the Program (These each include theology, social analysis and practice).
The logical starting place would be the life of Kagawa of Japan who modelled both incarnational ministry and societal transformation from an evangelical base:

- ◆ Davey, Cyril. (2000). *Saint in the Slums: Kagawa of Japan*. Jersey City: Parkwest Publications.

This would be followed by the theology and practice of holistic churchplanting in the slums:

- ◆ Grigg, Viv. (2004). *Companion to the Poor*. Monrovia, CA: Authentic Media.

And that would be complimented by the theology and practice of holistic ministry from the point of view of rich Westerners that is the basis of much Christian development agency thinking often known as “holistic ministry”:

- ◆ Myers, Bryant. (1999). *Walking with the Poor*. Monrovia: Orbis.

The following gives the essential core pedagogy behind the degree

- ◆ Grigg, Viv. (2018). *Slum Dwellers’ Theology: Pedagogy in the Slums*. Auckland: Urban Leadership Foundation.

Appendix 7: Steps for Course Writers

There are two course outlines usually developed,

- ❖ a 5-7 page outline for academic credibility within the faculty and externally as developed below. (This is normally also included in the students learning manual).
- ❖ a reduced 1 page outline for students to see prior to the course, so they can evaluate whether they can do the course. Keep it simple.

There are now two web sites <https://urbanleaders.org/MA> for structural issues for the program (login: MATUL; password: matul2013) and <https://urbanleaders.org/MATUL> (Login: Guest, password: matul2010) for content. These might be useful for courses.. Viv updates these almost daily, so as you have materials available email them, and they can be added as appropriate.

The attached is a list of steps set out to help you simplify the course writing progressions.

1. Look at the program goals and outcomes and philosophy <https://urbanleaders.org/MA/indexcoursemanual2.htm>
2. Look at your particular course on the chart of courses and review its goals.
3. Look at the MATUL site for resources related to this particular course <https://urbanleaders.org/MATUL>
4. Draft an initial list of 30 lectures to start the course.
5. Interact with other course writers from the other schools on this. The list is on the master program proposal at [https://urbanleaders.org/MA/Proposal/program_proposal_ver_5\(2\)v.htm](https://urbanleaders.org/MA/Proposal/program_proposal_ver_5(2)v.htm) That is the one it is good to keep referring back to as the collective proposal.
6. Look at similar courses on the web and revise this, recognising that there are no/few courses for urban poor church leaders and NGO workers
7. Go through the book list https://urbanleaders.org/MATUL/Readings/bibliography_for_the_MATUL.htm and make your own book list in APA format (American Psychological Association – this is the standard format for missiology, you can find their regulations on the web), make sure your library has these (This step needs to be discussed with your director, probably four months ahead of course delivery).
8. Send your program director and the MATUL coordinator (Viv) a copy of work so far.
9. Do initial design of 12 learning activities, one per week after the initial 30 hour course (Review Corrie's material on action based learning and Rich examples), evaluating how these can best be implemented.
10. Do initial design of 1-day report back at the end of the course
11. Write the learning outcomes, the way of measuring them and their weighting
12. Send your program director and the MATUL coordinator (viv) a copy of work so far
13. Integration with Program Goals: Review each topic and ask the question how does this move a church leader towards being a movement leader and holism, an NGO leader towards holistic evangelism and movement level NGO work.
14. Review each topic and ask how it relates to the Kingdom of God and what Biblical concepts it builds from
15. Review each topic in the light of the overall goals of the program and consider women's perspectives
16. Send your program director and the MATUL coordinator (Viv) a copy of work so far.
17. Redesign 30 hours teaching, now with assignments and readings integrated for each topic
18. Redesign learning activities with assignments and readings for each topic
19. Send completed course outline to your program director for review and to the MATUL Coordinator
20. Now the Course Outline is done onto the main task - Develop the lectures, learning activities in detail
21. Integrate notes for each topic into a word based study guide, beginning with cover page, and course outline.

