## Designing Program Evaluations for the MATUL

Rev 4, Viv Grigg, June 2011

To get to clarity of program evaluation, the goals need to be clear. From the Common Understandings, ver 7-11 our orignal intent was

* *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.*

An upgraded definition developed in version 9-11

* *This is a program in 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.*

A current statement for PR purposes for the MATUL is:

* *The MATUL may be the only global program focused on religious and social transformative movements among the one billion living in slums and shantytowns. Its goal is the training of leaders in entrepreneurial multiplication of grassroots initiatives (evangelism, churches, community and advocacy organizations) which instill hope, bring family transformation, set free those trapped in poverty and sin, create jobs, establish educational centers, initiate advocacy for land and justice, improve community health care, and promote sound planning policies.*

This is a PR Statement rather than an educational definition!

### The current proposed Common Understanding statement of goal is:

* *The MATUL is a masters in relatively new fields of social and religious entrepreneurship. It aims to train emergent leaders to catalyze or strengthen redemptive movements among the poor, through action-reflection engagement with the spirituality, theology, practice and social analysis of church multiplication, transformational development, economic discipleship and advocacy.*

In defining this as a leadership degree we are walking into a minefield, as there is no commonly defined field of leadership studies {Goethals, 2006 #1524: 3-6}. We can limit the boundaries of this degree to “movement leadership”, a level above simply developing one church or one project or one organization, and deals with complex relationships between multiple groups, multiple projects. We can further limit it to urban and urban poor movements, which by definition requires identification and attention to economic as well as spiritual and social leadership. Clearly we are looking at Spirit-directed leadership, which implies Christian character-based leadership.

The foundational values are within Jesus statement, “Unless a grain of wheat falls into the ground and dies it bears no fruit, but if it dies it bears much fruit.” Thus we are looking for those who will bear much fruit, and how to sustain leadership of that fruitfulness in ways coherent with the will of God. Perhaps that is captured in the phrase “redemptive leadership” of “redemptive movements”.

This is broader than the study of church growth, for we cannot limit the Kingdom simply to religious movements. Such redemptive movements spawn or include social and prophetic and political movements, as well as the economic redemption and lift, (perhaps know as an economic movement?) as the Kingdom begins to transform all aspects of the slum, the poverty and then the city.

Movement leadership studies thus need to (1) look at Spirit-informed character, (2) utilizing spirit-given giftedness (the apostle, prophet, evangelist, pastor-teacher of Eph 4:11,12, along with the Spirit-driven diaconal giftings of people like Stephen or Philip), (3) effecting entrepreneurial spiritual dynamics (new revivals), entrepreneurial economic dynamics (new businesses, NGO Responses) entrepreneurial social structures (new churches,) and entrepreneurial city level structural change (Citywide leadership, justice, social movements and advocacy movements).

The degree must then make sure that godly character is formed, and that spiritual gifts are identified and released by the Holy Spirit, moving that person to then implement the skills of the associated disciplines through their particular gifts and calling, within their organizational and cultural and geographical and ethnic context.

### How does this degree integrate these elements?

The above *character and spirituality* are explored in Urban Spirituality, the Field Education mentoring, the spiritual mentoring.

*Skills* are explored in the four mentoring tracks through the degree: spiritual mentoring, business mentoring, church growth mentoring and mentoring in the diaconal skills (in the internships with NGO’s ) This diaconal level is a secondary level of movement leadership, which follows after the apostolic, prophetic, evangelistic breakthroughs and dealing with particular kinds of responses to the poor or poverty in the internships.

The *Movement Leadership* course gives integration to all of these dynamics dealing with issues of movement more than specific skills of single ministry, or single project or single community implementation. It reflects on revival movements, church growth analysis of movements, citywide movement for evangelization and transformation and social and political movement dynamics. It deals with the manifestation of the Holy Spirit at wide levels both as he empowers the church (revival movements, church growth), as he works through economic discipleship principles to effect economic entrepreneurship and economic movements, and as he reinvigorates death-bound cultural processes with new structural dynamics and social change (social entrepreneurship). “Social movements” is a defined academic field within this, which deals with an extension of the prophetic into collective action, grassroots participation in effecting political change, advocacy, perhaps one may say a westernized set of applications of a Gandhi-ji’s way of life.

Such movement leadership is dependent on building solid organizational bases. The *Organizational Leadership* course supplements the movement leadership course, the community economics course and the churchplanting course with management training elements needed at this higher level of leadership of multiple entities, complex environments and diverse fruit of the Holy Spirit in transformation as his people engage in social structural change. It examines the practical elements of causality – the school of thought is that you do not measure a leader by who they are but by what they are able to make happen – resourcing, managing, building, staffing, delegating, budgeting, board building etc.

*Academic Envisioning:* Leaders are able to envision beyond the normal, creatively imagine the alternatives to the status quo. They earn rights to lead through accurate interpretation of the forces affecting their contexts. Thus the academic understanding of the various aspects of engaging the slums and serving the poor, require the best theological reflections and social analysis in each of these courses, with an integrative thesis or project at Masters Level to integrate the multiple disciplines in the degree.

### Incoming Candidates and Outcomes

We need to evaluate if the following definitions from the Common Understandings are compatible definitions for incoming masteral candidates and outgoing graduates. Based on these we need to reevaluate the program outcome definitions. The original definition was as follows:

**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).

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 decionmaking 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. |   |   |   |   |   |

The following is the adaptation upon which it is suggested outcomes be evaluated:

**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, church growth, urban studies), 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).

* + **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** offull- 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 trainingof 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.

### Evaluation of Community Impacts

The impact of the program on partnering organizations and communities is an important aspect of evaluation. One approach is to define transformational goals in each area and apply that to partner organizations. (see appendix 2, Servant Partners Transformation goals).

The question we begin discussions with often determine outcomes.  When I did the 23 cities consultations with urban poor leaders, I did not ask the question “what is a transformed community?”, but what is a “transformative Kingdom movement leader?”  Thus the 432 outcomes relate to movement leadership be that apostolic, prophetic, evangelistic, pastoral, or diaconal (development).  This implies **what the leader does** (be it churchplanting focussed or development work), but also **who he/she is**  - character traits, spirituality, and **what he/she thinks** (theology, social theories, academia.   I thus broke these 432 items down by these five primary leadership giftings and also according to the educational categories of understanding, skill, and  character and built the degree design around these processes. **This is more comprehensive than degrees built around the question “what is development activity?” This is a stronger degree than a degree in community development.**

Is the missional goal leaders for Kingdom transformation? Or is it leaders for **transformative movements** as the mission? This is an issue at the heart of the program defining the level of recruitment at lower levels (project mangers) and upper levels (movement leaders).

For development agencies built on a finance driven, paid employees, delivering projects and programs, the goal is programs and work outcomes measured to impress funders.  In contrast for Servants to Asia’s Urban Poor and most indigenous movments, it is **discipling movements** very clearly, be they churches, movements among prostitutes or aids children.

Theologically it can be approached from a different perspective. As I have written on transforming nations, I have wrestled with the Development agency Calvinistic approach of a meta-narrative controlling all aspects of society (= transformation).  In the end, Jesus did not develop the Kingdom as a controlling metanarrative, but talked of light and salt, and leaven.  His transformative method was dynamic, grassroots and focused on ad hoc multiplication of the gospel, and disciples, though men and women living sacrificially by faith.  Even in Tatalon, in Manila, with dramatic change over 30 years because of our work, it still would be impossible today to say it is “transformed”  It is being transformed.  This is realistic.

Rephrasing this, “”Is this training to do the work or **training of the worker**?  This might lead to the discussion how your leadership analyze what you have developed according to the four categories above of character and spirituality, skills, knowledge, community outcomes.  This would then enable identification of what character, theological studies and social analysis components are needed along with the skills sets and move it from a utilitarian to a personal development and educational approach.

The issue in sampling for all of these studies of “what training is needed?” is also critical. Lee Wanak’s study of what are the needs was heavily biased by a sampling of primarily “development workers”. His results showed the need for training in development. Will Niewoehner’s sample began with leaders involved in holistic churchplanting, but asked a limiting transformation question so the answers focus on “what is transformation?” and ends up with largely development goals. The MATUL began with movement leaders and asked **what is movement leadership**, so have very different results. However there is a lot of crossover.

### Evaluation Template

Based on modifications to the above, we then can move to an evaluation template and process that is useful across the schools. This can inform the individual evaluation processes.

