



The Encarnação Alliance Training Commission

Common Understandings

(v14, with changes May 2011)



The Training Commission is a commission of the Encarnacao Alliance of Slum Movement Leaders. Since we are now including the development of the BA as a sub-commission within the commission we will now revert back from calling it the MATUL Commission to being called *The Encarnacao Alliance Training Commission*.

(The Grassroots training network of the Alliance is a separate grouping, not part of the commission's role, but all results of upper level training should be tested as to their effects on grassroots multiplication.)

What Are the Current Goals of the Commission?

Objective (2011-12)

To serve the Encarnação Alliance (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: MATUL Commission functions as a professional association (viz a viz an academic accrediting association). The commission 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 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

Membership: The Commission consists of the program directors of partnering schools and each meeting will include significant numbers of grassroots experts from within the Encarnacao Alliance, and faculty of the local school.

according to the size of MATUL budgets. (???)

Accountability: The Chairman and Coordinator are both responsible back to the Encarnacao Alliance 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 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 heated 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

4. What are the Potential Future Goals?

Proposed Objective 2011-13 (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. (A, Viv, Rich)
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. (B, Peter Saravanan, Viv)
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 in Nairobi 2011 (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.

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.

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 Encarnação Alliance?

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 boards of schools (see appendix 9).

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1. Genesis of the Program

Following story-telling consultations of urban poor leaders in Mumbai (93) and Hongkong (96), the *Encarnação Alliance* 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 Encarnação Alliance 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 Encarnação Alliance 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 400 outcomes indicated by churchplanters from 20 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) 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 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 Asuzu Pacific University in LA (planned Feb 2009). 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.

Program Directors from these schools were invited into the Encarnação Alliance 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. 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. Viv Grigg moved from New Zealand to APU in Los Angeles in 2010 to direct the APU launch, while Rich Slimbach continued on as Academic Director. Peter Nitschke took over from Lee in 2011 at ATS, and Saravanan became program director at HBI in 2008. The attached document has been incrementally developed from these processes and the experiences of initial implementation.

2. Objectives of the Encarnação Alliance Training Commission (2007-8)

The objective of the Encarnação Alliance Training Commission is to serve the Encarnação Alliance (and other networks)

- ❖ in the training of 5000 workers able to give a breadth of reflective leadership within rapidly expanding 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.

Viv Grigg chairs this commission

- as pioneer and coordinator, of establishing new partnerships with institutions in Latin America, and China (Viv), South-East Asia (Viv, Raineer), 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
- ❖ with a primary focus on redemptive Kingdom movements among the urban poor.

4. Core Values Underlying the MATUL

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

- 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-planters, 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 "non-religious" 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:

- ◆ **Churchplanters:** The majority will be urban poor churchplanters 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 Missionaries** 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.

A Vision of 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 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
- Organisational 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 decisionmaking within leadership of their organisations.
◆ Churchplanters: The majority will be urban poor churchplanters 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 Missionaries 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

Based on the above, the following is a rough envisioning of quantifiable outcomes, based on 25 in each cohort, and minimal figures for outcomes (reasonable for first 4 years, clearly after 10 years estimates are speculative but still conservatively based). Each school should seek a process to document these kinds of outcomes numerically, and the commission integrate such figures yearly:

Year	2008-09	2009-10	2010-11	2011-12	Probable after 10 years, based on expansion to 20 partnering schools
Outputs					
Programs	2	3	4	5	20
Courses	18	50	73	81	360
Outcomes					
Workers Living in the Slums	50	125	200	300	1000 in training + 1150 national graduates (US grads generally return home so not included)
Movement Leaders Produced			25	37	562
Western Grads in Policy Roles			25	50	562
Developm't projects launched		25	87	137	15,000
Schools Initiated		12	43	68	3,700
Advocacy Programs		5	9	14	1,500
Churches Planted		25	87	137	15,000
Etc.					

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:

1. **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.
2. **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**.
3. Lead processes of **multiplying community groups** with these concepts and skills so as to develop or strengthen transformative urban poor **religious and social movements**.
4. Demonstrate sustained spirituality, habits, **values and character** needed for leadership of other leaders.

Roles: These four 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:

- *Religious movement leaders:* Graduates are serving as embryonic urban religious 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 missionaries:* 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 defense against oppression etc).

Encarnação Alliance Training Commission
Common Understandings
Master of Arts in Transformational Urban Leadership
(MATUL)

Vers 14 with revisions for Nagpur 2011

This document contains the core values, concepts and structural agreements owned by members of the 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 global South will absorb another four *billion* people before the world population peaks at around 10 billion in 2050.

This is a program in a relatively new field of **Social entrepreneurship** integrating the fields of church growth and community development practice with leadership studies. 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.

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.

6. Course Structure

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	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
Term 1-2			
TUL570 Field Supervision I			
Year 2			
Term 1		Term 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
Term 1-2			
TUL660 Field Supervision II			

A Proposed Bachelors Version of the Design			
Pre-Degree Summer Courses: TUL105/505 Language and Culture Acquisition I TUL110/510 Academic English Development*			
Year 1 Certificate			
Semester 1		Semester 2	
Subject Code	Course Title	Subject Code	Course Title
TUL100	Writings, Reign & Urban Realities (NT & OT Overview)	TUL101	Systematic Theology
TUL106	Language and Culture Acquisition II*	TUL150	Service to the Marginalized: Street Children and Prostitution*
TUL120	Urban Spirituality	TUL140	Small Business Office & Computer Skills*
TUL125	Communicating Faith & Group Multiplication	TUL160	Theology & Practice of Community Economics Micro-Enterprise Development
	General Education Elective*		
TUL170 Field Supervision 1			
Year 2 Diploma			
TUL202	Contextual Theology & Ethnohermeneutics*	TUL240	Urban Reality and Theology
TUL230	Community Transformation	TUL250	Service to the Marginalized: Drug Addiction & Alcoholism*
TUL235	Urban Poor Churchplanting	TUL255	Educational Centre Development*
	General Education Elective (200 Level)*	TUL280	Pastoral Care, Marriage and Family, Counselling*
TUL 270 Field Supervision 2			
Year 3 BA			
TUL300	The Prophets*	TUL310	Acts-Luke*
TUL320	Leadership in Urban Movements	TUL340	Entrepreneurial & Organizational Leadership
TUL350	Primary Health Evangelism*	TUL355	Advocacy & the Urban Environment
TUL370	Community Research Project 1	TUL370	Community Research Project 2
TUL 370 Field Supervision 3			

7. International Program Distinctives

- *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.

8. Program Sites & 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
- ❖ July 2011: MITS , Nagpur, India to launch, Dr AD Aseervadam, Principal
- ❖ 2012 Viv grigg to explore sites in Middle East, Latin America, South Pacific or China [to be determined]

9. Program Review

Recognizing the local accreditation commitments of local institutions, regular consultation (every year) for sharing program progress by the Training Commission as a professional association (viz 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 120 core books for the MATUL)

11. 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

12. 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 churchplanting and at least four areas of community transformation.

