**FACULTY OF THEOLOGY**

**ST PAUL’S UNIVERSITY, LIMURU**

**PRIVATE BAG**

**LIMURU, KENYA**

**MASTER OF ARTS IN TRANSFORMATIONAL URBAN LEADERSHIP**

**(MATUL)**

**COURSE DESCRIPTION**

**MATUL 501: WRITINGS, REIGN AND URBAN REALITIES**

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| **Purpose** | To enable students link the Biblical motif of the Kingdom of God with the realities of urban poverty with a view to critically evaluating leadership and being spurred to action. |
| **Objectives** | By the end of the course the students will be able to:1. Trace the theme of the Kingdom of God through Scripture (Genesis to Revelation) as it relates to social, economic, and environmental justice issues.
2. Relate significant passages of scripture to relevant themes, including poverty, oppression, social organization, urbanization, modernization, ethnicity, justice, development, transformation, worldview, and globalization, debt, and gender relations.
3. Demonstrate a critical understanding of key theological issues raised by the authors of assigned texts.
4. Provide evidence of a deepening commitment to serving as agents of the kingdom among the urban poor.
5. Demonstrate the ability to foster “common cause” relationships with community partners working to constrain unjust urban systems and reshape spheres of social and ecological life in ways that are concordant with God’s purposes.
6. Facilitate Demonstrate facility in using various media for public presentations.
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| **Course Description** | 1. The Creation Model: Recovering the relationship with God and Creation;
2. The Exodus Model: Exploring Liberation and Justice;
3. The Legal Model: Commandments and law as the foundation for society;
4. The Equality Model: Shaping life in the promised land on principles of Justice;
5. The Top Down Model: A dialogue with Judges and Kings;
6. The Prophetic Model: prophesy and advocacy in challenging unjust structures and forming visions for a new society;
7. The Reconstruction Model: Rebuilding Jerusalem with Nehemiah;
8. The Incarnation Model: Living with the poor as the platform for development;
9. The Kingdom Model: Interpreting the Parables of Jesus - the concept of “seed projects”;
10. The Discipleship Model: Participatory learning and action; (Empowerment)
11. The Mission Model: Strategies for Replication, Multiplication and Sustainability;
12. The Holistic Model: Marrying evangelism and social action;
13. The Eschatological Model: Faith informing, envisioning and anticipating change.
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| **Course Outline** | **Content** |  |
| **Topic** | **Objective** |  **Hrs** |
| The Creation Model | The students will be able to appreciate God’s plan for human kind to have an enabling environment.The students will discuss the situational context of Nairobi in light of the God’s intention | 3 |
| The Exodus Model  | The student will be able to evaluate the exodus model and discuss in context the concept of liberation and handout induced development with special emphasis on the Kibera slum. | 3 |
| The Legal Model | The students will have an in-depth examination of God’s intention in making laws. The students will examine the exploitation of the people as expounded in Amos and the response required as expounded in Hosea. The students will examine the bill of rights as enshrined in the Kenyan constitution and examine whether they are in consonant with the laws of God as expounded in Kings. In addition, the students will look at other UN declaration of human rights and the Millennium Development Goals (MDGs) and do an analysis of how this is being achieved in Kibera slum. | 33 |
| The Equality Model | The students will examine the concept of justice, equity and love and recall historical events that have led to the current situation in Kibera. This will be done using the theology of Jubilee (Leviticus 25) that was also used by Christian churches to campaign for the cancellation of the debts to the HIPCs and which took root in the year 2000.  | 3 |
| The Top Down Model | The students will relate the story of King Ahab and Naboth. The students will be asked to look for other similar stories in the Bible. They will then compare it to Jesus’ approach and interpretation of this model. Finally they will discuss the impact of the top down model on the people of Kibera. | 33 |
| The Prophetic Model | The students will be able to explore the concept of human rights, advocacy and lobbying. The discussion will hinge on stand against corruption, affluence of a few leading to poverty and to address the issues as expounded by Isaiah, Amos and Hosea respectively. The session will be centred on how corruption and bad governance has not made the situation any better for the poor in slums. The students will discuss the way forward. Sayings of ‘modern day prophets’ will also be used – Dom Helda Camara (Roman Catholic) and Alexander Muge (Anglican)  |  3 |
| The Reconstruction Model | The students will explore the concept of working together. This will be based on the construction of the Jerusalem wall as expounded by Nehemiah. They will also interrogate Prof Mbiti’s saying “I am because we are, and since we are therefore I am” in the context of solidarity for mutual development to everyone. | 3 |
| The Incarnation Model | The students will be able to examine to explore the means of doing development using the incarnation model - : *Jesus became one of us* *practically showed us how to serve by living with us, eating with us and suffering with us.* The students will discuss how this is done by examining the desirable characteristics of a development worker | 3 |
| The Kingdom Model | The students will be able to interpret the parables of Jesus and relate it to the situation in Kibera slums. The students will examine the concept of starting small projects that would improve the people’s lives. The projects envisaged are small water projects, double digging kitchen gardens, village pharmacies etc. | 3 |
| The Discipleship Model | The students will be able to apply participatory tools taken from participatory learning and action tools to identify problems, identify opportunities and plan. The PLA is a methodology that will enable students learn to pass the skills and knowledge they have to others. This is based on the empowerment Jesus did to his disciples making Peter the rock upon which the church will be built. | 3 |
| The Mission Model | The students will be able to use the CBO model in empowerment slum communities. | 3 |
| The Holistic Model | The students will be able to explore relevant scriptures e.g. Luke 4:18-19 and discuss holistic model using the Max Kneef wheel fundamental human needs.  | 3 |
| The Eschatological Model | Students will discuss what they envision for slums. They will study the UNDPs plan for slum settlement. They will then discuss benchmarks that are to be put in place to turn slums into acceptable human habitation. | 3 |
| Concretising the concepts during a seminar | Students will visit the slums and interact with people that work within the slum of Kibera. Occasionally the local people will be invited to have a face to face dialogue with the students. |  |
| **Instruction Material/ Equipment** | Black boardDigital projector for PowerPointNewsprint/FlipchartsSelected handouts |
| **Teaching Methods** | Interactive lecturesGroup discussionsVideo/Film (Will ask Undugu to lend the program a video on Archbishop RomeroSeminarsSite visitsStory telling |
| **Session organisation** | Each session will consist of students being given the relevant Bible text before in hand. During the session, the students will discuss the Bible text before linking it to the reality at hand. |
| **Contact hours** | 45 |
| **Method of Assessment** | Course work: 50%Examination: 50% |
| **Assignment** | Basing their response on the situation of the Kibera slum, the students will write a 3000 essay on ‘Based on the message of Nehemiah of rebuilding through the contribution of those concerned, how do you envisage the contribution of stakeholders in upgrading Kibera’ |
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**Journals**  |

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