**Appendix 1: Competency Profiles version 11.**

The original competency profiles derived from on –the ground workers are as follows. These are all in an Access database of some complexity.. Unfortunately most folks only have Office without the Access database software, and I cannot send it through the web due to size. Thus this is a print out, without the flexibility to review differenct configurations.

| **Course** | **CategoryNo** | **Competency** | **Skill** | **Knowledge** | **Value** | **Character** |
| --- | --- | --- | --- | --- | --- | --- |
| Grad Precourse Requirement |   |   |   |   |   |   |
|   | 375 | Awareness of Indian Context - RSS, Dalit movment, Secular movment, criticisms of Christians as exploiters of culture, English speakers, coaste cross-pollution, apprach weaker sectors, lure people, break family bonds, cause loss of identity |   | Awareness of Indian Context - RSS, Dalit movment, Secular movment, criticisms of Christians as exploiters of culture, English speakers, coaste cross-pollution, apprach weaker sectors, lure people, break family bonds, cause loss of identity |   |   |
|   | 118 | Knows how to use a computer | Skilled in wordprocessing, database management, and presentation development | Basic computer application skills | Minimisation of time and effort, efficiency in administration | Efficient |
|   | 119 | Knows how to use a video player | Knows how to use a video player |   |   |   |
|   | 237 | Clean and smart in dress |   |   | Excellence | Clean and smart in dress |
| Overall Course Goals |   |   |   |   |   |   |
|   | 377 | To produce effective urban poor workers with comprehensive knowledge and skills to sustain long-term servant-leadership roles among the urban poor and engage entrepreneurial expertise for long-term solutions through multiplying transformative movements. | skills to engage entrepreneurial expertise for long-term solutions through multiplying transformative movements. | comprehensive knowledge to sustain long-term servant-leadership roles among the urban poor |   |   |
|   | 378 | To increase leaders' capacities to found new church planting missions and movements, development agencies and indigenous churches led by slum dwellers. | To increase leaders' capacities to found new church planting missions and movements, development agencies and indigenous churches led by slum dwellers. |   |   |   |
|   | 379 | To lay academic and practical foundations for urban poor workers, pastors, those in professions and city leaders to expand indigenous theologies and city strategies for church planting and societal transformation. | To lay practical foundations for urban poor workers, pastors, those in professions and city leaders to expand indigenous theologies and city strategies for church planting and societal transformation. | To lay academic foundations for urban poor workers, pastors, those in professions and city leaders to expand indigenous theologies and city strategies for church planting and societal transformation. |   |   |
| Language and Culture Learning |   |   |   |   |   |   |
|   | 362 | Learning the culture of family and work related social relationships | Daily note and diagram core cultural values, aspirations and structural elements including kinship, authority, decision-making, in-group/ out-group etc through living n the community and reflecting on social research | Understand essential cultural analysis tools for understanding social, economic, family, decisionmaking etc. processes | Incarnational entry to a culture - Hanging out in the community as a means of entering into the cultural mindset | Sensitivity & Adaptability |
|   | 340 | Understands relationship between language learning, symbols, gestures, roles and communication, incarnational cross-cultural relationships, redemptive analogies, and methods used by outsiders to acquire language skills in a non-formal manner | Mastery of a second language to level of everyday communication | Understands relationship between language learning, symbols, gestures, roles and communication, incarnational cross-cultural relationships, redemptive analogies |   |   |
|   | 37 | Able to analyse own culture | Able to analyse a culture | Cultural Analysis frameworks, Major elements of own cultural values and structure | Love of own culture | Strong self-identity |
|   | 38 | Student conscious of own ethnocentricity | Able to identify ethnocentric tendencies | Analysis of ethnocentric tendencies withi own's own culture | Avoidance of ethnocentrism | Appropriately others-centred |
|   | 259 | Has love of own culture | Can write about historic formation of own culture values | Knows core cultural elements and heritage | Values strong cultural identity | Awareness of context |
|   | 40 | Respects other cultures |   | Biblical Basis for respect for all | Respect for other cultures | Open to Reason (James 3:17) |
|   | 41 | Identified with an oppressed/disenfranchised cultural group |   |   | Commitment to the oppressed | Compassion |
|   | 45 | Relates comfortably to a cross cultural team | Cross-cultural team experience |   |   | Empathy |
|   | 85 | Experience in community-based cross cultural living | Experience in cross-cultural community |   |   |   |
|   | 91 | Knows the host culture | Able to graph on one page primary characteristics, values, norms and social structures of host culture | Cultural analysis theory |   |   |
|   | 244 | Able to quickly learn basics of target language | Brewsters initial language learning techniques | Initial language learning |   |   |
|   | 92 | Willing to identify with the host culture |   | Crucial areas of identification in host culture. | Application of the cross to strongly held cultural values | Seeks to die to self |
|   | 93 | Practices initial language learning skills | Continuous learner of new language | Brewsters techniques of daily language learning |   | Hardworking (2 Tim 2:4) |
|   | 124 | Values all without racial prejudice | Affirmative of all people | Nature of racial prejudice, Biblical responses | The worth of each individual; the value of common grace in each culture | Impartiality (James 3:17) |
|   | 125 | Willing to be incarnational in lifestyle; clothing, food &externals | Adaptation of clothing , food and living conditions to a host culture |   | To become all things to all men | Humility (James 3:17) |
|   | 132 | Knows the techniques of language acquisition |   | Knows the techniques of language acquisition |   |   |
|   | 133 | Is willing to learn language |   |   |   | Learner |
|   | 136 | Is a willing language learner |   |   | Aggressively seeks knowledge | Learner |
|   | 137 | Is humble and uninhibited in language learning |   |   |   | Humility (James 3:17) |
|   | 138 | Can laugh at personal errors |   |   | Humour | Joy (Gal 5:22,23) |
|   | 139 | Knows the rules of phonetics |   | Knows rules of phonetics |   |   |
|   | 58 | Attempts incarnational approaches |   | Theology and practice of incarnation and identification. | Incarnation |   |
|   | 103 | Understands cultural norms relating to Biblical principles | Can develop a framework of cultural norms | Cultural frameworks and Biblical ethics |   |   |
|   | 240 | Understands culture shock |   | Theory of culture shock |   | Joy (Gal 5:22,23) |
| Language and Culture Learning 2 |   |   |   |   |   |   |
|   | 47 | Can see into another culture with anthropological eyes | Entrance into, relationship to people of another culture, skills in cultural analysis | anthropological approaches to culture analysis | Values an emic approach |   |
|   | 94 | Knows how to manage culture shock | Has sufficient self-knowledge to moderate effects of culture shock to manageable levels | Comprehensive understanding of nature, causes and cures for culture shock |   | Patience (Gal 5:22,23) |
|   | 126 | Confronts cross-cultural communication problems | Identifies and discusses communications difficulties cross-culturally | Cross-Cultural conflict resolution |   | Patience (Gal 5:22,23) |
|   | 127 | Interprets verbal and non-verbal messages within host culture | Interprets verbal and non-verbal messages within host culture | Non-verbal cultural language of host culture |   |   |
|   | 249 | Can quickly analyse core values of another culture | Can quickly analyse core values of another culture | Cultural analysis theory and practice |   |   |
|   | 131 | Disciplined and persistent in language learning | Sustainas a pattern of daily language learning | attern of language larning routines |   | Self-Control (Gal 5:22,23) |
|   | 141 | Experienced in language learning | Complete mastery of language at a preaching level |   |   |   |
|   | 140 | Recognises idiomatic gestures and terms |   | idioms of host language |   |   |
|   | 134 | Speaks more than one language | Has learned a second language to a level of basic communication |   |   |   |
| English Proficiency |   |   |   |   |   |   |
|   | 329 | Competent to write in English at graduate level. |   | Understands 400 new advanced words in the English language including 80 words that are advanced theological and Biblical words appropriate to this MA in Urban Leadership degree program | Shows humility, discipline, persistence, willingness and experience in language learning. Is able to laugh at personal errors and correct future use of the language. Reads consistently. |   |
| Urban Spirituality |   |   |   |   |   |   |
|   | 371 | Has clarity as to call to follow Jesus among the poor, to the poor or as an advocate for the poor. | Able to explain the call to the poor to others without shame, and despite opposition from church leaders | Understands the diversity involved in Jesus call to minister among the poor, and the costs and limitations | Obedience to the Biblical mandates to minister among the poor | Sense of vocation |
|   | 376 | Theoogy of martyrdom | Able to confront opposition with Biblical wisdom | Theology of suffering and martyrdom | Values suffering and martydom | Gracious in opposition (Mat5:10) |
|   | 349 | Identifies and released from personal spiritual bondages and cardinal sins |   | Processes of release from bondages and cardinal sins | Freedom for the flow of the Spirit | Freedom of Spirit |
|   | 352 | Critically evaluates personal spiritual growth in the light of inclinations to varied spiritual disciplines | Sustains private worship processes | Understands the balance between doing justice as spirituality and devotional disciplines |   |   |
|   | 353 | Godly reactions to dishonour, shame, abuse, adversity and crisis. | Works through processes of reconciliation with enemies or opposers | Understands the soveriegnty and grace of God in leadership conflicts, public opposition, adversity and crisis | Grace, dignity and stability under opposition | Forgiving (Eph 4:32) |
|   | 355 | Able to face suffering and injustice with Biblical perspectives |   | Interprets themese in a theology of justice from both Old and New Testament passages. |   | Values character produced by suffering |
|   | 303 | Understand the relationship of the anointing of the Spirit and ministry among the poor | Experienced in inviting the presence of the Spirit into situations in the slums. | Understand the relationship of the anointing of the Spirit and ministry among the poor | All effective ministry is the work of God | Dependent on God |
|   | 343 | Establishes rhythms of Christian spirituality | Applies styles of spirituality to the urban environment | Understands historic Christian spiritualities |   |   |
|   | 33 | Exercises an approved ministry in the Church | Exercise of a ministry | Understanding of ministry tasks and outcomes required |   | Approval of character by church leaders |
|   | 78 | Applies Biblical principles to interpersonal relationships |   | Biblical principles of sustaining personal relationships |   | Forgiving |
|   | 95 | Hears and sensitive to the voice of God | Hears and sensitive to the voice of God | The variety of ways God communicates |   | Spiritually Sensitive |
|   | 210 | Has development plan in areas of primary gifting | Has development plan in areas of primary gifting | knows area of primaty gifting |   |   |
|   | 73 | Continually building an intimate relationship with God | Continually building an intimate relationship with God |   | Prioritizes personal relationship with God | Seeks God |
|   | 74 | Knows the power of prayer and fasting  | Prays and fasts regularlly with answered prayers | Biblical framework of prayer and fasting | Dependent on God | Dependent on God |
|   | 267 | Has experience in deliverance ministry | Has experience in deliverance ministry | Biblical frameworks of spiritual world, deliverance, anthropological frameworks of mythology. Understands the phnomenology of spirits and Spirit on human beings |   | Warrior Spirit |