PRE-REQUISITES

Note: Some institutional partners may require pre-requisites that include: 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)

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 ethnohermeneutics. Students will develop their own ethnohermeneutical 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)

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 Writings, Reign and Urban Realities (3 credits)

(Introduction to the New Testament)

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 (3 credits)

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 I across the first year of the degree.*

5. TUL540 Urban Reality 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 Electives

6. TUL550 Service to 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)

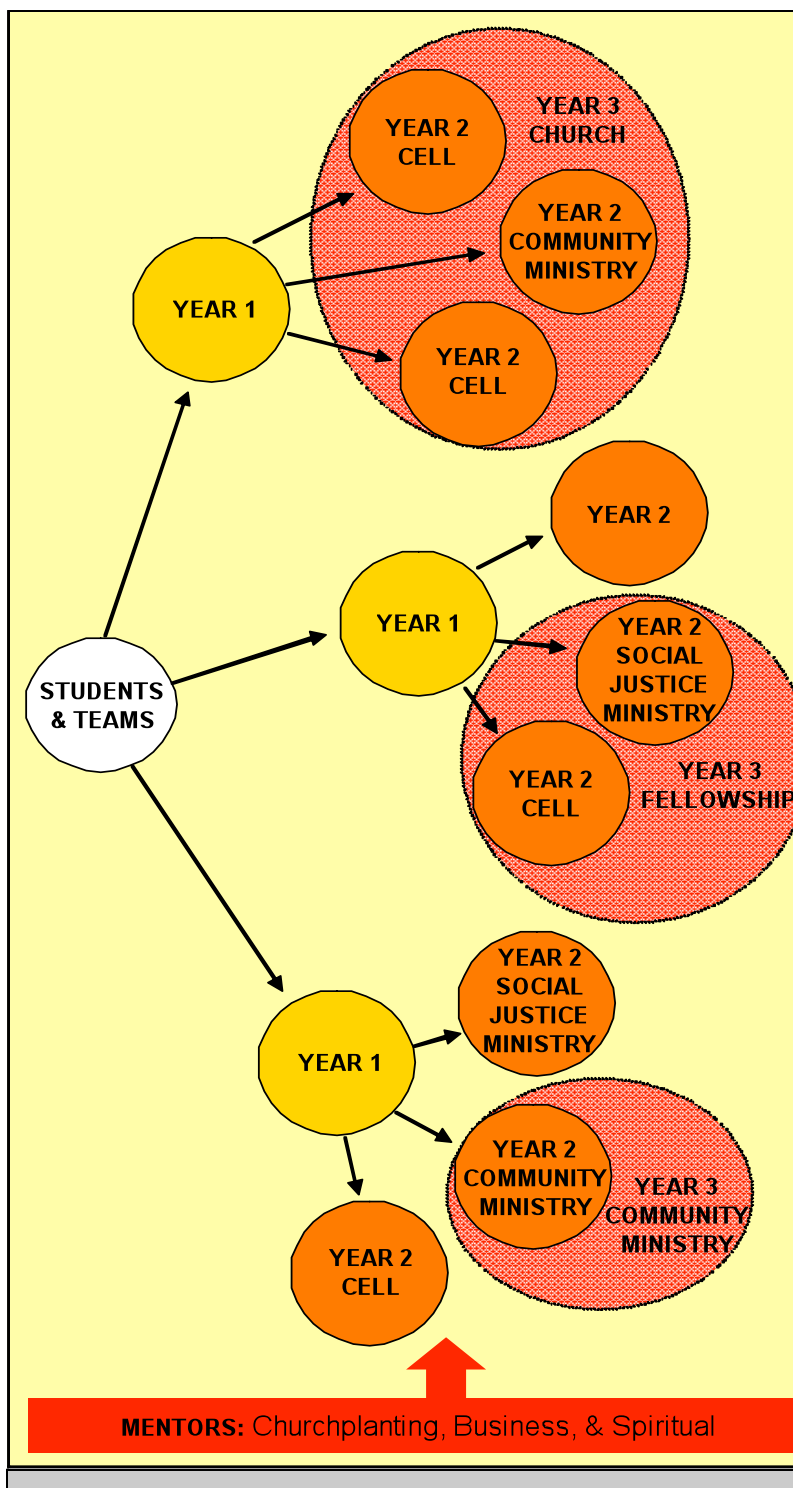
This course trains students in the theory and practice of developing and improving education in the slums (e.g. elementary, vocational, and preschools, adult literacy programs, and IT centres) as integral to urban poor churches and community development. Topics include school effectiveness, models, curriculum,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

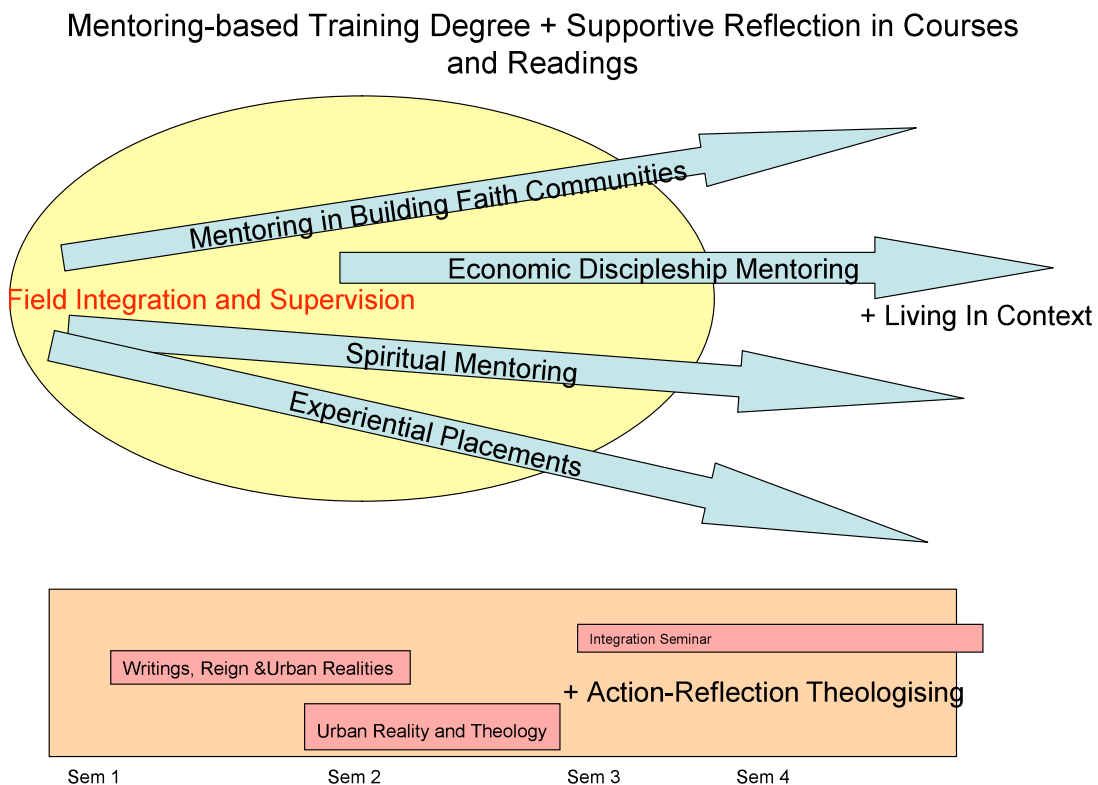
9. TUL570 Field Supervision I (3 credits).

The two Field Supervision courses (one each year) involve a site coordinator working with the student to coordinate (i) the mentoring under an experienced churchplanter 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;



(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 churchplanting 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.