Appendix 8: Standard Template

Most schools have their own templates. The following is a sample template. But the easiest thing is to work from the template of an existing course and delete content and then fill in the blanks. Please use this format for submission to the coordinator, so it is easy to load on web and to work with in discussions on compatibility between schools.

Institute/University/Seminary Name
School or Department Name

Master of Arts in Transformational Urban Leadership (MATUL) Program

TUL__ : Course Title (__units)

Instructor/Coursewriter name; title; institutional affiliation and address;
Email address; phone #; fax #

I. Course Description (approx 30 to 40 words)

This is off the master course description list.

II. Course Rationale (optional; approx 3 to 4 paragraphs) (= Extended Course Description, explaining the processes of learning, or main theories behind the learning)

III. Student Learning Outcomes (list 5 to 7 outcomes: cognitive, affective & skills)

IV. Course Materials (3-7 Required & Recommended Texts; list author, title, editions, publisher & date in APA format)

V. Course Calendar (Classroom Phase I, Practical (Fieldwork Phase), Classroom Phase II)

VI. Learning & Assessment Activities (Link assessments back to outcomes, and identify how you will evaluate them)

VII. Expectations & Grading

The following is a sample from 620, showing how the outcomes are related to the assessments and the criteria on which assessments will be made, so the students are not confused. This example has perhaps too many assessment tasks; 5 is generally maximum. Not all outcomes need to be measured. There are also elements of entrance assessment (evaluating where the student is at, when they begin) formative assessment (evaluating their progress) and summative assessment (evaluating their final skills) that can be considered.

CREDIT-BEARING COURSE TASKS	% OF GRADE	PTS. POSSIBLE	PTS. EARNED
1. Formative Assessment: Personal Case Study <i>Evaluative criteria:</i> Completion of step-by-step task process; submission of product on time; clarity of formatting of information in the written report.	2%	10	
2. Revised Plan for Grassroots Training	3%	10	

<i>Evaluative criteria:</i> evaluation of past years strengths and weaknesses, identification of potential trainees, revision of structure of training.			
3. Revival Movement Theory <i>Evaluative criteria:</i> Evidence of: mastery of the theology; knowledge of the larger context of revival; sufficient knowledge of relevant literature; ability to draw conclusions as to implications for present city progressions; writing quality (organization, formatting, content, clarity, conciseness, spelling, grammar, and persuasiveness).	20%	10	
4. Use of Social Science Movement Perspectives for Analysis of Trainees/ City Leaders <i>Evaluative criteria:</i> Evidence of understanding of theories, creative use of theories, significance of conclusions for training processes, expansion of theories. writing quality (organization, formatting, content, clarity, conciseness, spelling, grammar, and persuasiveness).	20%	20	
5. Participation in Citywide Leadership teaching activities <i>Evaluative criteria:</i> attendance, involvement in discussions as evidence of reading, acceptance of feedback,, completed worksheets, self-evaluations.	5%	10	
6. CityWide Consultation <i>Evaluative criteria:</i> as a team: Weighted participant, student and facilitator consultation evaluations of content, structure, admin, facilities, recruitment, outcomes, ambiance. Team evaluation of groups publication, financial management, database management, brochure design, recruiting skill, execution, outcomes, team contributions.	30%	50	
7a. Team Publication from Consultation <i>Evaluative criteria:</i> as a team: Evidence of: mastery of the issue/problem; comprehensive knowledge of the larger context of the issue; sufficient knowledge of relevant literature; clear understanding of consultation approach to developing collective theology and strategy; ability to interpret contributions critically and to draw conclusions; understanding of the limitations of this approach in making broad generalizations; writing quality (organization, formatting, content, clarity, conciseness, spelling, grammar, and persuasiveness); initiative and self-reliance (the ability to make decisions and take actions without always depending on the advisor); integration and editing. Individually: level of contribution; quality of contribution to teamwork	17%	50	
7b. Public Presentation of Publication <i>Evaluative criteria:</i> organization of event; creativity in presentational techniques; clarity of oral presentation; persuasiveness.	3%	10	
TOTAL:	100%	100	

