***May 8, 2012***

**MATUL Commission 2012**

**Meeting Notes**

**Location: CARLILE COLLEGE & QUEEN OF SHEBA ETHIOPIAN RESTAURANT**

**Biblical Devotion - 9:03 am**

Biblical devotion presented by Donthuluri Aseervadam on 2 Timothy, Chapters 1 & 2. Rich Slimbach closes in prayer.

**Introductions and Welcome - 9:32 am**

Colin Smith welcomes the group to Africa. Those from Africa say a word of welcome in their mother tongues and Enoch provides a welcome in many African languages. Director of Academic Affairs at Carlile College welcomes the group to the campus. He explains that the college trains evangelists and missionaries to go across Africa and that Nairobi is home to one of the world’s largest slums/informal settlements (Kibera). The Carlile College Principal provides a welcome on behalf of Carlile. The college has about 1,000 students; Center for Urban Mission has 44 students which includes the MATUL program.

The group splits into pairs exchanging basic information about each other, and returning to the group to share with everyone. Attendees include:

* Viv Grigg (Chairman, Director, Urban Leadership Foundation, New Zealand, plus Azusa Pacific University – U.S.)
* George Neequaye (Trinity Theological Seminary – Ghana)
* David Kpobi (Trinity Theological Seminary – Ghana)
* Helena M-Hooper (Good News Theological Seminary – Ghana)
* Peter Nitschke (Asian Theological Seminary – Philippines)
* Korada Sunil Kumar (Mission India Theological Seminary – India)
* Donthuluri Aseervadam (Hindustan Bible Institute and College – India)
* Richard Slimbach (Azusa Pacific University – U.S.)
* Colin Smith (Carlile College & St. Paul’s University – Kenya)
* Edison Kalengyo (Uganda Christian University – Uganda)
* Enoch Opuka (Carlile College & St. Paul’s University – Nairobi, Kenya)
* Samuel Saravanan (Hindustan Bible Institute – India)
* Alissa Wachter and Abigail East (Azusa Pacific University MATUL students)

It is announced that Olivia Nassaka will arrive this evening from Uganda Christian University in Uganda.

**MATUL Commission Meetings Schedule Review - 10:25 am**

Viv Grigg reviews the program schedule for the week, highlighting topics and locations. He notes that the schedule will be quite full and that content will include learning about MATUL commission and programming, structuring course designs, finances/fundraising, partnerships, gender issues, reports from each institution and connecting graduates. The group will participate in a Jubilee Kenya conference on Thursday. Colin Smith leads the group in discussing their expectations for the MATUL Commission meetings. Working in groups of two, members share three expectations or things they hope to get out of the meetings, and report back to the group. Items with a \* were mentioned multiple times.

* Building relationships; appreciation of MATUL commission members\*\*
* Practical collaboration between institutions (exchanging faculty, sharing resources)\*\*
* In depth knowledge about the MATUL program
* How to start MATUL program (at different levels - MA, BA, grassroots?)\*
* Sharing experiences and learning from one another/mutual learning\*
* Negotiating political dynamics of participating institutions (faculty, board, students, commission)
* Setting up the evaluation of the MATUL commission – assessing participants in various locations, monitoring external to the institution but internal to the commission, definition of the role of the commission in evaluation
* Course design/packaging – understanding course and “drawing it out”
* Viability – financial sustainability, fundraising, recruiting
* Leaving motivated and energized to start or improve programming
* Help on curriculum design
* Networking/sharing of information

Colin Smith asks the group to consider any items not already addressed in the schedule so they can be covered:

* Building partnership/collaboration: not in agenda but happens naturally to a certain extent; have had in previous agendas but has proven to be difficult. Do we create space structurally? Discuss under the role of the commission and utilizing website for sharing resources.
* Institutional politics: not on agenda but as we share it will be good to discuss the ups and downs of policies from established MATUL institutions, what challenges have you faced? Internal political challenges? Faculty, board, misunderstandings, feeling threatened, etc.
* On Saturday will revisit this list to ensure all has been covered.