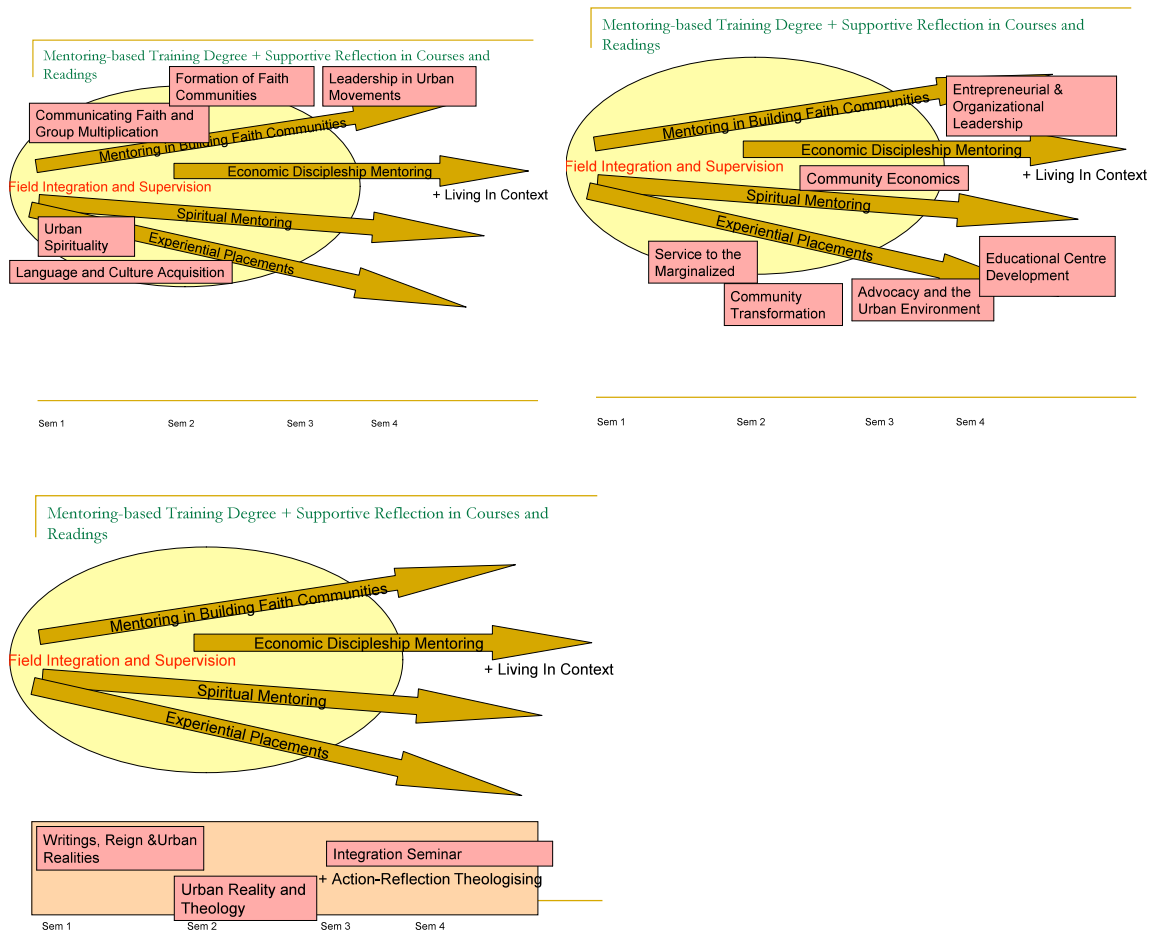
2nd Year Electives

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].

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.



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, and effective disaster response.

15. TUL660 Field Supervision II (3 credits)

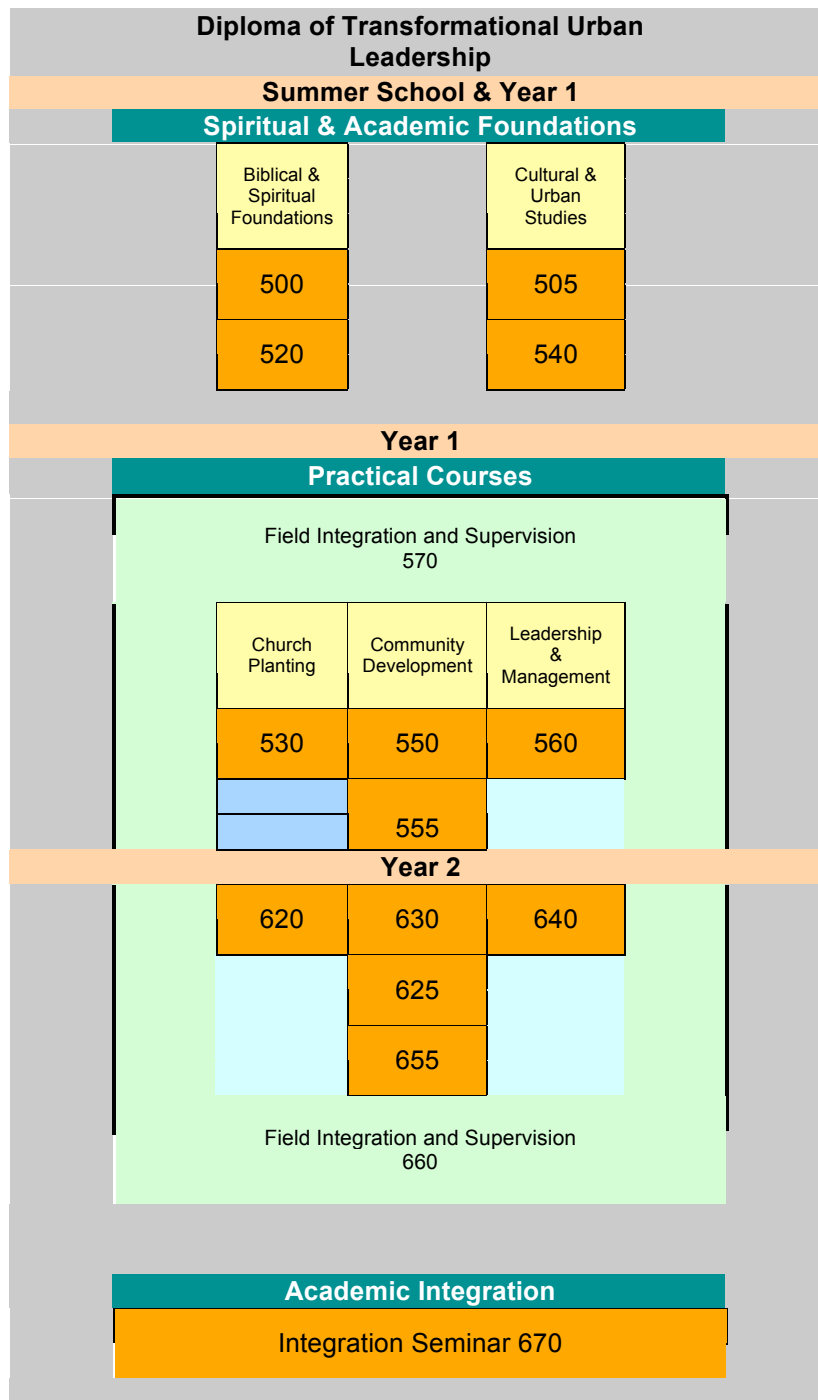
This Field Supervision course involves a site coordinator working with the student to coordinate (i) the mentoring under an experienced churchplanter as leader or member of a churchplanting team in the slums (TUL 620) over the two years of the degree; (ii) business mentoring for TUL640; (iii) spiritual 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.