VIII. Course Policies (most will be in the program handbook)

IX. Course Bibliography (alphabetical order, book titles in italics, single space, 2nd line indented, APA format)

Appendix 9: Decisions from the MATUL Commission, Manila, 2015

1. Leadership

Leadership team for the commission needs reformulating as key people have moved on and pressure needs to decrease on Viv

One person from each continent.

- i. Latin America: Ulisses
- ii. USA: Michael Mata
- iii. Africa: David Andrew Omana
- iv. SEA: Aaron Smith, Corrie de Boer
- v. India: _____
- vi. Conference Coord 2016: Ulisses to recruit.
- vii. Corrie de Boer as Ambassador at large mandated to negotiate with ATS and IAPCHE re PhD option.
- viii. Viv Grigg, ex-officio chair

Meet monthly via zoom

2. Grassroots Training

A final consensus after multiple presentations and considerable discussion was that across the board, we will seek to integrate of development processes for both Masters and grassroots training processes.

16 Grassroots Delivery Modules + 5 Vocational Training Modules

While each learning network will develop its own processes, resourcing is needed. Begin with the design of 3 modules

- Building Faith Communities
- Economic Discipleship
- Working with Street Children

Design Process

As course designers surface, Viv to work with each one to facilitate development

Each Module to be designed around 2 days of teaching (15 hours) + 15 x 1/2 hr mp3 units deliverable to cell phones.

- John Edmiston to develop the technical delivery side
- Viv Grigg to structure the content development
- Joyce Dispulo to develop the project management process.

Development of Slum Learning Networks

The central component of delivery is a trainer who can gather clusters of pastors in the slums.

Trainer of Trainers Module

This is a critical first step to include the leaders of existing slum learning networks

3. Next Gathering Rio de Janeiro –

- b. 3rd week of May 2016? (Ulisses to check)
- c. Dependent on fundraising between now and October and appointment of a conference coordinator w/in Brazil who can process immigration rapidly.

4. Library Development

- d. Each school decided to keep expanding to 400 urban missions books. No central process needed.

5. Publishing Student/Faculty Papers

- e. To be done on the matul.org site as an urban journal format..
- f. Needs a committee member from each alumni association under supervision and screening of entries from one faculty from each school. Word to be put out to school faculties to see if there are volunteers.

6. Variations

- g. MemTur in Brazil will be an MBA in Urban Leadership.
- h. Michael presented the variations of eh LA - MATUL
- i. Viv presented the variations of the APU online MATUL
- j. Addition of Global Contextual Theology course
- k. Reduction to 42 units In order to relate to theology school, addition of Synoptic Gospels replacing one internship

7. Confirmation of Legal Copyright as in Common Understandings

- l. Developed as open source, but ultimately legal copyright goes back to Urban Leadership Foundation.
- m. Viv to protect that further under US law in case of some future conflict.

Immediate Action Steps

- Viv to work out with Joyce a job description

- viv to work out with John Edmiston on delivery plan
- viv to work prepare process of fundraising
- Set dates for Committee VSee calls monthly
- Each school send recommendations of a faculty for publishing committee reps from each school:

Please review the above and send corrections and additional elements to Viv. Please review the website and let me know what is missing.