|   | 75 | Applies principles of spiritual conflict in an urban situation |   | Biblical and theological frameworks of spiritual warfare |   | Warrior Spirit |
|   | 97 | Demonstrates the fruit of the Holy Spirit |   | Biblical character qualities |   | Fruit of the Holy Spirit |
|   | 98 | Regularly exercises personal spiritual gifts | Regularly exercises personal spiritual gifts | Biblical theology of nature and use of spiritual gifts | Work of Holy Spirit as source of ministry |   |
|   | 99 | Demonstrates an attitude of servanthood |   | Biblical teaching on servanthood |   | Servanthood |
|   | 187 | Models discipleship worthy of being imitated  |   | Biblical teaching on modelling | Values modelling | Winsome |
|   | 188 | Transmits life as well as knowledge |   |   |  Values transferral of character |   |
| Marriage and Family |   |   |   |   |   |   |
|   | 88 | Loves children and appreciates their company |   |   | Affirms the least | Kindness (Gal 5:22,23) |
|   | 87 | Relates healthily to opposite gender |   | Biblical teaching and awareness of gender differences, of differing cultural gender roles |   | Purity |
|   | 79 | Knows how to manage interpersonal conflicts | Group conflict resolution | Conflict Resolution processes and attitudes, Biblical theology of conflict resolution, forgiveness, reconciliaition | Rapid dealing with sinful relational patterns in groups | Peacemaker (Matt 5:8) |
|   | 80 | Maintains good family relationships | Creates loving, warm affirmative family environment | Can identified primary stresses their family experiences because of ministry involvement and wth peers determine significant responses | Priority of healthy family life | Manages Family Well |
|   | 86 | Knows how to relate on intimate terms | Has deep friendships |   | Values deep-level communication | Brotherly love |
| Personal Management |   |   |   |   |   |   |
|   | 369 | Person of focussed vision | Consistently identifies objectives through times of retreat | Understands processes of identifying objectives, goals, strategy, timframes, limitations, resources | Values spirit-inspired goal-setting | Singleminded |
|   | 344 | Propound a Christ-Centred therapy of pastoral counselling | Propound a Christ-Centred therapy of pastoral counselling | Understands principles of Christ-centred counselling | Values Christ-cenredness in counselling | Empathy |
|   | 351 | Sacrifices in marriage, singleness, childlessness for the sake of the gospel |   | Understands the costs on family of ministry and the ways of balancing provision for the family with sarifice. | Values sacrifices in marriage, singleness, childlessness for the sake of the gospel |   |
|   | 89 | Respects the elderly and is patient with them |   |   | Respect for the elderly | Goodness (Gal 5:22,23) |
|   | 179 | Knows personal limitations | Knows personal limitations |   | Values balance and wisdom | Balance |
|   | 71 | Integrates a theology of the jubilee and sabbath, work and rest into ministry style | Practices sabbath keeping and annual holidays | Theology of jubilee, work and rest | Values rest | Peace (Gal 5:22,23) |
|   | 61 | Judged emotionally and psychologically balanced | Has analysed psychological test with mentor | Studied Proverbs on issues of balance | Values balance | Balance |
|   | 62 | Able to resolve significant personal emotional problems | Has resolved any significant emotional problems | Theology and practice of inner healing | Wholeness | Mature character |
|   | 63 | Open to receiving counselling for emotional health |   | The need and limits of counselling | Positive attitude to wise counselling | Hunger for righteousness |
|   | 64 | Has a healthy self respect |   |   |   | Self-respect |
|   | 65 | Maintains emotional equilibrium |   |   |   | Emotionally Stable |
|   | 66 | Consistent in personal motivation |   | Self-knowledge of personal motivational structure, Biblical theologies of success, failure, depression, joy. | Values sustained motivation | Consistency |
|   | 67 | Copes with stress in a balanced manner  | Skills to cope with stress in personal life, family life and environment | Knowledge of causes of stress and reactions to stress |   |   |
|   | 69 | Physically fit and in good health | Maintains physical fitness regime | Biblical theology of body-spirit relationships | Values fitness | Endurance (2 Tim 2:3) |
|   | 117 | Participates willingly in household duties |   |   | Servanthood | Participates willingly in household duties |
|   | 225 | Spends quality constructive time with spouse and children | Spends quality constructive time with spouse and children | Biblical teaching on healthy marriage relationships, parent-child, husband-wife relationships | Healthy family relationships | Manages family well |
|   | 226 | Manages family well |   |   |   | Manages Family Well |
|   | 227 | Consistently provides for and emotionally nurtures family | Consistently provides for family | Household budgetting, longterm financial planning | Provision of finances and growth environment for family | Reliability(2 Tim 2:2) |
|   | 229 | Creates positive family environment | Spouse and children are affirmed |   | Positive environment | Creates positive family environment |
|   | 228 | Gives spiritual leadership in own home | Gives spiritual leadership in own home | Biblical foundations and approaches to spiritual leadership | Values God-given roles and spiritual leadership | Gives spiritual leadership in own home |
|   | 230 | Home is a place of hospitality |   | Theology of hospitality as source of leadership |   | Hospitable |
|   | 245 | No major unresolved conflict within family | No major unresolved conflict within family | Conflict Resolution |   | Peace (Gal 5:22,23) |
|   | 246 | Husband and wife can work as a team | Husband and wife can work as a team | Male-female differences and complementarities | Unity in marriage | Considerate (James 3:17) |
|   | 247 | Family members emotionally and physically healthy | Family members emotionally and physically healthy |   | Holinesss as health |   |
|   | 233 | Uses diary or planner for ministry and personal time | Uses diary or planner for ministry and personal time |   | Holiness as excellence in all things | Excellence |
|   | 235 | Balances priorities of time and relationships | Balances priorities of time and relationships | Skills of prioritising time |   | Balance |
|   | 248 | Responsibly finishes tasks with good results on time |   | Managerial theories of excellence, holiness teaching | Excellence | Faithfulness (Gal 5:22,23) |
|   | 241 | Identifies ones personal limitations and has management strategies in place to maximise capacities | Understands ones personal limitations |   |   | Meekness (Matt 5:5) |
|   | 242 | Understands limits to ones expectations of self and others | Involvement in team analysis of limits to ones expectations of self and others |   |   | Authority: Lives within |
|   | 243 | Seeks out accountable relationships |   | self-understanding of personal accountability areas |   | Authority: Lives within |
| Urban Poor Church Leadership(Churchplanting) |   |   |   |   |   |   |
|   | 367 | Can enable the development of a women's ministry and participation of women in leadership | Able to enable some women leaders to develo a women's ministry | Understands the perspective of mature women leaders about women's ministries and women's roles | The importance of women's ownership of the ministry | Treats the opposite sex with sensitivity, and honour |
|   | 368 | Starts childrens works | Able to initiate a children's club | Familiar with teaching materials for children | Values children |   |
|   | 396 | enter and live in a poor area and establish intital evangelistic strategies leading to cell groups | establish intital evangelistic strategies leading to cell groups |   | enter and live in a poor area |   |
|   | 310 | Slum church worship skills |   |   | Differentiate the nature of urban poor and middle class worship patterns |   |
|   | 297 | Able to differentiate the causes of poverty in various urban contexts, relating these to social theories | Apply contextual analytical tools to pockets of poverty in their own city | Document differences between push and pull factors causing urban poverty; theories of causation of slum poverty; the difference between first and third world poverty: and other endemic social and environmental problems of the slums |   |   |
|   | 302 | Understands and skilful at entrance ot a community | Have been part of a team in a public preaching context | Hnderstand the difference between a fast approach and slow approaches to evangelism and when it is appropriate to use these | Experimented with processes of finding a person of peace in a community | Trainees will have a biblical foundation for withstanding opposition when evangelising |
|   | 298 | Identify characteristics of an urban poor church from reflections on Oscar Lewis' "Culture of Poverty" thesis |   | Identify characteristics of an urban poor church from reflections on Oscar Lewis' "Culture of Poverty" thesis |   |   |
|   | 306 | Able to discern seasons of ministry growth with a developed work plan for each season for an urban poor context | Have a work plan for each season of growth for an urban poor context | Understand group dynamics, focus of teaching and group culture at each phase of the four seasons chart | Value a ministry, its teaching, group dynamics and culture, according to its season of growth | Evaluate their own maturity of character and ministry experience in the light of the four seasons of growth |
|   | 305 | Have a framework for discernment about a community before entrance. | Skilled in a process for unobtrusively gaining information on a community | Have a framework of elements they need to discern about a community before entrance | Value both spiritual discernment and non-intrusive pragmatic research methods in community research |   |
|   | 304 | Able to critically move into levels of incarnational and identificational approaches to ministry among the poor, able to identify 5 effective roles in entrance to a community, | Identifies lifestyle and physical issues that enable viability of long-term incarnation among the poor, limits to incarnational living, differentiating between lack of commitment and wise discernment of personal limitations | Able to differentiate the positive and negative elements of ministry from the outside, and ministry from within poor areas | Highly value incarnational and identificational approaches to ministry among the poor | Identifies with the poor |
|   | 287 | Familiar with the goals, methodology, measurement of outcomes and personnel in the Grassroots Churchplanter's course |   | Familiar with grassroots churchplanters CD |   |   |
|   | 360 | Utilises culturalcommunication vehicles | Utilises analogies, proverbs, folksongs, drama for evangelism | Knows the proverbs and major folk stories of the culture | Values Cultural communication vehicles |   |
|   | 392 | Present a critical analysis of the relationship of the Kingdom of God to aspects of the churchplanting including areas of Kingdom and church, Kingdom and social issues such as AIDS, slum education, Kingdom and economic issues |   | Present a critical analysis of the relationship of the Kingdom of God to aspects of the churchplanting including areas of Kingdom and church, Kingdom and social issues such as AIDS, slum education, Kingdom and economic issues |   |   |
|   | 363 | Has a gospel that engages in power encounters with the bondage of oppressive world views - fatalism, Karma, castism, demon possession | Communicates a gospel that breaks the bondages of oppressive world views | Understands the Biblical basis power encounters with a gospel that addresses the bondage of oppressive world views - fatalism, Karma, castism, demon possession or equivalents in other cultures | Values power encounter |   |
|   | 366 | Intitiates and leads a youth ministry | Skilled to initiate and lead a youth ministry | Understands the nature of youth, their issues within the culture, and varioius models of youth ministry |   |   |
|   | 393 | Critically analyzed a ministry of discipling/church-planting and community development in which they are serving, as basis, within six months, to implement action steps that extend one area of expansion of the church | Critically analyzed a ministry of discipling/church-planting and community development in which they are serving, as basis, within six months, to implement action steps that extend one area of expansion of the church |   |   |   |