16. TUL670 Research Project (6 credits)

Students apply analytic frameworks and practical skills to an investigation of a specific issue on behalf of a church movement or community organization that involves local residents in specific transformation efforts. Research methods are taught and used to gather and organize pertinent information, culminating in the writing and oral presentation of a Professional Report. (This may be replaced with a thesis if required by some accrediting bodies). (This needs updating)

Field Education and how it works within the degree



13. 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 *Encarnação* Alliance. 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

Encarnação 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 *Encarnação* Alliance Training Coordinator for review and final formatting. It includes, at a minimum, a brief description of the program suitable for inclusion in the catalog; 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 Encarnação 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)

14. Copyright

This MATUL program is being developed in an open source environment, where all contributors have access to each others 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 course CD 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.

15. Variances

Variances from the Core Program: 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 (eg additional research papers)
- Institutional doctrinal emphases
- Internal "political" pressures within the faculty (e.g. Traditional theologians requiring more systematics)
- Contextual variations (e.g. South African emphasis on Reconciliation)
- The sources and educational quality of incoming students.

Appendix 1. Faculty & Emails

Chennai Faculty – Hindustan Bible Institute

Rev. P.N. Samuel Saravanan, Ph.D. (View CV)

Specialization: Missiology, Anthropology, Sociology

Varghese Thomas, Ph.D. (View CV)

Specialization: Christian Education, Pastoralia, Spirituality

Rev. Jessie Nesakumar, M.Th. (View CV)

Specialization: Social Analysis

Christopher S. Baskeran, Ph.D. (View CV)

Specialization: Social Work

Jeffrey R. Pankratz, J.D. (View CV)

P. Paul Ebenezar, M.A., M.Phil., M.Th. (View CV)

Fr. Rosario Gomez, Ph.D. (View CV)

Specialization: Development Communication

Liliyan Swarna Kalai, Ph.D. (View CV)

I. Jamine Lydia, Ph.D. (View CV)

Rev. J.N. Manokaran, Ph.D. (View CV)

Manila Faculty – Asian Theological Seminary

T. Aaron Smith, M.Div. (View CV)

Alicia T. Banas, M.H.P.Ed. (View CV)

Lorisa Socorro Acorda-De Boer, Ph.D., D.Min. (View CV)

Diosa Arellano Ventura (View CV)

Froilan H. Parado, M.E. (View CV)

Fermin P. Manalo, Jr. (View CV)

Larry W. Caldwell, D.P.A. (View CV)

Lee Wanak, Ph.D., D.Min. (View CV)

Patrick Charles Hobbs, D.Min. (View CV)

Rene "Rex" S.L. Resurreccion, Ph.D. (View CV)

Reynaldo S. Taniajura, Ph.D., D.Min. (View CV)

Hindustan Bible Institute & College, Chennai – 10

Matul- Faculty list

Subjects	Teaching Faculty	Email
TUL 550 Service to the Marginalized	Mr. Jeffery Pankratz	jpankratz@justiceventures.org
500 Revelation Reign of God Urban Realities	Mrs. Jessie Nesakumar	jessie_jejalal@yahoo.co.in
TUL 530 Urban Poor Church Leadership	Mr. Paul Ebenezar	paulebi77@yahoo.co.in
TUL 505 Language & Culture Acquisition	Dr. Saravanan	pn_saravanan@yahoo.com
TUL 520 Urban Spirituality	Dr. Varghese Thomas	thomasvsmt@gmail.com
TUL 555 Educational Centre Development	Dr. Rosario Gomez	rgomez5ster@gmail.com

TUL 620 Leadership in Urban Movements	Dr. Paul R. Gupta	bgpt214@cs.com
TUL 650 (a) HIV/Aids (b) Primary Health Care	Mr. Christopher Baskeran	christopher _ baskeran@wvi.org
TUL 630 Theology & Practice of Community Transformation	Mrs. Jessie Nesakumar	jessie_jeyalal@yahoo.co.in
TUL 655 Advocacy and the Urban Environment	Mrs. Lillian Swarnakalai	lilianswarnakalai@yahoo.com
TUL 640 Entrepreneurial & Organizational Development	Dr. M. J John	farmsindia08@gmail.com
Project Report	Dr. Paul Cornelius& Dr. P.N Sravanan	Principal@hbionline.org pn_saravanan@yahoo.com
TUL 560 Small business Development	Dr. Jasmine Inbaraj	pioneert65@gmail.com/ pioneert65@hotmail.com
TUL 540 Urban Reality & Theology	Dr. Manoharan	jnmanokaran@yahoo.com

ATS Faculty

Course Writer	MATUL Course
Boy Bautista (cruxprobat@yahoo.com)	TUL540 – Urban Reality and Theology TUL655 – Advocacy and the Urban Environment
Nenette Cada (hn_salt@yahoo.com)	TUL505 – Language and Culture Acquisition
Larry Caldwell (lwcaled@cs.com)	Doing Hermeneutics Among the Poor
Ruth Callanta (ho@cct.org.ph)	Theory & Practice of Community Economics
Raineer Chu (raineer@yahoo.com)	TUL520 – Urban Spirituality TUL530 – Urban Poor Church Planting & TUL655 – Advocacy and the Urban Environment (Land Rights)
Chona Domingo (chonabelledomingo@yahoo.com)	TUL555 – Educational Centre Development (Lead)
Joy Famador	TUL655 – Advocacy and the Urban Environment (Advocacy)
Tim Gener (tcgener@yahoo.com)	Doing Theo
Daryl Germaine (germaine@actionintl.org)	TUL555 – Educational Centre Development (Vocational Education)
Patrick Hobbs (hobbpatrick@hotmail.com)	TUL550 – Service to the Marginalized (Youth at Risk)
Joetique Lamigo	TUL630-Theology & Practice of Community

(joetique@yahoo.com)	Transformation & TUL640 – Entrepreneurial & Organizational Leadership
David Lim (cmiphil53@yahoo.com)	TUL630-Theology & Practice of Community Transformation
Mel Luna (melluna_up@yahoo.com)	TUL630-Theology & Practice of Community Transformation TUL655 – Advocacy and the Urban Environment (Relief & Crisis Management)
Becky Majam (becky_majam@yahoo.com)	TUL550 – Service to the Marginalized (Street Kids)
Jun Manalo (welldev@yahoo.com)	TUL540 – Urban Reality and Theology & TUL630-Theology & Practice of Community Transformation
Art Medina (amedina@msfdn.org)	Theory & Practice of Community Economics
Noli Mendoza (nolimendoza@yahoo.com)	Intro to Bible Revelation, Reign of God and Urban Realities
Letty Nacino	TUL555 – Educational Centre Development (Elementary)
Thelma & Jonathan Nambu (jtnambus@pltdsl.net)	TUL550 – Service to the Marginalized (Prostitution)
Jojo Padilla	Theory & Practice of Community Economics (tentative)
Mars Rodriguez (marstrodz@yahoo.com)	TUL530 – Urban Poor Church Planting
Jay Supetran (jaysupetran@yahoo.com)	TUL640-Entrepreneurial & Organizational Leadership
Rey Taniajura (rey_taniajura@yahoo.com)	TUL505 – Language and Culture Acquisition
Elsa Unson (unsonelsa@yahoo.com)	TUL655 – Advocacy and the Urban Environment (Zero Water Recycling)
Dess Ventura	TUL 505 – Language and Culture Acquisition
Tina Zamora (teachertina@nest.ph)	TUL555 – Educational Centre Development (Preschool)

Appendix 3: Model Job Descriptions

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

PROGRAM DIRECTOR

The Program Director is the principal academic supervisor of the program within a school.