Viv Grigg, June 18, 2015

Proposed Goals 2018 (Priority and delegation)

1. To complete the expansion of the core team of partners to one for each of the continents, adding at least 3 of the following: Spanish speaking South America, Portuguese South America, China, South Pacific, Muslim World, or African partners
2. To expand training to five schools in each continent of Africa and India (Viv, Colin, Saravanan, Rich)
3. To expand the training processes at Bachelors level and interface with the grassroots derivatives of such training.(A, Viv)
4. To facilitate the completion of the launch phase in HBI and ATS and APU, revising the program structure, recruiting processes, making sure schools adequately commit to sustainable funding arrangements.
5. To initiate launches in Africa (Colin) and Latin America (Viv, AA)
6. To transition roles in the commission to those of stability, including sustainable funding from the partnering schools. (e, Corrie, Viv)
7. Each school appoint a faculty to work on the publications team for the www.matul.org site, seeking publications from faculty and the three best from their students, raising a prize of \$100 for the best student paper. Seek to publish these in urban missions and in EMQ.(d,appointees from faculty of each school)
8. To develop the MATUL web site to a level of professionalism, such that any worker anywhere around the globe can find access points (f, Rebecca Pratt)
9. To develop the prototype for a set of professional resources, (and web-based content and delivery systems for a worker anywhere, based on trained mentors in each city??).(____)
10. To explore arrangements for interchanges of faculty and students between schools.(____)
11. To SKYPE each two months, and gather as a Commission (options: 2nd week August (c, Viv)
12. To explore the delivery of a doctoral program through BGU for faculty and some graduates, lead by one-three of the MATUL commission members, with the majority of courses being designed by the MATUL, and funding obtained.(g, Corrie)
13. Funding: Explore development of grants for library materials and of a scholarship fund?? (Viv)

Delegation of Responsibilities

Please respond to Viv with which aspects of the above you or your staff would wish to pick up.

Criteria for Consideration in Educational Alliances

Response to Questions from Lee

For educational purposes an Alliance is an association of groups formed to advance common educational interests or causes. An Alliance is also a formal agreement establishing such an association. The term also refers to the act of becoming allied or the condition of being allied, such as a church, acting in alliance with community groups. The term “alliance” is rather nebulous so a key question is what is the nature of cooperation between ATS and the MATUL/Urban Poor Leaders’?

Response: The commission is not the Alliance, so we are not asking a question about partnership with an alliance. The commission has been generated from the Alliance to serve alliance goals but has a life of its own that is determined by the nature of schools that join in. My role has been to build the team until it is representative of 7 continents. By then it should be able to generate its own life if that is desired.

There are several possible forms of cooperation to consider in the literature addressing theological education cooperation that you have suggested. I have invested 7 years of mine and Alliance time in the development of the MATUL, and other partners have contributed significantly to enable ATS to launch its school. This has been freely offered to ATS and invitation has been extended to ATS to contribute from its expertise. There is no franchising arrangement, as this is a cooperative commission.

While ATS may work out formal MOU’s with partnering institutions (such as APU), there is no formal partnership or MOU with the Commission required, as membership is for the directors of the schools in a professional association, rather than the school itself, and you cannot make an MOU with yourself. However, the document of Common Understandings of the Training Commission, (which is in continual revisions as the dynamics of the network and membership of the commission morph in these early years), carries the core values and common commitments we have agreed on by mutual consent. It is open to continual review by all partners. We formalize changes each year. This reflects the dynamic nature of the commission viz a viz an institutional accrediting body.

A 2-page summary of the Common Understandings may be used as an MOU with Presidents, Deans or boards of schools (see appendix 11).

Appendix 10: The MATUL/Urban Poor Leaders' Commission

Beginning from early linkages between urban poor incarnational missions in the 1990's, a consultation of 25 leaders met in Brazil in 2002. In 2004, a further gathering in Bangkok of indigenous urban poor mission leaders from Asia extended this. There was a felt need to move from a relational network to a formalised alliance which remains highly relational. The following draft developed from the discussion and modifications at the consultation and was further extended by the leadership team at the Global Gathering in 2006, Chennai.

Self-Identity

We are a global alliance of movement leaders serving among the urban poor.

Our Direction

Building on the work of those who have gone before and working with the Lord who is moving history towards the eternal city, we commit ourselves together to catalyze holistic church planting movements in slums of 200 megacities and 1700 least evangelized cities.