|   | 394 | Developed and initiated a training plan for coaching of a team that includes either grass roots church planters and/or deacons/deaconesses | Developed and initiated a training plan for coaching for a team that includes either grass roots church planters and/or deacons/deaconesses |   |   |   |
|   | 395 | Design a theology and strategy for churchplanting in an area. | Design a strategy for churchplanting in an area. | Design a theology for churchplanting in a slum. |   |   |
|   | 337 | Development of deacons and elders among the poor and patterns of leadership in a specific context developed basedd on one of the New Testament Church patterns | Able to critically evaluate, using the Four Seasons Chart, cell group, small group, and fellowship development Use of these groups to provide pastoral care for the poor | Understands Boblical models of leadership and can relate these to specific cltural styles of leadership |   |   |
|   | 30 | Able to inform church of missionary task | Able to inform | Understands missionary task | Mission motivators heart |   |
|   | 129 | Detects cross cultural bridges for evangelism |   | Concepts of cross-cultural bridging |   |   |
|   | 165 | Knows a theology of pastoral care |   | Knows basics of a theology of pastoral care |   |   |
|   | 172 | Has demonstrated compassion for people of other faiths | Has demonstrated compassion for people of other faiths |   |   | Good deeds |
|   | 183 | Shows flexibility (can change and adapt plans) |   |   |   | Flexible |
|   | 208 | Knows and utilises primary spiritual gifts | Knows and utilises primary spiritual gifts | the nature, strengths and weaknesses of the five leadership gifts of Eph 4:11,12 | Seeks God's anointing on these |   |
|   | 209 | Is seeking place of effective deployment based on gifts | Is seeking place of effective deployment based on gifts | Knowledge of nature of giftings | Values accurate knowledge of self, vocation and roles |   |
|   | 223 | Can empower a group to emerge its own goals |   | Group facilitation techniques |   |   |
|   | 178 | Encourages, motivates and transmits vision | Encourages, motivates and transmits vision |   |   | Faith (1 Cor 13:13) |
|   | 59 | Responds graciously and patiently to objections | Responds graciously and patiently to objections | Knows main objections and responses to the gospel |   | Open to Reason (James 3:17) |
|   | 54 | Practices personal evangelism to extended families | Practices personal evangelism to extended families | Group cultural dynamics as they affect evangelism | Maintenance of family and group relationships in conversion |   |
|   | 55 | Knows how to prepare evangelistic sermons | Has delivered an evangelistic sermon | content and style of evangelistic messages |   |   |
|   | 56 | Knows methods and techniques of group evangelism | Has observed and been involved in methods and techniques of group evangelism | Processes of rapid progressions from group to group through friends of new converts | Go quickly |   |
|   | 272 | Experienced in power evangelism | Regularly prays for non-believers | Four types of evangelism, power healing and deliverance issues, power encounter |   |   |
|   | 57 | Identifies responsive groups | Applied theories of receptivity and response to a city | Theories of receptivity and response | Values group cohesion in conversion process |   |
|   | 68 | Knows how to manage failure | Has processed a season of failure | Personal responses and Biblical responses to failure |   | Endurance (2 Tim 2:3) |
|   | 105 | Can facilitate the adoption of an indigenous Biblical ethic | Can facilitate the adoption of an indigenous Biblical ethic | Processes of contextual theology development |   |   |
|   | 189 | Knowledge of basic pastoral counselling and healing |   | Pastoral counselling |   |   |
|   | 191 | Knows methods and strategies of disciple-making | Has been involved in discipling processes with several people | Knows methods and strategies of disciple-making |   |   |
|   | 236 | Focused on a purpose | Has determined central purposes of personal life |   |   | Purposeful |
|   | 273 | Skilled in leading large and small group worship | Skilled in leading large and small group worship | Theologies of worship | Centrality of worship in communal spirituality | Worshipful |
|   | 255 | Confident in motivational public speaking | Speaks impromptu in public with grace |   | Values creating public trust | Faith (1 Cor 13:13) |
|   | 257 | Able to teach larger groups | Has taught larger groups | Knows skills of creating teaching seminars | Values communication of truth |   |
|   | 258 | Public presence |   |   | Values winsomeness in public contexts | Self- Confidence |
|   | 277 | Understands churchplanting theory |   | Churchplanting theory |   |   |
|   | 281 | Has developed a cell group | Has developed a cell group | Theory of cell church |   |   |
| Urban Theology Process |   |   |   |   |   |   |
|   | 290 | Able to describe by drawings and words the relationship of the Kingdom of God to creation, and humanity during different epochs of redemption history and a diversity of covenantal relationships |   | Able to describe by drawings and words the relationship of the Kingdom of God to creation, and humanity during different epochs of redemption history and a diversity of covenantal relationships |   |   |
|   | 301 | able to frame teaching in story-telling modes | able to frame their teaching in story-telling modes |   |   |   |
|   | 293 | Able to trace Biblical themes from Leviticus through Isaiah's servant Psalms to Jesus and Paul's teaching in Luke-Acts |   | Able to trace Biblical themes from Leviticus through Isaiah's servant Psalms to Jesus and Paul's teaching in Luke-Acts |   |   |
|   | 296 | Have a commitment to base teaching on story and basic skills in delivering stories | Skills in delivering stories |   | Have a commitment to base teaching on story-telling |   |
|   | 292 | Trainees will be able to relate six types of the poor in scriptures with clusters of poverty in their society |   | Trainees will be able to relate six types of the poor in scriptures with clusters of poverty in their society |   |   |
|   | 361 | Competent in city systems analysis | Able to analyse social structures and their relationship to poverty | Understanding social structures and their causation of poverty | Values social analysis as a foundation for effective action. |   |
|   | 291 | Able to describe the relationship of the Kingdom to holistic discipleship, proclamation and mission, and the Holy Spirit. |   | Able to describe the relationship of the Kingdom to holistic discipleship, proclamation and mission, and the Holy Spirit. |   |   |
|   | 295 | Able to describe core elements of the nature of urban theological process |   | Able to describe core elements of the nature of urban theological process |   |   |
|   | 294 | Able to explain the relationship of discipleship, discipling movements, and church planting to underlying Biblical themes of the nature of the trinity and the Kingdom of God |   | Able to explain the relationship of discipleship, discipling movements, and church planting to underlying Biblical themes of the nature of the trinity and the Kingdom of God |   |   |
|   | 339 | Understands theories of urbanization, nature of cities, and the processes of change in cities and the role of the church in an urban context. | Can evaluate the impact of City Systems on the welfare of the City by critically analyzing the criteria institutions, use in decision-making processes in a City | Able to critically evaluate urbanism and its impact on migration, kinship, class, ethnicity, religious expressions, and identity using case studies . |   |   |
|   | 397 | Evaluate the impact of City Systems on the welfare of the City by critically analyzing the criteria institutions, use in decision-making processes in a City |   | Evaluate the impact of City Systems on the welfare of the City by critically analyzing the criteria institutions, use in decision-making processes in a City |   |   |
|   | 300 | Understand the difference between story-telling / holistic truth processes and Western or tertiary education linear logical truth processes |   | Understand the difference between story-telling and holistic truth processes and Western or tertiary education linear logical truth processes |   |   |
|   | 44 | Able to contextualise Biblical principles | Ability to identify principles behind forms and structures | Theologies of contextualisation |   |   |
|   | 128 | Can interpret scriptures with sensitivity to Biblical principles and customs | Can distinguish Biblical principles and customs from present context | Knowledge of Biblical customs |   |   |
|   | 164 | Knows how to develop indigenous/contextual theology |   | Knows how to develop indigenous/contextual theology |   |   |
| Urban Research Methods |   |   |   |   |   |   |
|   | 401 | Frame questions in a manner that can facilitate research and evaluation design and strategies while focusing on stakeholder interests | Frame questions in a manner that can facilitate research and evaluation design and strategies while focusing on stakeholder interests |   |   |   |
|   | 400 | Explain the implications of Christian theism on research design and implementation |   | Explain the implications of Christian theism on research design and implementation |   |   |
|   | 341 | Know how to undertake urban research developing the background to the research task, stating the purpose and goal so a research hypotheses is developed from the goal | Know how limit the scope of the research project, define the assumptions, state the definitions, and review the precedent research. able to critically evaluate the data collected for a research project and report the conclusions with objectivity |  understand qualitative and quantitative research methods, case study analysis, participant observer studies of communities, church growth analysis, networking analysis, change analysis, and other types of action research. |   |   |
|   | 342 | Understands qualitative and quantitative research methods, case study analysis, participant observer studies of communities, church growth analysis, networking analysis, change analysis, and other types of action research |   | Understands qualitative and quantitative research methods, case study analysis, participant observer studies of communities, church growth analysis, networking analysis, change analysis, and other types of action research |   |   |
|   | 402 | Identify appropriate data collection strategies under different conditions and explain how to analyze and interpret research findings |   | Identify appropriate data collection strategies under different conditions and explain how to analyze and interpret research findings |   |   |
|   | 403 | Describe and illustrate the essential elements of managing research and evaluation projects in sensitive communities |   | Describe and illustrate the essential elements of managing research and evaluation projects in sensitive communities |   |   |
|   | 365 | Able to inobtrusively conduct needs research in a community using participant-observer approaches | Skilled in entrance to a community in the five roles of learner, servant, story-teller, intrecessor, friend | Understands participant-observer and needs research methodologies | Values non-intrusive research methodolgies | Seeks to meet needs |
|   | 405 | Design a church growth or community study that identifies a problem or purpose, frames questions, proposes a specific qualitative or quantitative method, identifies the data to be collected, and proposes the analysis strategy with anticipated results. | Design a church growth or community study that identifies a problem or purpose, frames questions, proposes a specific qualitative or quantitative method, identifies the data to be collected, and proposes the analysis strategy with anticipated result |   |   |   |
|   | 399 | Compare and contrast major theoretical orientations of urban research design. Describe the primary differences between and relative strengths and weaknesses of qualitative and quantitative approaches to research and evaluation | Describe the primary differences between and relative strengths and weaknesses of qualitative and quantitative approaches to research and evaluation | Compare and contrast major theoretical orientations of urban research design |   |   |
| Street Children's Ministries |   |   |   |   |   |   |
|   | 330 | Catalysed a team to initiate and sustain a minstry among street children | Developed a team strategy of reconciliation for a marginalized group that leads to wholeness and well-being. | Has a critically evaluative understanding of the sociology of an urban street children group. | Values all without prejudice. Able to resolve conflicts with small and large groups of street children and other members of society that interface with street children. Copes with stress in a balanced manner | Copes with stress in a balanced manner |