Accountabilities

- ◆ Primarily accountable to the principal, dean or administration of the school
- ◆ Works in close coordination with the Encarnação Alliance commission as a professional body responsible for the launching and development of these degrees.

Roles in Liaising with the Encarnação Alliance Training Commission

- ◆ Implement the Program Proposal within the constraints of the institution and national educational policies
- ◆ Participate in in-house and Encarnação Alliance Training Commission program planning discussions (via phone, email, and in-person consultations) to refine philosophical and operational dimensions of the design. Requires traveling to one Training Commission gathering at least yearly.
- ◆ Continuously propose updates to the core shared program proposal on the basis of ongoing planning with program stakeholders.
- ◆ Receive from staff, review and revise (as needed) 16 syllabi submitted by course writers in accordance with the Encarnação Alliance Course Outline Formatting and Syllabus guide.
- ◆ Supervise the development of course manuals and relay these back to the Encarnação Alliance Coordinator.
- ◆ Assist in the coordination of faculty under joint appointment by institutional partners.

Institutional Roles

- ◆ Write text for the Catalogue and program website.
- ◆ Supervise the production of program web site and brochure.
- ◆ Take primary role in developing recruitment processes for potential students
- ◆ Assist the [principal/ president/dean] in the identification of appropriate international, regional and local faculty. Develop recruitment processes and review the applications/resumes of all prospective faculty.
- ◆ Oversee budget and fundraising plan for the program and finances related to program activities.
- ◆ Maintain high programming standards by ensuring the implementation of accepted and appropriate project design, educational policies, and curricular standards.
- ◆ Supervise the site coordinator.
- ◆ Implement an ongoing training process and individual mentoring process for adjunct faculty in transformational conversational theological process, adult learning, action-reflection learning processes, practicum design etc.
- ◆ Provide administration performance and financial reports.
- ◆ Liaise with APU administration in reference to American Students and aspects related to the MOU between the schools.

ENCARNAÇÃO ALLIANCE / TRAINING COMMISSION

JOB DESCRIPTION: 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: INTERNATIONAL COORDINATOR OF THE TRAINING COMMISSION

OBJECTIVE 2007-12

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 churchplanters and holistic workers from the slums to the slums.

- ◆ Work with the Chairperson to make sure all meetings and major plans of the Commission are in a context where slum movement leaders and churchplanters 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 *Encarnação Alliance*.
- Encourage overall strategic and operational planning for each program site.
- Work with Site Coordinators 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 budgets
 - with milestones for local scholarships

- applications to 5-8 foundations per year.
- With identification of personell for each milestone

SUGGESTED JOB DESCRIPTION

MATUL PROGRAM DIRECTOR

(TO BE 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 maketer 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 reffective 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 coordinaor in setting up internships and field supervision proceses
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 churchplanter, 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 4: 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 years 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 fall back 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 5: Variances

- If there are major program variances, these should be documented, forwarded to the commission.
- Each course is expected to have significant 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 APU

1. Urban Poor Churchplanting will be called Building Faith Communities
2. Students will be required to study one of the local languages in the country of the partnering institution prior to entry to the program to get to the level of basic communication (505a and 505b about 7 months)
3. English TOEFL is set at 600 rather than 550 for those not native English speakers.
4. The course on the marginalized will focus more on marginalization of women.
5. Entrance requirements involve prior urban exposure but not significant urban poor leadership experience.

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 ethnohermeneutics
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 at HBI

1. Additional courses required by faculty: Major Religions, Introduction to Theology, Introduction to missions

Variances at Carlife

The courses are packed into 3 semesters, with the final semester being the thesis.

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 based on the Carnegie undergraduate regulations of 2 hrs for every classroom hour and 3x15 or 4 x10hrs per semester or quarter. One would expect graduate education to involve more outside the classroom.

However, Lee understands 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).

Rich understands the global international standard as 160 hours for a masters course. But others understand there is no global standard.

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

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.

Appendix 6. Background Resources: (see separate document on 120 Essential Books for the MATUL)

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.

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 <http://urbanleaders.org/MA> for structural issues for the program and <http://urbanleaders.org/MATUL> for content that might be useful for courses, most of it having come from grassroots training processes. I update these almost daily, so as you have materials available email them, and I can add them in 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
<http://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
<http://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 [http://urbanleaders.org/MA/Proposal/program_proposal_ver_5\(2\)v.htm](http://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 churchplanters and NGO workers
7. Go through the book list
http://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 churchplanter 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 Sample Template

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 <i>Evaluative criteria:</i> evaluation of past years strengths and weaknesses, identification of potential trainees, revision of structure of training.	3%	10	

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. As individuals: ranking by students of contributions by other team members to execution, outcomes, teamwork.	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: The Encarnação Alliance of Urban Poor Movement Leaders

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 storytelling 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: _____ Coordinator: Viv Grigg

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 Thangiah (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 churchplanters 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 2009, possibly in Africa, Mumbai or Latin America.

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 Encarnacao Alliance Global gathering.

Appendix 10:

Draft Memorandum of Understanding between _____ and the Encarnacao Alliance Training Commission

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

The role of the Alliance Training Commission is to serve the school in initiating the MATUL or BATUL program, and to enable the school to do so in a way that delivers the core DNA and processes of the MATUL or BATUL 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 50,000 from the slums to the slums with 5,000 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 and urban poor movement leaders who voluntarily associate and colabourate to :

- Develop and deliver formal training for urban poor leaders
- Envisioning and maintaining the DNA of the MATUL
- Professional support
- Mutually assessing progress and suggesting upgrading
- Interchange of experiences, models, and training of faculty in grassroots storytelling and educational processes
- Collectively evaluate whether the core program might improve through changes in curricular content and standards, delivery methods, administration, and community applications.
- Reviewing publications goals of material related to Urban Transformation
- Facilitating student and faculty exchanges

Commitments of a Partnering School to the Encarnacao Alliance Training Commission

1. To translate the remainder of the “Common Understandings” into the language used in the school.
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
3. To meet with groups of grassroots workers, discerning their felt needs as a basis for program design.
4. To develop a process of involvement of potential partnering organizations, such as clusters of Pentecostal pastors under their President, or NGO’s so that class sizes of 15 minimum per year are assured.
5. To develop a 3 yr budget, a funding plan, and business plan and submit it to the commission (who will not do much with it, but just need to know it is workable). This may be based on living by faith, but it needs to be a clear plan of either 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 the commission meetings each year (ideally the Commission will raise 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 that the DNA of praxis-reflection develops to take all adjunct faculty on 2-3 day retreat to work on course designs based on such processes.
10. In order to ensure the DNA of the story-telling basis of the degree develop a faculty retreat around story-telling methodologies.
11. Send to the Commission coordinator, copies of finalized course outlines, manuals, a list of faculty emails, and any PR material for inclusion on the Training Commission website.