**Genesis and Overview of the MATUL Program - 11:03 am**

Viv Grigg provides an overview presentation of the genesis of the MATUL program and its structure. Grigg has been a “Professional slum dweller” for many years, setting up missions and out of that development agencies, and working with churches. Out of that an alliance of 200-400 organizations emerged and discussions about how to move this work forward. In 2002 sat together with 25 leaders in Brazil and asked, “What kind of training do you have?” Apprenticeship and action-reflection model and outcomes of trainings discussed.

We knew what kind of workers they needed among the poor. Many had tried to get course into universities without much success, or one course established. Outcome was: let’s create our own program then market it back to the universities. Response has been very positive as if universities were waiting for a structure starting from and among the urban poor. Training with pastors among the poor: result was a list of 400 items in 23 areas of knowledge. This program is a bridge between those two constituencies. Evangelism and social action=holistic.

2004 gathered in Bangkok. Call: 50,000 workers from the slums to the slums. But training is needed: who is going? How do we create an environment of wisdom? MATUL is one answer. Next, Asian Theological Seminary, Carlile/St. Paul’s and Hindustan Bible Institute joined MATUL program. Indonesia now looking at MATUL; Brazil decided they want the program and appointed a director and worked on accreditation. In addition to groups represented here (Uganda, Ghana, Nagpur). Program is practical in application but divine in spirit. For your institution: Do you sense the spirit of God?? If God isn’t with you, it won’t work.

Connection with Carlile: Viv was doing training in Nairobi and got a phone call from Colin to do a seminar. Viv suggested that Colin move the seminary directly into the slum and 6 months later he had done so. Training workers there in undergrad and now where MATUL operates largely: about 200 students have gone through. Colin explains that Carlile has had a long-term presence of this kind of work at the grassroots, and has recently moved into a master’s level program with partnership through St. Paul’s.

Grigg discusses the issue of determining which education level to start at with MATUL. There was a felt need in Manila and Chennai for a master’s level work, and in western world made more sense for master’s degree. But may make sense for bachelor’s degree in some sites, so it is an important question to consider and debate.

 Started by talking about it as a theology degree, didn’t get anywhere because of systematic theology approach by most institutions. Then started talking about leadership degree, and that opened the door. Over the years talking about how they do theology (pastors in the slums). Didn’t do in a traditional seminary style that was downloaded from European structures.

Jesus was an educator, was doing “seminary” in the “slums.” He dwelt among the poor. Incarnation is key to transformation. Second, Jesus recruited the 12 disciples to be with him and to be sent out to preach. Learn from him (spirituality, apprenticeship) and proclamation (anointing of spirit, preaching). Training must produce churches that multiply among the poor. If not, we’ve lost the plot. Have gotten pressure from NGO’s that church planting shouldn’t be involved in development, but I argue that the Holy Spirit is involved in both dynamics. Each course: 1/3 theology, 1/3 action, 1/3 social sciences (ideally). Then all students share and communicate over Skype – this is the learning process. Supplemented with academic papers and theology basis. Convincing accreditors that this is viable is difficult, but Dr. Rich was gifted at formatting it academically.

Page 40 Common Understandings: Jesus-style Seminary in the slums

Jesus grew up in a Greek culture. He was a multi-ethnic man in an urban environment. He understood the Greek philosophers, foundational to our education system and doctoral processes, but it is different from the way Jesus taught. Started with story, engaged with story, program is ideally based on storytelling but must be related to academic. Exist in a tension between Jesus and the Greeks.