|   | 357 | Can counsel street children | Able to identify issues requiring counselling among street kids and to apply appropriate counselling tools | Has a familiarity with a range of counselling tools for street children |   |   |
|   | 386 | Develop a five year plan, for their street childrens ministry, expand their funding process and initiate the next step. | Develop a five year plan, for their street childrens ministry, expand their funding process and initiate the next step. |   |   |   |
|   | 328 | Skilful in developing a ministry among Street children. | Developed a five year plan for their street childrens' ministry, expanded their funding processes and initated some steps | Reflection on best practice case studies from around the world processes of rescueing and rehabilitating street children as a basis for formulating strategies. |   |   |
| Ministry to Drug Addicts and Prostitutes |   |   |   |   |   |   |
|   | 359 | Has a`strategy for caring for 10% of a congregation who have been drug addicts and/or prostitutes | Has a`strategy for caring for 10% of a congregation who have been drug addicts and/or prostitutes | Can critically evaluate a program for drug addicts and/or prostitutes |   |   |
|   | 358 | Familiar with the steps and issues in counselling drug addicts and prostitutes. | Able to counsel drug addicts and prostitutes through a period of some months | Knows the issues and a model of counselling that releases prostitutes and drug addicts |   |   |
|   | 331 | Understanding of the principles, planning and intiation of a ministry to those affected by addictions. Understands the structures that caused prostitution in a specific city and points of intervention |   | Understanding of the principles, planning and intiation of a ministry to those affected by addictions. Understands the structures that caused prostitution in a specific city and points of intervention |   |   |
|   | 411 | Research and evaluate case studies of rehabilitation of drug addicts, alcoholics and prostitutes |   | Research and evaluate case studies of rehabilitation of drug addicts, alcoholics and prostitutes |   |   |
|   | 412 | Research the structures that caused prostitution in a specific city and points of intervention that are needed to change those structures will be researched, analysed and evaluated. | Research the structures that caused prostitution in a specific city and points of intervention that are needed to change those structures will be researched, analysed and evaluated. |   |   |   |
|   | 413 | Develop a framework for a sustainable spirituality and theological foundation for these processes of resueing drug addicts and protitutes |   | Develop a framework for a sustainable spirituality and theological foundation for these processes of resueing drug addicts and protitutes | Value Sustainable spirituality when working in intensive ministries |   |
|   | 414 | Develop a stategy for entry into ministry with prostitutes and/or drug addicts. |   | Develop a stategy for entry into ministry with prostitutes and/or drug addicts. |   |   |
| Educational Centre Development |   |   |   |   |   |   |
|   | 416 | Understands the benefits or early childhood education and has the ability to explain those benefits to the parents of children in a slum community. |   | Understands the benefits or early childhood education and has the ability to explain those benefits to the parents of children in a slum community. |   |   |
|   | 332 | ability to propose a plan for either a vocational training program or an early childhood training program. Integrate social and spiritual goals. | design and initiate a new preschool, elementary or vocational educational centre that contibutes to the growth of an urban poor church |   | Understands the benefits or early childhood education and has the ability to explain those benefits to the parents of children in a slum community. |   |
|   | 314 | Aware of processes involved in setting up an educational institution in the slums | Can create the core of a business plan doe a slum school | Aware of processes involved in setting up an educational institution in the slums | Values education as a means to escape poverty |   |
|   | 415 | Understands the milestones in development of an early childhood services delivery process |   | Understands the milestones in development of an early childhood services delivery process |   |   |
| Economics for Urban Poor Workers |   |   |   |   |   |   |
|   | 313 | Skilful in formation of small economic enterprises among believers and the community | Can generate and utilise a budget,and set up a bookkeeping system with yearly accounts for one tye of cooperative group | Understand Kingdom Eoncomic principles, particularly cooperative ecoomic principles | Accountability with finances | Accountability with finances |
|   | 312 | Have developed principles and experience in Kingdom economics | Have identified processes of cooperative economics in their communities and have concluded what steps the church can take to utilise these better | are able as a group to debate the relationships of nine major economic principles in Genesis, Jubilee, the Gospel, Acts and the Epistles |   | Hardworking (2 Tim 2:4) |
|   | 102 | Knows Biblical ethical principles and applies them |   | Biblical ethics in host culture and own culture |   |   |
|   | 106 | Values and practices honesty, justice and integrity | Has managed finances within a project or church in such a way that accountability and integrity have been manifest. | Can verbalise the issues of integrity required in management of finances for a church or project | Values honesty, justice and integrity | Honest and just |
|   | 115 | Has proven workplace skills | Has proven workplace skills |   |   |   |
|   | 260 | Maintains personal/ ministry budget/ bookkeeping | Maintained personal/ ministry budget/ bookkeeping over a six month period | Budgetting, bookkeping using Quicken |   |   |
| Intro to Small Business |   |   |   |   |   |   |
|   | 409 | Report on the viability and income earning potential of three micro-enterprise projects given out as case studies, or investigated in a slum community if possible and with permission of the micro-enterprise entrepreneurs. |   | Report on the viability and income earning potential of three micro-enterprise projects given out as case studies, or investigated in a slum community if possible and with permission of the micro-enterprise entrepreneurs. |   |   |
|   | 333 | Understands the benefits of small business development using a micro-enterprise funding model and have the ability to explain those benefits to poor slum dwellers and encourage saving and wise financial management among the urban poor. | Interpret economic indicators, read financial statements, understand simple book-keeping and banking concepts and evaluate the viability of small business ventures | Critically evaluate the means of fostering entrepreneurship and innovation, enunciate business goals and objectives and formulate strategic plans for specific small business ventures |   |   |
|   | 407 | Understands the benefits of small business development using a micro-enterprise funding model and have the ability to explain those benefits to poor slum dwellers and encourage saving and wise financial management among the urban poor. | have the ability to explain those benefits to poor slum dwellers and encourage saving and wise financial management among the urban poor. | Understands the benefits of small business development using a micro-enterprise funding model |   |   |
|   | 408 | Interpret economic indicators, read financial statements, understand simple book-keeping and banking concepts and evaluate the viability of small business ventures, develop strategies to respond to business life cycles |   | Interpret economic indicators, read financial statements, understand simple book-keeping and banking concepts and evaluate the viability of small business ventures, develop strategies to respond to business life cycles |   |   |
|   | 410 | Relate well to a slum community, find budding entrepreneurs and critically evaluate processes of fostering entrepreneurship and innovation, enunciate business objectives and formulate strategic plans for specific small business ventures | Relate well to a slum community, find budding entrepreneurs and critically evaluate processes of fostering entrepreneurship and innovation, enunciate business objectives and formulate strategic plans for specific small business ventures |   |   |   |
|   | 100 | Demonstrates moral integrity |   |   |   | Honesty |
|   | 196 | Is qualified in a marketplace vocational skill or profession | Is qualified in a marketplace vocational skill or profession |   |   |   |
| Urban Poor Movement Leadership |   |   |   |   |   |   |
|   | 372 | Influential, inspirational, able to lead a movement | Motivational speaker, with balance, and wisdom in decisionmaking and teambuilding | Has read the lives of 20 movement leaders and identified some of their characteristics |   | Influential, inspirational, able to lead a movement |
|   | 322 | Able to conceptualise and develop indigenous, apostolic and incarnational missional structures among the urban poor in contrast with programmatic development agency structures | Able to develop indigenous, apostolic and incarnaational missional structures among the urban poor in contrast with programmatic development agency structures | Able to conceptualise indigenous, apostolic and incarnaational missional structures among the urban poor in contrast with programmatic development agency structures | community, incarnation, living by faith | Faith (1 Cor 13:13) |
|   | 308 | Are able to initiate movement dynamics |   | Identify the differences between a mindset and styles of developing a ministry vs initiating a movement |   |   |
|   | 374 | Understands multiplication of preaching points, cell churches, daughter churches | Skilled in enabling a group to form with intention of multiplying | Familiar with church growth literature on cell church, daughtter church multiplication | The kingdom is like a seed that grows |   |
|   | 29 | Understands exercise of and limits to authority | Submission to authority, exercise of authority | Theology of Authority: its use, basis, limits to use, submission to, resolution and confrontation processes to abuse | Balanced exercise of and submission to authority | Submissive (James 3:17) |
|   | 82 | Maintains good attitude when criticised |   | Biblical models of responding to opposition |   | Gracious in opposition(Mat5:10) |
|   | 84 | Knows how to listen to others and respond appropriately |   | Foundations of counselling |   | Empathy |
|   | 161 | Knows Church growth principles |   | Knows Church growth principles |   |   |
|   | 174 | Understands communal solidarity and avoids extractionism |   | Understands communal solidarity and extractionism | Values group solidatrity in conversion |   |
|   | 147 | Knows how to delegate responsibility, identifying the different bases for authority in leading a churchplanting team through each of the four seasons | Experience in delegating responsibility | Processes of delegation and accountability, Biblical theology of delegation and accountability |   | Authority: Lives within |
|   | 148 | Makes plans and establishes objectives | Makes plans and establishes objectives |   |   |   |
|   | 181 | Can discern and deploy other's gifting | Can discern and deploy other's gifting | patterns of discernment and deployment of others giftings |   |   |
|   | 270 | Able to resolve conflicts with small and large groups | Skilled at conflict resolution in small and large groups | Group Conflict Resolution Processes and attitudes, Biblical theology of conflict resolution, forgiveness, reconciliaition between groups |   | Meekness (Matt 5:5) |
|   | 286 | Understands transfer of leadership and withdrawal from team leadership processes |   | Ministry exit strategies |   |   |
|   | 285 | Works through group resolution of leadership failures and transfers | Is able to work through group resolution of leadership failures and transfers |   |   |   |
|   | 283 | Oversees multiple ministries and groups | Overseeing Multiple ministries |   |   |   |
|   | 192 | Has the skills to mentor | Has experienced a postive mentoring relationship | Mentoring concepts |   |   |
|   | 193 | Develops disciples who produce disciples | Has developed a disciple who has discipled another |  Disciplemaking technology in one culture |   |   |