Jesus'-style Seminary in the Slums

Viv Grigg, B.E.E., M.A.(Missiology), Ph.D.(Theology)

Where is the wise man? Where is the Scholar? Where is the Philosopher of the Age?.... Christ Jesus, who has become for us wisdom from God (1 Cor 1:20,30).



I was in Manila at the launch the MA in Transformational Urban Leadership, preaching about the passage above and the contrast between Jesus' style education and the education of the academe. For Jesus was an educator - a brilliant mind. He recruited learners around him.

He knew of the Greek philosophic systems that Paul rejects here, and could have taught within them. For he grew up near the Decapolis, (10 Greek cities), lived 4 miles from Sapporis, one of the leading Greek Roman cities, where all the philosophies of the world crossed. He maybe built houses there. But he chose a different methodology for his educative process. It involved action-reflection more than philosophy, and built from the stories of the people, proverbs, and parables as these interfaced with God's story and the conundrums of the trinity.

Following Jesus in the 21st C context, this MA is an *action-reflection* degree built around a process I call *Transformational Conversations*, a process of discerning truth through *holistic story-telling*. Some academics think this is not *kosher*. That truth can only be found through Platonic logic. Jesus was smarter. It's the same argument Paul also is addressing.

His syllabus began with 40 days of prayer and fasting, so we begin with *Urban Spirituality*. Then in the power of the Spirit he began to preach, build a team and disciple, elements of *Urban Poor Churchplanting*. What he preached was the Kingdom of God, so an overview of the scriptures, *Writings, Reign and Realities*, with particularly referencing the Kingdom of God, poverty, oppression, societal structures, and other issues for slum dwellers.

Of course his declared focus was the poor. In fact, the next course is one on *Rescuing the Marginalised* –



prostitutes, street children, drug addicts.

He understood the issues of the day. What do you think a rebel leader like Simon the Zealot and a tax collector discussed over supper along with ohn, the son of one of the leading families. Jesus discussed ways of understanding the signs of the times, so a course on *Urban Realities and Theology* helps students understand the context of the city and poverty.

He expected his disciples to bear much fruit.

Movement Leadership grapples with multiplication. Jesus was very engaged with the rich. In fact, Nicodemus came to him because he was caring for the poor - issues of *Advocacy and Justice* connecting rich and poor, were important to him. And he was involved in healing, caring for lepers, thus a course on *Primary Health and Caring for HIV/AIDS victims*.

A quarter of his teaching was on economics, so *Community Economics* and a course on *Entrepreneurial Management* along with developing *Slum Education*, so that every pastor can train his eldership in small business and each church can become a viable economic unit and solve the property barrier through an associated school.

Jesus mentored. All these are taught by action-reflection methods, with a balance of extensive practicum, classroom reflection and guided readings. These are integrated with mentoring by churchplanters and by leaders of ministries throughout the degree in two *Field Education* courses. Since we do have to interface with the academe (descendent of Plato), the reflection is refined in a final *Integration* course project or thesis.

This is our humble attempt to follow Jesus' style education in the slums, to get the seminary into the slums.

Background Resources: 120 Essential Books for the MATUL

Viv Grigg, 10 April 2010, rev Dec 2010, from the course outlines submitted from the four schools (Still in process) .

Essential Reading for the MATUL Program for Course Designers and all students at some point during the program. These answer the question, "If over two years I was able to read 80 books on holistic churchplanting movements and mission among the urban poor, what would they be?"

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.

Someone needs to go through and update these to the most recent publications, and find out the prices. Each school needs to have their faculty go through and indicate what they feel are the critical texts for their course.

Overall Integration of the Program

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 known as "holistic ministry":

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

Two books round this out with articles on diverse aspects of slum theology and reflection on slum issues. The first is reflections from workers in Africa, the second a reader of diverse articles with a global view of slum issues:

- Pierli, Franceso & Abeledo, Yago (Eds.). (2002). *The Slums: A Challenge to Evangelization*. Daughters of St Paul, P O Box 49026, Nairobi 00100, Kenya: Paulinas Productions. (obtain from Colin Smith)?
- Bessenecker, Scott. (2005). *Quest for Hope in the Slum Community*. Waynesborough, GA: Authentic.

Sociology and Geography of the Slums

- Neuwirth, R. (2005). *Shadow Cities: A Billion Squatters, A New Urban World*. New York and Oxon, UK, Routledge.
- UN-HABITAT (2003). *The Challenge of the Slums: Global Report on Human Settlements*. Nairobi, Earthscan.

TUL500 Writings, Reign and Reality and Theology

Beginning with an overview of Biblical theology from the perspective of the poor is critical:

- Bellingham, G.R. (1987). *A Biblical Approach to Social Transformation*. Unpublished D. Min Thesis, Eastern Baptist Seminary, Philadelphia.
- Dyrness, William. (1982). *Let the Earth Rejoice*. Manila, Philippines: Institute for Studies in Asian Church and Culture.
- Glasser, Arthur, Charles van Engen & Gilliland, Dean. (2003). *Announcing the Kingdom*. Grand Rapids, MI: Baker Academic.
- Ellul, Jacques. (1997). *The Meaning of the City*. Greenwood, SC: Attic Press.

Biblical themes of oppression and injustice:

- Tamez, Elsa. (1982). *Bible of the Oppressed*. Maryknoll: Orbis. Or
- Hanks, Thomas. (1983). *God So Loved the Third World: The Biblical Vocabulary of Oppression*. Maryknoll: Orbis.

Urban Theological Style

The idea of “Transformational Conversations” as a way of doing theology is developed from:

- Grigg, Viv. (2000b, Nov 2000). *Urban Theology as Transformational Conversation: Hermeneutics for the Post-Modern Cities*. Retrieved Dec 8, 2001, from <http://pcbc.webjournals.org/articles/1/11/2000/3177.htm>, or available at www.Urbanleaders.org/PhD/
- Bevans, Stephen B., S.V.D. (1996). *Models of Contextual Theology*. Maryknoll: Orbis.
- Van Engen, Charles. (1996). *Mission on the Way: Issues in Mission Theology*. Grand Rapids, MI: Baker Book House.

TUL505 Language and Culture Learning

- Larson, Donald. (1984). *Guidelines for Barefoot Language Learning*. St Paul, MN: CMS Publishing, Inc.
- Fetterman, D. (2007). *Ethnography: Step by Step* (3rd ed.): Sage Publications.
- Lareau, A. (1996). *Journeys through Ethnography: Realistic Accounts of Fieldwork*, Westview Press.
- Slimbach, R. (2010). *Becoming Worldwise: A Guide to GLObal Learning*, Stylus Publishing.

TUL 520 Urban Poor Spirituality

Urban Poor Spirituality

- Boa, Ken. (2001). *Conformed to his Image*. Grand Rapids: Zondervan.
- Bonaventure. (1978). *The Soul's Journey into God, The Tree of Life, The Life of Saint Francis* (Ewert Cousins, Trans.). New York: Paulist Press.

On a Theology of the Holy Spirit

- Kärkäinen, Veli-Matti. (2002). *Pneumatology*. Grand Rapids: Baker.
- White, John. (1988). *When the Spirit Comes With Power: Signs and Wonders Among God's People*. Downers Grove, IL: InterVarsity Press.