MATUL classes parallel Jesus’ life and ministry:

* Jesus began ministry praying and fasting: First course, Urban Spirituality – includes a retreat
* Jesus built faith communities: Urban poor church-planting/building faith communities
* As Jesus walked and talked he taught scriptures: Writings, Reign and Urban Realities
* Follows Jesus’ model of engagement with the marginalized: Service to the marginalized
* Urban realities course: why are the slums slums? Contextual dynamics
* Movement leadership: taking leaders moving into multiplication of churches, schools, health projects – apostolic leadership. Helping our students lead in their passions, context developing leadership gifts as pastors, development workers, etc
* Advocacy: Jesus confronting unjust situations, structures, etc
* Health: Jesus healed people
* Community economics: in next decade, focus of urban theology is on economic discipleship. Not just spiritual, but economic. Some of Jesus’ core teachings! Prophetic opposition to capitalism and socialism.

Questions and discussion from the group:

* Do we help the poor or do we work with them for their own transformation? Viv: Yes to both. Using an empowerment approach rather than a hand out, which has been the traditional model of development. But in a crisis, you must “do for” at first.
* Philippines: Education center course, we focus on pre-school. Missing the mark? This talks about training in vocation, job, business for slum dwellers. Empowering pastors to do so. Viv: Yes, need to cover all of these dynamics though some will focus more on one than the other in certain sites.
* This program being carried out in rural communities – in the future? Viv: It could be done but we haven’t chosen to do that. Urban poverty largely due to structural deficiencies, oppressions, migration. Rural poverty has different causes and patterns so it would look quite different. Discussion among the group: City ignored in Africa for a long time, people assumed moving to cities meant you became wealthy. Poor in city are invisible. Urbanization is happening around the world. Also, rural areas are often naturally included because why are people moving from rural to cities? How is that related to the city? Parallel program in rural? Viv: Doesn’t exclude rural, but have discussed and made the decision that this program is focused on cities. Those programs are out there, they exist. At global level missions focus on rural. My initial proclamation that future of missions is in urban areas - people looked at me like I’m crazy. World Vision focused on rural, about 6% of resources on urban. Almost an opposition in this area. We must push in that direction. Colin: burgeoning of smaller urban centers (like Nakuru), what is urban and rural is increasingly getting blurred. Urban poverty is no longer confined to major cities like Nairobi. Viv: Constant travel back to villages from urban slums, so there is connection missiologically.
* MATUL is not a franchise! You will not get the whole package delivered from U.S. and teach that wherever you are. There is a lot of that going on around the world, but this is NOT that. It is adjusted based on your site. Common understanding, principles, objectives and values kept uniform, but a lot of work must be done to fit your own context. Most U.S. programs are called partnerships but really are downloads of U.S. programs. This is not that. Creates difficulties and more work, but beauty is we can each contribute from our experiences.

Philosophical approaches to education: Some specific approaches may not be recognized as what we’re already using but they are i.e. dialogical story telling. But when I sit on a class, there is a story every 10 minutes. Not because he’s committed to this technique, but because in this part of the world stories are a part of the learning process.

**DECISION:** Remove(???something???) from document.

**Rationale**: Sometimes the philosophical aspect is describing natural processes from around the world i.e. communication techniques.

**Question:** How to do you get movements in the urban churches that bring movements that bring transformation vs. the idea of how to change poverty. How do you build leadership inherent in the degree?

Engagement in poverty and the people formation is essential in the design of what we’re doing. We talk about what we should give/what type of project for the poor. Projects=Managing=management degree, an MBA. Managerial skills are important but the underlying principle is the management and not leadership. Leadership is instead economic, political, spiritual and social.

**MATUL Website Review – 12:10 pm**

*matul.org website*

*Public face of the program*: Students like to see something that has a global connection.

*\*Call for changes for graphicsfrom each school for their page on the website*

*Urbanleaders.org/ma (Username:Guest password:matul2010)*

Website includes course design, place to share resources. DISCUSS **copyright issues** involved in this.

Go to syllabus formatting: can give faculty a design and they can fill in the boxes. If you have new faculty coming in, I have a process where every week you can send them a document on the next steps in working on their course and getting resources.

*Back to homepage. Click on training. Scroll down to TUL 540.*

Generic version of urban realities course: Content without assignments or grading (those things are institution specific) For half the courses we have the degree online. Each context/professor will develop the course in different ways, the genius of a partnership from the grassroots.