|   | 271 | Knows principles of transferring methods of discipling, churchplanting or training programs into another culture | Involvement in indigenising a program | Processes of discernment of principles behind methodologies and redesign programs according to culturally equivalent principles |   |   |
|   | 222 | Able to recruit a cross-cultural team for a project | Has recruited cross-cultural project team | Team creation and development. Biblical theologies of teamwork in Jesus and Paul | Teamwork | Team player |
|   | 289 | motivated by the history of God's works among the urban poor |   | Has an understanding of historical progressions in the expansion of urban poor mission | Values historical lessons on slum ministry |   |
| Citywide Leadership |   |   |   |   |   |   |
|   | 311 | Understands the impact of networking on the effectiveness of urban poor ministry | Able to sustain a balanced concentration on ministry and networking with other city leaders. |   | the wider body (Eph 1-3) |   |
|   | 309 | Resource Funding for Growth and multiplication | Identify a progression of funding needs and resources for an urban poor ministry |   |   |   |
|   | 345 | Mentors Christians in secular leadership roles in the city | Form a thinktank of Christains in secular city leadership roles | Has a comprehensive theology and strategy for transformation of secular city societal sectors | Christ as integrator of the city | diplomacy |
|   | 346 | Works with secular city leaders in seeking societal transformation | Bring together city leaders at milestone events | Has a theology of thinking theologically but speaking secularly about the impact of the kingdom (societal transformation) | Working with all people of good will | wise (James 3:17) |
|   | 347 | Reconciliation of ethnic groups in city | Bridge-builder between ethnic groups in the city | Biblical theology of dignity of humanity, multiethnic unity, reconciliation |   | Peacemaker (Matt 5:8) |
|   | 348 | Develops citywide prayer movements | Gathering of diverse Christians around a common theme | Theology of collective prayer |   |   |
|   | 317 | Understands relationships of Spiritual powers, poverty, oppression in city structures and the slums |   | Can discuss the Biblical and practical relationship of spiritual powers and structures of sin |   |   |
|   | 370 | Has a comprehensive understanding of the nature of the church | Able to visit a diversity of churches and affirm their styles | Has moved from a legalistic understanding to a Biblical understanding of principles and diverse structures and styles in the nature of the church | Unity in diversity | Flexible |
|   | 398 | Works with class to bring together a weekend forum of leaders from a sector of the city to examine an issue, and publish theology or strategy as a result. | Works with class to bring together a weekend forum of leaders from a sector of the city to examine an issue, and publish theology or strategy as a result. |   | publishing communal theology |   |
|   | 42 | Developed a strategy of reconciliation for an oppressed group | Strategy development for reconciliation process between groups | Biblical theology of reconciliation | The unity of all things in Christ | Peacemaker (Matt 5:8) |
|   | 81 | Develops healthy relationships with others not of like mind |   |   | Values diversity and individuality | Gracious in opposition(Mat5:10 |
|   | 171 | Has demonstrated inter religious dialogue skills | Has demonstrated inter religious dialogue skills | Issues in inter-religious dialogue |   |   |
|   | 184 | Sensitive to different cultural leadership styles |   |  Knowledge of varieties of band, tribal, peasant, urban and postmodern leadership styles | Values different cultural leadership styles |   |
|   | 96 | Knows how to work with a cross cultural team | Experience in working with a cross cultural team |   |   |   |
|   | 280 | Understands sociology of movements | Initial experience in inside/outside roles, identification of indigenous leadership and decisionmaking styles, communication of innovations, application of church growth principles. | Understands sociology of secular and religious movements, church growth | The balance of God's interventions and human understanding of growth principles |   |
|   | 211 | Able to do a project management plan for an event | Has been part of a team utilising project management processes | Project Planning, Computer based planners | Values planning |   |
|   | 279 | Understands principles of sustainable revival |   | Understands Principles of sustainable revival |   |   |
| Theology & Theory of Community Transformation |   |   |   |   |   |   |
|   | 324 | Carefully analyze the Christian heritage of community transformation giving due consideration to missions, evangelism, and religion in the transformation process | Use recognized tools and methods of evaluating, and measuring transformation programs |   |   |   |
|   | 385 | Have a basic understanding of the role that statistics play in measures of poverty. |   |   |   |   |
|   | 380 | Developed a biblical approach to social transformation and engagement in ministries of social transformation. |   | Developed a biblical approach to social transformation and engagement in ministries of social transformation. |   |   |
|   | 157 | Has a Biblical theology of God's mission |   | Biblical theology of God's mission |   |   |
|   | 160 | Demonstrate the ability to frame a biblical approach to social transformation | Critically evaluate the transformative nature of a number of models of social transformation. | Knows the concept and scope of the Kingdom of God |   |   |
| Practice of Community Transformation |   |   |   |   |   |   |
|   | 383 | Students will design and initiate a development program, its resourcing and management structures. | Students will design and initiate a development program, its resourcing and management structures. |   |   |   |
|   | 326 | Understand basic principles of the most common development strategies and tools used by Christian organizations to design and implement development strategies | Have a basic understanding of the role that statistics play in measures of poverty | Understand the evolution of development thinking and have been introduced to some of the contemporary development thinkers | Understand their own and other people’s innate biases in framing approaches to development |   |
|   | 381 | Critically evaluated the transformative nature of a number of models of social transformation. |   | Critically evaluated the transformative nature of a number of models of social transformation. |   |   |
|   | 373 | Appoints leaders | Able to identify and appoint grassroots and official leaders within the cultural leadership emergence processes | Understands formal and informal leadership role differentiation, processes of identifyng leaders, Biblical models of recuriting, calling and anoininting leaders, ways of determining cultural leadership styles | Values timing and wisdom in appointing leaders | Authority to appoint and anoint |
|   | 320 | Able to implement a community development or community organisational program in the slum | Involved with a team implementing a community development or community organisation program | understand the difference between community development based on ecaonomic analysis and community organisational approaches based on justice and political understandings of the causes of poverty |   |   |
|   | 384 | Understand the ‘incarnational development workers’ profile and develop a leader’s perspective for recruiting and equipping holistic development practitioners. | Understand the ‘incarnational development workers’ profile and develop a leader’s perspective for recruiting and equipping holistic development practitioners. |   |   |   |
|   | 327 | Able to do project planning, execution, evaluation and communications. | Sustained a flow of events throughout the calendar year, and building towards major events | Planned and executed a major public event for their slum, or designed and initiated a development program, its resourcing and management structures |   |   |
|   | 316 | Is aware of the social welfare systems and social work disciplines within the city | Can access resources of the social welfare system for the poor. | Is aware of the soocial welfare systems and social work disciplines within the city |   |   |
|   | 114 | Knows how to network a community for assistance | Knows how to network a community for assistance |   |   |   |
|   | 212 | Able to develop and supervise job descriptions for an event | Has developed job descriptions | Delegation and supervision issues | Delegation |   |
|   | 214 | Able to develop a budget for a project | Has been part of a team developing a budget | Formatting, nature and use of budgets | Values financial accountability | Faithfulness (Gal 5:22,23) |
|   | 274 | Understands principles of community development | Teach their churches the Biblical basis for engagement with the community | Biblical theology of community development. Principles of community development | Uplift of poor |   |
|   | 275 | Skilled in practical processes of community development | Skilled in program management issues for community development projects | Program management issues for inner city missions, cooperatives, unemployment programs | Dignity of poor | Compassion |
| Entrepreneurial & Organizational Leadership |   |   |   |   |   |   |
|   | 336 | Good PR and fundraising activities. Understanding of relationships which will result in more prayer for, giving to and involvement in deeply mission-based organizations. | Skilful in identifying and connecting with potential donors for the ministry | Understanding of relationships which will result in more prayer for, giving to and involvement in deeply mission-based organizations. |   |   |
|   | 335 | The non-financial manager of an urban poor mission understands the contribution of accounting tools in making effective decisions to carry out the mission and goals of their organization. | Demonstrate the effective use of financial statements by analyzing the information, asking probing questions and synthesizing the data for making conclusions. | Define biblical principles of financial stewardship, simplicity, walking by faith, voluntary poverty. Explain the value of the managerial accounting process in Christian organizations. | Evaluate the fiscal health of your organization and other organizations. Describe normative cash flows in the process of planting an urban poor church |   |
|   | 250 | Able to set up and manage board relationships | Able to recruit and define board roles | Understanding nateure and styles of boards | Accountability to a diverse group | Authority: Lives within |
|   | 284 | Is able to facilitate transitions of ministries to new leadership | Is able to facilitate transitions of ministries to new leadership |   |   |   |
|   | 215 | Able to develop registration and bookkeeping for an event | Has been part of a team developing registration and bookkeeping | Has computer skills, and understanding of basic bookkeeping | Values financial accountability | Faithfulness (Gal 5:22,23) |
|   | 216 | Able to develop publicity for an event. | Involved with a team in graphical layout of brochures | Understands basic computer layout skills, understands issues of PR in brochure presentation | Values use of PR in recruiting and mobilising |   |
|   | 220 | Submitted a newspaper article for publication | Quality of formatting | Understands steps to publishing access | Values media for dissemination of ideas |   |
|   | 219 | Submitted an article for publication in a journal or magazine | Quality of formatting, editing, | Understands process of submission to journal |   |   |
|   | 217 | Familiar with the process of editing and publishing a manual or booklet |   | Knows process steps for publishing small documents | Values quality publications |   |
|   | 261 | Familiar with computerised accounting package |   | Familiar with computerised accounting package (Quicken) |   |   |
|   | 278 | Has pioneered a new ministry | Has pioneered a new ministry |   |   |   |
| Primary Health Care |   |   |   |   |   |   |
|   | 425 | Evaluate how group processes can be developed for the benefit of slum dwellers, reducing infant mortality, the general health of primary income earners, and the proper physical development of children and young persons in a slum | Evaluate how group processes can be developed for the benefit of slum dwellers, reducing infant mortality, the general health of primary income earners, and the proper physical development of children and young persons in a slum. |   |   |   |