Catholic Spirituality Among the Poor

- Gutierrez, Gustavo. (1984). *We Drink from our Own Wells: The Spiritual Journey of a People*. New York: Orbis Books; London: SCM Press.
- Nowen, H., D. P. McNeil, et al. (2005). *Compassion: A Reflection on the Christian Life*, Image Publishing.
- Ignatius. (1989). *Spiritual Exercises*. New York, Doubleday. (Amazon \$8.99).

On a spirituality for workers among the poor

- Bessenecker, S., Ed. (2010). *Living Mission: The Vision and Voices of New Friars*. Downers Grove, WI, InterVarsity Press.
- Harris, Maria. (1996). *Proclaim Jubilee*. Louisville, Kentucky: Westminster.

On Spiritual Warfare

- Murphy, E. (1996). *The Handbook of Spiritual Warfare*. Nashville, Thomas Nelson.
- Koch, Kurt. (1994). *Christian Counselling and Occultism* (fr German, Trans.). Grand Rapids: Kregel.

On Spiritual Gifts

- Wimber, John & Springer, Kevin. (1986). *Power Healing*. London: Hodder & Stoughton.

TUL 530 Urban Poor Churchplanting

Supplementing *Companion to the Poor*, the only other extensive theology/practice book available on churchplanting in the slums is:

- Grigg, Viv. (1992/2004). *Cry of the Urban Poor*. London: Authentic Press.

A practical, theological and systematic approach to churchplanting in general is:

- Hesselgrave, David. (1980). *Planting Churches Cross-Culturally*. Grand Rapids: Baker Book House.

Broader Church Growth Principles

- McGavran, Donald. (1970). *Understanding Church Growth*. Grand Rapids: Eerdmans. (must be 1st not 3rd edition)

TUL540 Urban Theology and Reality

Anthropological Studies from within the slums: Examining the causes and structures of poverty in the fields of , history, anthropology and sociology, urban theology and global urban studies must begin from the slums.

- Lewis, Oscar. (1966). "The Culture of Poverty." *Scientific American*, 215 (4), 3-9. or
- de Jesus, Carolina. (1983). *Diary of Carolina de Jesus*: Mass Market Publishers or
- or Jocano, F. Landa. (1975). *Slum As a Way of Life*. Manila: New Day Publishers, Box 167, Quezon City 3008. or
- or LaPierre, Dominique. (1985). *Calcutta, City of Joy*: Doubleday.

Theological Overview

- Conn, Harvey & Ortiz, Manuel. (2001). *Urban Ministry*. Downers Grove: Intervarsity Press.
- Ellul, J. (1997). *The Meaning of the City*. Greenwood, SC, Attic Press.

Urban Sociology and History: this cannot be divorced from the nature of cities themselves. Nobody has surpassed Max Weber's foundations of Urban Sociology

- Weber, Max. (1921/1958). *The City*. New York, NY: The Free Press.
- Berger, Peter L., Berger, Brigitte & Kellner, Hansfried. (1973). *The Homeless Mind: Modernization and Consciousness*. New York: Random House.

Urban Religious Movements

Martin, David. (2002). *Pentecostalism: The World Their Parish*. Oxford: Blackwell.

Global Overviews of the Slums

- UN-HABITAT. (2003). *The Challenge of Slums: Global Report on Human Settlements 2003*. Nairobi: Earthscan.
- Or Neuwirth, Robert. (2005). *Shadow Cities: A Billion Squatters, A New Urban World*. New York and Oxon, UK: Routledge.
- Bessenecker, S. (2005). *Quest for Hope in the Slum Community*. 129 Mobilization Drive Waynesboro Ga 30830 USA, Authentic.

TUL 550 Working with the Marginalised

Addictions

- Anderson, Neil. (1996). *Freedom from Addiction* Regal Books.

Street Children

- Anderson, Jeff. (2001). *Restoring Children of the Streets*. Manila, Action International Ministries. Available as a free download at http://www.actionintl.org/action/component?option=com_docman/task_cat_view/gid/67/ Last accessed Oct 4, 2007. Also available on the www.Encarnação.org/MATUL website.

Drug Addiction

- Pullinger, Jackie & Quicke, Andrew. (2007). *Chasing the Dragon*: Regal Books.
- Wilkerson, David. (2002). *The Cross and The Switchblade*: Zondervan.

TUL 555 Educational Centre Development

- Freire, Paulo. (1986). *Pedagogy of the Oppressed* (Myra Bergman Ramos, Trans.). New York: Continuum. (though it is often easier to read someone who has summarised his teachings)
- Hurlock, Elizabeth, *Developmental Psychology (or any book in Child Psychology or Human Growth and Development)*.
- Verna Hildebrand & Patricia F. Hearron, 1977, *Management of Child Development Centers*. Prentice Hall Inc. New Jersey

TUL560 Community Economics in the Slums

Economic structures of the informal sector

- de Soto, Hernando. (2003). *The Mystery of Capital: Why Capitalism Triumphs in the West and Fails Everywhere Else*: Basic Books.
- ---. (1989). *The Other Path*. New York, Harper & Row.

Theology

- Grigg, Viv. (2010) *Kingdom Economics*. Auckland: Urban Leadership Foundation.
<http://www.urbanleaders.org/matul/560CoopEconomics/economicdiscipleshipbook.doc>
- Grant, G. (1986). *In the Shadow of Plenty*. Fort Worth, TX, Dominion Press.
- --- (1987). *Bringing in the Sheaves: Transforming Poverty into Productivity*. Fort Worth, TX, Dominion Press.
- North, G. 1986. *Honest Money Biblical Principles of Money and Banking*. Fort Worth, Texas, Dominion Press

Microfinance

- Busseau, David & Mask, Russell. (2003). *Christian Micro-Enterprise Development - An Introduction*. Oxford: Regnum Books.
- Greer, Peter and Phil Smith. (2009) *The Poor Will Be Glad*. Grand Rapids: Zondervan (\$20 Barnes and Nobles)
- Yunus, M. (2003). *Banker To The Poor: Micro-Lending and the Battle Against World Poverty*. New York, Perseus Books. (\$10.80 on Amazon)
- Da-dhan website <http://www.sa-dhan.net/Inner.aspx?Others/ResourceCentre.htm>

Economic Systems

- Myrdal, G. (1968). *Asian Drama: An Inquiry into the Poverty of the Nations*.
- Berger, Peter. *The Capitalist Revolution: Fifty Propositions About Prosperity, Equality and Liberty*. New York: Basic Books, 1987.
- Collier, P. (2007). *The Bottom Billion: Why the Poorest Countries are Failing and What Can be Done About It*. Oxford, Oxford University Press.

TUL 570 Field Supervision 1 &2

- Cournoyer, B (2007). *The Social Work Skills Workbook*, Brooks Cole. HV11.C786
- Sweitzer, H. F. and M. King (2003). *The Successful Internship: Transformation and Empowerment in Experiential Learning*, Wadsworth Publishing.

Catholic Spirituality Among the Poor

- Gutierrez, G. (1984). *We Drink from our Own Wells: The Spiritual Journey of a People*. New York, Orbis Books; London: SCM Press. Liberation, Transformation, Urban Spirituality
- Ignatius. (1989). *Spiritual Exercises*. New York, Doubleday. (Amazon \$8.99).