I.E. issues that are pressing in your own environment will be very different from the issues in the American context. I.e Indonesia and Islam/multicultural context, South Africa and reconciliation

**Introduction to Common Understandings Document – 12:30 pm**

15 courses agreed upon but for accreditation purposes some schools will need additional courses. Each year, *document* variances the schools are dealing with including accreditors, faculty and environmental variances.

*Page 23 in common understandings document*

Discussion on Philippines and English requirement

Question: include outside degree or a pre-course requirement?

Answer: Timing is off in the Philippines. Testing is during summer, enrollment in June.

**Qualifications for Faculty – 12:38 pm**

(reading from page 11) Dealing with faculty who want to teach, clearly outline that the criteria is working with urban poor.

HBI: Outside faculty availability discrepancies and financial difficulties in inviting faculty from outside. Will take seriously inviting the specialists. Their own organizations so they are unable to give time for their program. So they say we will only come one month, these days. Already involved in co-teaching arrangements.

Answer: Bring those people in as resource persons so that they only teach 2-3 lessons. To bring in others for several afternoons to share their expertise so people also get the practical input. Or, employ adjunct faculty. Realistically 1-2 guest lecturers.

Problems finding practitioners

ISSUE: We don’t have people practicing now. We don’t have them at all. We don’t have people especially trained who can even teach. The national accreditation board will require certain academic qualifications.

ANSWER: look for heads of organizations who have degrees and may not be currently teaching but ask if they are interested in teaching. People involved in the fields need to teach the program. Look outside of the theological colleges for movement leaders associated with non-Christian agencies operating outside church institutions.

***CONCLUSION****:* What is the role of a theological training in the capacity of building of the church in this kind of environment? The program can also help the institution build stronger links outside its own boundaries helping in the process of wider engagement that keeps these institutions relevant and engaged. The pressure that might come is in some ways positive pressure that has impact in other aspects of life.

On bringing in new schools: input from the community regarding felt and perceived needs is critical. 2 grassroots consultations are expected prior to launching. Involving people around the city and assigning someone to do the research to create a database. End up with maybe 20-40 key leaders. This gives ovwnership.

*Outputs and outcomes*

pg 9/student populations page 8 -12 53

We worked on the phrasing over the years. Church planters, business people. “Urban poor missionaries, NGO workers, professionals (reading from document)” now the issue of outcomes on the next two pages and how do you evaluate outcomes for this program.

PROBLEM: difficulty in evaluating outcomes of the program.

QUESTION: How do you know that it’s the degree that enabled someone to do something after 5 years? Correlation vs. causation.

ANSWER: After 2 years you can evaluate the program and see how it’s doing. Its laying a foundation that in 5 years they are leading an NGO or multiplying 20-30 churches.

PERSPECTIVES ON OUTPUTS AND OUTCOMES

-What program can actually prove their successes? Done through educational goals as long as we have given them the learning, what they do with it is not our business. Our program has played a role in equipping a person it but it’s difficult to measure.

-Because the program has 5 diff internships, there are not just student but organization outcomes, meaning they are working collaboratively with select communities. It’s too much to say that there are community impacts, but it is quite possible to quantify and measure what impact a successive number of MATUL volunteers within community organizations are having. In that sense the community organization represents a sector of the community MATUL students are impacting the community indirectly. Consequently we have to be careful with intern placements and evaluating effects. I think it is possible to move beyond looking a student (personal) growth.

IDEA-Adopt an urban poor community to make a learning lab to place students over a long period of time to minster with people to see over a few years the impact of MATUL in this community over a long period of time.

-Evaluating the impact of the MATUL could be complicated because of the international nature of the program. Possibly using the thesis/dissertation to evaluate the quality of the student and future impact and how the student is able to use the knowledge, educational objectives.

IDEA: Create a network to get the stories from students and interactive page as a part of the website and to be giving information as to what is happen. Some anecdotal and interesting stories for the field and act as a measure of impact.