|   | 424 | Critically evaluate issues in slum primary health care, and describe the relationship between health care professionals and primary health care practitioners in a slum context. |   | Critically evaluate issues in slum primary health care, and describe the relationship between health care professionals and primary health care practitioners in a slum context. |   |   |
|   | 423 | Establish training for primary health care workers in 8-12 streets in their slum, based on bible study groups. | Establish training for primary health care workers in 8-12 streets in their slum based on bible study groups. |   |   |   |
|   | 426 | evaluate a range of problem solving approaches and recommend a strategy for the implementation of a solution to a critical issue in primary health care in three case studies taken from urban poor slum contexts. |   | evaluate a range of problem solving approaches and recommend a strategy for the implementation of a solution to a critical issue in primary health care in three case studies taken from urban poor slum contexts. |   |   |
|   | 334 | Evaluate how group processes can be developed for the benefit of slum dwellers, reducing infant mortality, the general health of primary income earners, and the proper physical development of children and young persons in a slum | Critically evaluate issues in slum primary health care, and describe the relationship between health care professionals and primary health care practitioners in a slum context. |   |   |   |
|   | 315 | Has knowledge of processes and structures of a primary health care program in the slums that meshes with evangelism |   | Has knowledge of processes and structures of a primary health care program in the slums that meshes with evangelism |   |   |
|   | 122 | Knows preventative medicine |   | Knows preventative medicine |   |   |
|   | 123 | Knows basic hygiene and water purifying techniques |   | Knows basic hygiene and water purifying techniques |   |   |
| HIV/Aids Prevention and Care |   |   |   |   |   |   |
|   | 387 | Develop a strategy of reconciliation and paliative care for a HIV /AIDS group that leads to the maximization of the sufferers acceptance, comfort and well-being. | Develop a strategy of reconciliation and paliative care for a HIV /AIDS group that leads to the maximization of the sufferers acceptance, comfort and well-being. |   |   |   |
|   | 388 | Understands and develops a model of pastoral care development for HIV-AIDS sufferers, demonstrating compassion, communicating salvation and showing sensitivity to new Christians. | Develops a model of pastoral care development for HIV-AIDS sufferers, communicating God’s plan of salvation and showing sensitivity to new Christians. | Understands a model of pastoral care development for HIV-AIDS sufferers, communicating salvation and showing sensitivity to new Christians. | Values all without prejudice. | Demonstrates compassion in approaches to HIV-AIDS sufferers. |
|   | 307 | Has a`strategy for caring for 10% of a congregation who have AIDS | Has a strategy for caring for 10% of your congregation who have AIDS | Critically evaluates an understanding of the sociology of an HIV- AIDS sufferers | Understands and develops a model of pastoral care development for HIV-AIDS sufferers. Understands the special needs of palliative care for terminally ill patients. | Compassion |
|   | 356 | Able to empathise with and counsel those with AIDS and the families of AIDS victims | Skilled in empathetic counselling | Understands models of counselling in grief and dying situations | Values the worth of each individual | Empathy |
| Land Rights and Housing |   |   |   |   |   |   |
|   | 321 | Can identify the Biblical basis for determining just land rights and understand the implications of national urban land law, land reforms and land rights issues. | Familiar with a process of obtaining different types of land rights documents and titles that may be needed to resolve land rights issues, having walked through these steps with a community | Understand the implications of national urban land law, land reforms and land rights issues | Can identify the Biblical basis for defending the dispossessed, and determining just land rights | Authority: Able to Confront Abuse |
|   | 364 | Analyses causes of violence and nature of land rights in a community | Identifies the nature of the relationship of a community with the land and landlords, and knows the history of land tenure and violence in that community | Understands the cause of slum violence, riots, fire, and reconstructrion | values precluding violence by preemptive analysis, information giving, and building relationships between commmunity and landlords | Peacemaker (Matt 5:8) |
|   | 389 | Contextual Issues: Understand the implications of national urban land law, land reforms and land rights issues. |   | Contextual Issues: Understand the implications of national urban land law, land reforms and land rights issues. |   |   |
|   | 391 |  Trainees will be familiar with a process of obtaining different types of land rights documents and titles that may be needed to resolve land rights issues, having walked through these steps with a community. |  Trainees will be familiar with a process of obtaining different types of land rights documents and titles that may be needed to resolve land rights issues, having walked through these steps with a community. |   |   |   |
|   | 390 | Able to critically analyze the development of a Biblical theology of land and land rights that engages the contextual issues. | Able to critically analyze the development of a Biblical theology of land and land rights that engages the contextual issues, as indicated by a 1500 word paper on Biblical principles. |   |   |   |
| Global Issues & Advocacy for the Urban Poor |   |   |   |   |   |   |
|   | 420 | To be able to clearly differentiate between relief, rehabilitation and development and transformation. |   | To be able to clearly differentiate between relief, rehabilitation and development and transformation. |   |   |
|   | 420 | To be able to clearly differentiate between relief, rehabilitation and development and transformation. |   | To be able to clearly differentiate between relief, rehabilitation and development and transformation. |   |   |
|   | 421 | To develop a series of press releases in a civil emergency consistent with recognized protocols. |   | To develop a series of press releases in a civil emergency consistent with recognized protocols. |   |   |
|   | 338 | Developed a knowledge and understanding of social justice advocacy in the context of community empowerment and fostering a critical consciousness | map particular advocacy issues and projects within the larger sphere of global human rights. |  make connections between the biblical mandate to serve the poor and the structural and institutional realities that must be addressed in fulfilling that mandate |   |   |
|   | 419 | To develop a matrix for communication and coordination with key people and organizations in a civil emergency clearly demonstrating who does what |   | To develop a matrix for communication and coordination with key people and organizations in a civil emergency clearly demonstrating who does what |   |   |
|   | 422 | To develop a ‘Volunteers Operating Procedure’ (VOP) detailing how to contribute in a Civil Emergency. | To develop a ‘Volunteers Operating Procedure’ (VOP) detailing how to contribute in a Civil Emergency. |   |   |   |
|   | 417 | To critically analyze the relief context in order to prioritize a response that will appropriately meet critical needs in such a context. | To critically analyze the relief context in order to prioritize a response that will appropriately meet critical needs in such a context. |   |   |   |
|   | 422 | To develop a ‘Volunteers Operating Procedure’ (VOP) detailing how to contribute in a Civil Emergency. | To develop a ‘Volunteers Operating Procedure’ (VOP) detailing how to contribute in a Civil Emergency. |   |   |   |
|   | 338 | Developed a knowledge and understanding of social justice advocacy in the context of community empowerment and fostering a critical consciousness | map particular advocacy issues and projects within the larger sphere of global human rights. |  make connections between the biblical mandate to serve the poor and the structural and institutional realities that must be addressed in fulfilling that mandate |   |   |
|   | 299 | Identify global and national factors contributing to slum poverty |   | Identify global and national factors contributing to slum poverty |   |   |
|   | 299 | Identify global and national factors contributing to slum poverty |   | Identify global and national factors contributing to slum poverty |   |   |
|   | 421 | To develop a series of press releases in a civil emergency consistent with recognized protocols. |   | To develop a series of press releases in a civil emergency consistent with recognized protocols. |   |   |
|   | 419 | To develop a matrix for communication and coordination with key people and organizations in a civil emergency clearly demonstrating who does what |   | To develop a matrix for communication and coordination with key people and organizations in a civil emergency clearly demonstrating who does what |   |   |
|   | 418 | To understand the implications of post disaster time frames, and to formulate a response plan to the changing post-disaster-agenda. |   | To understand the implications of post disaster time frames, and to formulate a response plan to the changing post-disaster-agenda. |   |   |
|   | 417 | To critically analyze the relief context in order to prioritize a response that will appropriately meet critical needs in such a context. | To critically analyze the relief context in order to prioritize a response that will appropriately meet critical needs in such a context. |   |   |   |
|   | 325 |  Has a meaningful model for personal advocacy for justice for the poor | Can critically analyze the reasons for and steps in Community Organizing process | biblical models demonstrating how God’s people can bring about dramatic transformation of their city’s or country’s systems and structures, as well as people, through broad-based organizing |   |   |
|   | 318 | Understands the diversity of roles of rich churches in relationship to the poor | Has connected a rich and poor church | Understands the diversity of roles of rich churches in relationship to the poor | Unity of the Body of Christ across socio-economic and racial divides |   |
|   | 382 | Explore the nature of Kingdom transformation through a critical evaluation of global injustice |   | Explore the nature of Kingdom transformation through a critical evaluation of global injustice |   |   |
|   | 325 |  Has a meaningful model for personal advocacy for justice for the poor | Can critically analyze the reasons for and steps in Community Organizing process | biblical models demonstrating how God’s people can bring about dramatic transformation of their city’s or country’s systems and structures, as well as people, through broad-based organizing |   |   |
|   | 318 | Understands the diversity of roles of rich churches in relationship to the poor | Has connected a rich and poor church | Understands the diversity of roles of rich churches in relationship to the poor | Unity of the Body of Christ across socio-economic and racial divides |   |
|   | 319 | Has a Biblical understanding for involvement in appropriate issues and levels of justice |   | An understanding of the Biblical theme of justice and its application to 21c cities |   |   |
|   | 382 | Explore the nature of Kingdom transformation through a critical evaluation of global injustice |   | Explore the nature of Kingdom transformation through a critical evaluation of global injustice |   |   |
|   | 319 | Has a Biblical understanding for involvement in appropriate issues and levels of justice |   | An understanding of the Biblical theme of justice and its application to 21c cities |   |   |
|   | 418 | To understand the implications of post disaster time frames, and to formulate a response plan to the changing post-disaster-agenda. |   | To understand the implications of post disaster time frames, and to formulate a response plan to the changing post-disaster-agenda. |   |   |
| Integrational Seminar/Thesis |   |   |   |   |   |   |
|   | 406 | Produce a professional report (PR) on behalf of an urban poor church or community organization that involves local residents in specific improvement efforts | Produce a professional report (PR) on behalf of an urban poor church or community organization that involves local residents in specific improvement efforts |   |   |   |