Cross-Cultural Adaptation

- O'Donnell, D. (1992). *Missionary Care - Counting the Cost for World Evangelization*. P O Box 40129 Pasadena California 91114, William Carey Library.

TUL 620 Leadership of Urban Poor Movements

There is nothing currently written with exactly this focus, but the following three works lead in the direction of urban poor movement leadership. McGavran is classic.

- Petersen, Douglas. (1996). *Not by Might Nor by Power: A Pentecostal Theology of Social Concern in Latin America*. Oxford: Regnum Books.
- McGavran, Donald. (1970). *Understanding Church Growth*. Grand Rapids: Eerdmans.

Urban Poor Missions Structures that enable middle class workers to survive in working among the poor are examined in:

- Bessenecker, Scott. (2006). *The New Friars: The Emerging Movement Serving the World's Poor*. Downers Grove, IL: IVP.

Revival Movements

- Grigg, V. (2009). *The Spirit of Christ and the Postmodern City: Transformative Revival Among Auckland's Evangelicals and Pentecostals*. Lexington, KY, Emeth Press and Auckland: Urban Leadership Foundation. Revival, Transformation, Apostle, New Zealand.
- Wallace, A.F.C. (1956). Revitalization Movements: Some Theoretical Considerations for Their Comparative Study. *American Anthropologist* (58), 264-281.

Citywide Movement Leadership

- Grigg, V. (2000). *Transforming Cities: An Urban Leadership Manual*. Auckland, Urban Leadership Foundation.
- Aldrich, Joe. (1992). *Prayer Summits*. Portland, OR: Multnomah Press.
- Silviso, Ed. (1994). *That None Should Perish*. Ventura: Regal Books.
- Dawson, John. (1989). *Taking our Cities for God; How to Break Spiritual Strongholds* (pp. 89-97). Lake Mary, FL: Creation House.
- Dennison, Jack. (1999). *City Reaching: On the Road to Community Transformation* (pp. 205-230). Pasadena, CA: William Carey Library.
- Garvin, M. (1998). *The Divine Art of Networking*. Gordon St, Poatina, Tasmania, Whitestone, Fusion Australia.

Church Growth Movements

- McGavran, Donald. (1970). *Understanding Church Growth*. Grand Rapids: Eerdmans.
- Petersen, Douglas. (1996). *Not by Might Nor by Power: A Pentecostal Theology of Social Concern in Latin America*. Oxford: Regnum Books.

Social Movements

- Castells, M. (1983). *The City and Grassroots: A Cross-Cultural Theory of Urban Social Movements*, University of California Press.

TUL 630 Community Transformation

Community Development Theory and Practice

- Craig, Jenni M. (1997). *Servants Among the Poor* (pp. 124-146). Wellington: Servants to Asia's Urban Poor.
- Kretzmann, J. P. (1997). *Building communities from the inside out: A path toward finding and mobilizing a community's assets*. ACTA Publications.
- Moffitt, Bob with Tesch, Karla. (2004). *If Jesus Were Mayor: How Your Local Church Can Transform Your Community*. Zondervan Bible Publisher.

Theology

- Myers, Bryant. (1999). *Walking with the Poor*. Monrovia: Orbis.
- Linthicum R.(1991) *City of God, City of Satan*, Zondervan. Grand Rapids. MI 330 pp.

Global Development

- Sen, Amartya. *Development as Freedom*: Anchor Books, 2000.
- Sachs, Jeffrey. *The End of Poverty: Economic Possibilities for Our Time*. London: Penguin, 2006.
- Or Millenium Project. 2005. *Investing in Development: A Practical Plan to Achieve the Millenium Development Goals*. New York

TUL 640 Entrepreneurial & Organisational Leadership for Urban Poor Movement Leaders

Little has been written from the perspective of slum people and slum churchplanters

- Concepcion, Joey. (2006). *Negosyo 50 Joey Concepcion's Inspiring Entrepreneurial Stories*.ABS-CBN Publishing.
- Brinckerhoff, P. (2000). *Social entrepreneurship: The art of mission-based venture development*. Wiley Publishers. HD59.5 B75
- Malphurs, A. (1999). *Advanced strategic planning – A new model for church and ministry leaders*. Grand Rapids, MI: Baker
- Andringa, R. C. and T. W. Engstrom (1997). *Non-Profit Board Answer Book - Practical Guidelines for Board Members and Chief Executives*. Washington, D.C., National Centre for Non Profit Boards.
- A text on how to prepare a business plan.

TUL 650 Primary Health Care

This is a course on Delivery of Community Health Evangelism, so readings need to be focussed on church-based health care processes rather than big-picture stuff. Obtain from Manila and India and from Florence.

TUL 655 Advocacy, Urban Environment, Land Rights & Disaster Response

Advocacy

- Maggay, M. P. (1994). *Transforming Society*. Oxford: Regnum.
- Christian, Jayakumar. (1999). *God of the Empty-Handed*. Monrovia, CA: MARC.
- McAlpine, T. H. (1991). *Facing the Powers: What are the Options?* Monrovia: MARC.

Land Rights Theology

- Grigg, Viv. (1985/2004). *Biblical Reflections on Land and Land Rights*. Auckland: Urban Leadership Foundation.
- Brueggeman, Walter. (1977). *The Land*. Philadelphia: Fortress Press.
- Hengel, Martin. 1998. *Property and Riches in the Early Church*. Philadelphia: Fortress Press.

Land Rights Theory

- UN-Habitat (2007) *State of the World's Cities: Global Report on Human Settlements 2007*. Earthscan Publications.
- Or UN-HABITAT (2006). *State of the World's Cities 2006/7: The Millenium Development Goals and Urban Sustainability: 30 Years of Shaping the Habitat Agenda*, Earthscan.

Land Rights Practice

- Mukhija, V. (2003). *Squatters as Developers: Slum Redevelopment in Mumbai*. Aldershot, England and Burlington,USA, Ashgate Publishing. HT178.I42

- Mitlin, D. and D. Satterthwaite, Eds. (2004). *Empowering Squatter Citizens: Local Government, Civil Society and Urban Poverty Reduction*, Earthscan Publications.
- UNDP, 2003 [Handbook on Best Practices: Security of Tenure and Access to Land](#), Nairobi, UNDP. <http://www.cohre.org/mpframe.htm>

Disaster Response

- auf der Heide, E. (1998). *Disaster Response: Principles of Preparation and Coordination*, Centre for Excellence in Disaster Management and Humanitarian Assistance. www.orgmail2.coe-dhma.org/dr/Images/Main.swf
- Anderson, M. and P. J. Woodrow (1998). *Rising from the Ashes: Development Strategies in Time of Disaster*. London, Lynne Reimner Publ Inc.
- Jang, M. and J. Slead, Eds. (2000). *Complex Humanitarian Emergencies: Lessons from Practitioners*. Monrovia, World Vision.

TUL670 Research Project

Each country may have books on qualitative research and project writing. The following are recommended for APU students:

- Denzin, N. and Y. Lincoln, Eds. (2005). *Handbook of Qualitative Research*, Sage Publications.
- Mitlin, D. and D. Satterthwaite, Eds. (2004). *Empowering Squatter Citizens: Local Government, Civil Society and Urban Poverty Reduction*, Earthscan Publications.
- Maxwell, J. (2004). *Qualitative Research Design*, 2nd Edn, Sage Publications.
- Mort, S. (1995). *Professional Report Writing*, Gower.