IDEA: going to the places where the students are working to have them evaluate the effectiveness of the program/ interviewing employers.

QUESTION: Does the MATUL commission do this or each partner school? Who creates the evaluative structure?

ANSWER: MATUL commission can design something that we cut across so that can be used. Something that we can use for everyone

EVALUATION OF OUTCOMES/OBJECTIVES CONCLUSIONS

-heavy investment if a traveling evaluation team is involved

-have representatives from each institution to find graduates, can allow re-evaluation of goals.

-we should work on a design to think through the process and someone on the commission should work with key faculty from each school.

- Provide an alumni association to keep graduates connected with institutions.

-pre evaluations and post evaluations after 5 years.

Define a simple set of processes that relate to the different schools. A dialog between the different schools on this. Id a faculty to get them to talk together and appoint a leader.

**Presentation from Hindustan Bible Institute - 2:10 pm**

Representatives from HBI show an informational video about the school and the MATUL program. There are more than 2,000 slums in Chennai. Started program in 2008, two cohorts have graduated. Currently have 16 students in MATUL. Format of the program: Each course is three months but students come to the main campus for two weeks to take the classroom portion, they go back to their field site (slum area) where they do their assignments, practical work, etc. After that time they hand in assignments, present, and conclude with professors. 40 hours classroom learning; 120 total hours for each class. Students pay $300 for whole program which is a struggle for some because many come from the slums. Currently working on raising funds for more faculty.

**Presentation from Mission India Theological Seminary - 2:40 pm**

Reaching Indian Ministries International – lead organization based in Chicago. Priorities: evangelism, leadership development, compassion services. Based in Nagpur, India. 1,200 churches planted all over India. 29 Bible colleges all over India: Bible school in every state teaching in the local languages. Also run Mission India Theological Seminary (MITS) in Nagpur; building a Mission India Hospital; campus mercy home with 50 boys and 50 girls. MITS: 32 Acres of land; founded in 1996 with 7 students, started with a diploma in church planting and developed into bachelor’s, M div’s, master’s since that time. Focused specifically on slum communities. Vision: train 25,000 leaders to the slums and beyond. Information on Nagpur slums: approximately 40% of population in the city live in slums. Problems of joblessness or low paying jobs, alcoholism (most common cause of death among men), poor hygiene which leads to disease. MITS working in slum centers, which have 70,000 residents. School is partnering with government program called Sangam. Slum teams from the school include students, staff, nurses, teachers. Slum team improves living standards through Christ and economic activities. Technical training provided, microfinance loans.

Currently 7 MATUL students. Partnering with government organization, the team goes in initially to survey, etc. Return to do follow up and proclaim Christ, slowly. Some Christians in the Sangam, but when they go together they focus on social issues rather than spiritual, and they are ok with working together. The association with Sangam protects MITS. Most dangerous city in India. Sangam focus is through microfinance, jobs while MITS’ is to do that and also to change people’s lives spiritually. Other Christian organizations working there in the slums focusing on other issues like HIV/AIDS. Also World Vision working in the slums. God has been blessing the team with these partnerships.

**Presentation from Carlile College - 4:36 pm (at Queen of Sheba Restaurant)**

The Center for Urban Mission (CUM) at Carlile College hosts the MATUL program. Between 150 and 200 students have passed through CUM. Chose to move the theological college into the slums to learn from and among the community and they are learning with us. Students stay in the Kibera center to study. The Kibera center has been open since 2003, focusing on the local church as agents of community transformation. Mixed student body in terms of denominational affiliations. Carlile College is not accredited to offer master’s program so in 2010 the school began a relationship with St Paul’s University in Nairobi to accredit the program. Began student recruitment in November 2011. In January did orientation for about 14 prospective students at the different campuses. Carlile, St Pauls’ main campus in Limuru, St Paul’s town campus (more students than at main campus due to changes in way people are accessing education). MATUL students at Carlile are mainly pastors and church workers, and one from an NGO. Though we are also focused on the students we do not have like those who are strong leaders in the slums but aren’t able to access the program because of admission requirements.