The above do not reflect recent changes to the course outcomes. They are not our oringial list from the grassroots ut an intermediate list of course outcomes.

Appendix 2

The following reflect Servant Partners training goals. What of these are we not accomplishing? Are there other courses that need including based on their thinking? What do we add that they have not considered in their approach?

**Servant Partners**

**Eight Signs of Transforming Communities**

**Reproducing, Transformational Communities of Jesus followers (Jesus Communities)**

Evangelism

Discipleship

Leadership development

Multiplying churches

**Increased Civic Participation for the Common Good (Civic Good)**

Education of government systems & civil rights

Community organizing (seed projects)

Creation of Community Based Organizations

Voter registration, voter education

Anti-corruption education

Increasing volunteerism and studying best practices of volunteerism

Neighborhood watch groups, parental supervision of groups of kids

Community centers

Other-focused & servant leadership teaching

Elder care groups

Community Council

**Improved Accessibility to Life-Enhancing Education (Lifelong Learning)**

Vocational classes

Computer training

Tutoring

ESL

Kids Ministries – values and leadership education

Youth Ministries – values and leadership education

Scholarships

Referrals to ongoing training

Aiding people to access the system

Hosting adult education

Literacy

Teaching school teachers\*

Book rooms/Mobile libraries/Educational Game room

Community Business and Education Centers

Accessibility to e-governance

**Expanded Opportunities to Achieve Economic Sufficiency (Wealth at the Bottom)**

Micro-credit programs

Vocational training

Savings groups & savings coops

Small business training and development

Social enterprise

Personal financial management

Accessing and networking with proven business experts

Business ethics

Increasing industrial growth\* (ideally inside slums)

Placement/training agencies\* (Ladderworks)

Food (or other) Cooperatives

**Increased Spiritual and Psychological Health and Freedom from Destructive Patterns (Push for Freedom)**

Fasting and prayer

Inner healing ministry\*

Intensive retreats\*

Community, live-in programs

Accountability (12 step groups)

Referrals

Psycho-social education\* (tools to deal with pain and trauma using minimal resources)

Community organizing to eliminate problem sources\*

Deliverance ministry\*

Teaching on destructiveness of activities and access to freedom

**Improved Environmental and Community Health (Health for All)**

Planting trees

Health & Environmental Education

Public health (training) program\*

Nutrition education

Models of trash removal (for-profit, community based, etc.)

Recycling/composting\*

Solar energy solutions (LED lighting)\*

Rooftop or urban gardening (for-profit, community based, etc.)\*

Clean water projects & rain water harvesting, possibly for-profit

Street Theater Education

Green spaces & community parks

Accessibility to affordable, quality health care

Sports and recreation

Dog & pest removal

HIV/AIDS education

Sex education

Improving health care regulations

Providing health research results to the government or other organizations

Starting pharmacies or clinics (vaccinations, dental)

Short-term medical teams accompanying an ongoing program

Special Needs Programs or referrals to special needs programs

**Increased Family Health and Well-Being (Whole Families)**

Indicator: reduction in domestic violence, sexual abuse, divorce rate, teen pregnancy and an increase in:

Marriage Encounter Retreats\*

Support groups\*

Parenting classes\*

Counseling

Domestic violence reduction\*

Encouragement toward abstinence, research teen pregnancy reduction best practices

Development of children’s and youth ministries

Anti/Fair Child Labor

**Presence of political, economic, and legal systems that work for the poor (Systems that Work)**

Improving public education

Housing projects, available and affordable housing

Land rights

Anti-corruption measures

Improving police systems

Influencing municipal development plans and holding people accountable

Better banking systems & access to capital

Transparency and accountability mechanisms (government, organizations…)

Broad-based organizing (organizing institutions) and coalition/network building

Public servant schools

Advocacy

Anti-human trafficking

Improving basic services and infrastructure (brick and mortar)

Child labor

Illegal/Undocumented immigration & discrimination issues

Racism & Reconciliation

Improving health systems

Anti drug trafficking