- To create vision for holistic churchplanting movements among the poor.
- To strengthen the existing training infrastructures of alliance member organizations and movements
- Through prophetic envisioning, prayer mobilization, consultations and developing training processes, to encourage members of the alliance to send 50,000 mature cross-cultural workers to these slums by 2010. These workers to catalyse indigenous movements.
- To expand training materials so that urban poor workers are able, over ten years, to develop into fully equipped workers, able to extend the Kingdom into significant transformation of the slums.
- To integrate, and disseminate theology from the grassroots urban poor movements
- To be an evangelical voice on issues of advocacy for the urban poor in civil society and church

Structure

Relational: We accomplish these goals primarily through personal relationships built through ministering together.

Consultative: We seek to learn the mind of Christ through each other's diversity in gentleness and humility. We expect that his synergy between us will catalyse creativity. We are not seeking to franchise a model of ministry.

We connect by videoconferencing and email at a balanced pace in a series of work teams and commissions, gather in regional consultations primarily with every 2-3 years a global gathering of key leaders, and in between, consultations in regions or cities.

We value storytelling as a primary way of learning from each other. We seek to develop regional story-telling conferences/training processes yearly.

Membership

There are three levels of membership: personal, organisational and national/regional. Individuals or organisations may request that their names be added to the official members list.

Statement of Faith

We are diverse but generally evangelical in background and operate within the framework of the Lausanne Covenant. What holds us together is our common theological commitment to preach the gospel in word and deed to the urban poor, and to follow Jesus' incarnational style outworked in poor people's churches as the centre of transformational mission in the slums.

Global Leadership Team

Chairperson: Viv Grigg Coordinator:

The network will be led by a leadership team selected by the international chairperson and coordinator that includes the Chairperson, Global Coordinator and either Coordinators or Chairpersons of the Project Groups or commissions, plus others. Chairperson is ex officio on the commissions. Regional/ National coordinators in the team:

International Leadership Team Members at the Chennai Consultation: Rongsen Meren, Arthur Thanggiah (Prayer Coordinator), _____, Corrie de Boer (MATUL Representative), Pushpa Waghmare, Viv Grigg (International Coordinator), Bryan Johnson (Training Consultant), Richard Mayabi (East Africa Coordinator), _____

Project Teams

We form the following commissions/ project teams, each with a chairperson and a coordinator who share the leadership load according to gifting but walk two by two. Generally, the coordinator carries the workload, the chairperson carries responsibility for public representation, public leadership of meetings, resourcing, some recruiting of team members:

1. MATUL Commission:

- Develop for urban movement leaders a degree at an MA level and partner with expressions of this at BA level, which can be adapted and utilised by partnering organisations within the network.

2. Grassroots Training Network

- Develop training modules that are accessible to urban poor church planters
- Develop an integrated urban training process for urban poor church leaders at certificate and bachelors level
- Develop learning networks in next 30 cities

3. Resource Channelling Commission

- Access resources to build the capacities of members to engage in ministry, bringing in large funding agencies.
- Develop processes for collective resourcing of the network
- Develop models of group cluster funding in cities
- Develop training modules for project proposal writing, design and evaluation
- Pressure for capital funding for expansion into least evangelised cities
- Research to identify needs, summarize statistical material (i.e. where the unreached cities are and the number of poor in those cities)

4. Communications:

- Website with articles of interest, discussion board on various topics (land rights, community organizing, house churches, training, contextualization, development theory, etc.)
- Urban Poor e-Newsletter - sent out monthly by Arthur Thanggiah
- Produce a quarterly scholarly journal

5. Next Global Consultation Task Force

- Members: Leadership team, plus co-opt several others, one from each continent.
- Develop and execute a 2 1/2 -3 year plan for the next global consultation for the network in 2015, possibly in Africa, Mumbai or Latin America.

6. Research

- Identify % slums in all 1700 target cities
- Identify no of slum churches in all cities
- Identify responsiveness data for cities
- Develop a profile for each city
- Raise funding for this process
- Global team job descriptions are developed by each coordinator and chairperson and submitted to the International coordinator for review on a yearly basis. All jobs are assigned till either the leader ceases to be able to functionally complete them or the next MATUL/Urban Poor Leaders' Global gathering.

Appendix 11: Sample Memorandum of Understanding

between _____ and the MATUL/Urban Poor Leaders' MATUL Training Commission

(for both parties to review and rework as a summary of the Common Understandings document).

The role of the Alliance MATUL Training Commission is to serve the school in initiating the MATUL program, and to enable the school to do so in a way that delivers the core DNA and processes of the MATUL that have derived from consultations with urban poor movement leaders over some years.

The role of the partnering institution as a sovereign entity, is paramount in delivery of a quality degree to urban poor movement leaders.

The relationship with the Alliance is based on the desire to work together by consensus with other schools developing this and similar programs, so as to contribute to the synergy between schools, thus seeding the thousands of workers in the slums globally with thousands who are trained in the wisdom of slum movement leadership.

Commitments of the Commission to the School

Functions of the Commission: The Training Commission functions as community of academics (usually program directors) and urban poor movement leaders who voluntarily associate and collaborate to:

- Develop and deliver formal training for urban poor leaders.
- Envision and maintain the core values of the MATUL.
- Provide professional support.
- Mutually assess progress and suggest upgrading to partners.
- Interchange experiences, models, and training of faculty in grassroots storytelling educational processes.
- Collectively evaluate whether the core program might improve through changes in curricular content and standards, delivery methods, administration, and community applications.
- Review publications goals of material related to Urban Transformation
- Facilitate student and faculty exchanges

Commitments of a Partnering School to the MATUL/Urban Poor Leaders' MATUL Training Commission

1. To translate the remainder of the "Common Understandings" into the language used in the school and communicate to core leadership.
2. To review the program and course structure and identify any local variations that would be needed, and discuss that with members of the commission, by emailing a copy of proposed changes to the chairman who will circulate it to the rest of the commission.
3. To meet with groups of grassroots workers, discerning felt needs as a basis for program design.
4. To develop a process of involvement of potential partnering organizations, such as clusters of pastors under their President, or NGO's so that sustainable class sizes per year are assured.
5. To develop a 3 yr budget, funding plan, and business plan and submit to the commission (who will exercise no authority over these issues, but will advise on viability). This may be based on living by faith, but it needs to be a clear plan of a mixture of fees, fundraising or praying in the necessary resources for launch.

6. After the initial year, to contribute to the cost of the commission in some way (ongoing discussions by the commission as to levels), based on the relative sizes of partnering institutions and their resource base.
7. To budget for the director of the program and one faculty to attend commission meetings yearly in different partner cities (ideally the Commission raises airfares and schools cover costs, but this is not guaranteed).
8. In order to ensure initial quality of delivery, to submit course outlines for peer review for the initial years courses prior to initiating the program, using the standard format. And 2nd year courses prior to initiating the second year with enough time for them to be reviewed and redone
9. In order to ensure the core values of the degree develop a faculty retreats around (1) story-telling methodologies, (2) action- reflection processes, (3) practicum design, (4) integration of theology in each course, (5) the social entrepreneurship mentoring, , spiritual mentoring church-planting mentoring and gender issues across program (6) progressions course by course in research methodology and academic and popular writing skills leading to the final thesis.
10. Send to the Commission coordinator for inclusion on the Training Commission website, copies of (1) a list of faculty with qualifications to enable communication between professors, (2) finalized course outlines, (3) after the first year teaching a course, the course manuals, and (4) any PR material.

Signed: _____

Signed: _____

_____ for the Commission
(role)

_____ for the School
(role)

Date: _____

Date: _____