Program structure: Students take classes over four months, one day per week full day of classes and one class Fridays. All classes have 45 hours classroom time. One class per semester has 45 hours of practicum associated with it which counts for double credit (6 rather than 3). No classes during the summer. Dissertation is the last full semester. Taking 60 credits within two years is the East African requirement system for MA’s (15 credit per semester). Semester is 15 weeks, three hours per week per class.

**Group Discussion – 5:10 pm**

Group discussion about using the traditional program structure vs. the model India is using (two week intensive classroom time, remainder on-field).

* Nairobi: Looked at the model that India is doing but getting the time off for the intensive classroom study is difficult for working people.
* Do the students do the work? How does action/reflection work? Classroom time should be a springboard to the work on field. Strong lines of communication with professor, quality structure that they go out with is necessary. Main problem is that the structure did not materialize into projects that hold people accountable. Problem is not necessarily with the format, but the degree of structure. At APU, connecting on Skype weekly to create accountability and sustain communication with students.

Group discussion about adjusting program structure in each site:

* Viv: several factors – this is the only degree we know of among the urban poor. Keeping some unity in developing global network gives us strength. Must have some consensus at the core. Variation because of reasons like accreditation, university requirements are expected. But keep the course numbers and titles same, in syllabus have course description the same.
* Colin: how can you do 5 internships over two years? Viv: Have 3 in one year and two in another because they have more sessions per year.
* Slimbach to Colin: In negotiations with St Paul’s, did you have to advocate for MATUL structure represented by commission when they had no direct relationship with us? Was there a feeling that the structure was being imposed? Colin: had someone in power on our side and supportive, instances where initially people said we don’t do something that way and then it was changed but can’t win all battles.
* Viv: To what extent is this a theological degree? Colin: St Paul’s asking this exact question. Which faculty belong there – social sciences, development or theology? Especially for interdisciplinary courses? Need faculty orientation to talk about what this course really is: either see development or biblical studies, but this doesn’t cleanly fall into either. Also, what kind of students are coming into the degree? At Carlile all but one undergrad is theology. But not the case in other sites.

Other topics of discussion

* Colin: practicums have been difficult to secure and needs to happen far in advance. Happening slowly so some will do their practicum between the two semesters. Slimbach: concerned that program being hosted by theological factors become to theoretical and overwhelmed with the practicum or not understand? Have energy and pedagogical orientation to do so and support to navigate complexity of arranging internships. Colin: That’s where CUM comes in. We do all grassroots and it is us who organizes practicums. Work closely with theology faculty.
* Colin: final piece is student load. We have people who are working full time, pastors, families, etc. Hours as they appear in curriculum v hours people are actually participating in. People are struggling, already seeing. ATS: We allow a smaller load, students take 3-4 years (makes scheduling more difficult) but can do it more easily. APU: 2 year then a 4-5 year design. Students in Bangkok do 1 course a semester or 2-3 in another. In US, cracking down on educational institutions that are considered “degree mills” and want to quantify 150 hours. Kenya: people would not find a strong appeal for a long term MA.

**Introduction to Asian Theological Seminary – 5:30 pm**

Peter Nitschke presents video about ATS. In Manila, 1/3 of the population lives in slums; 63% urbanization; 20% of income often used on water alone. Sanitation is a major issue as well as evictions in slums around metro Manila. Currently, the ATS MATUL program has 24 students with 21 from the Philippines. Enrollment has moved between 12 and 24 at a given time. Oldest MATUL student is 72 years old. There are four full-time faculty and 6 part-time or adjunct professors. Have both a thesis and non-thesis track. Technical panel visiting ATS on May 21, hoping to get final recognition with commission on higher education. Please pray. Added MDIV MATUL degree based on request from urban poor pastors wanting to know how to preach, additional biblical, theological, and pastoral courses specific to them

Regular ministry consultations with leaders from the city. Partnership with Bakke graduate school, talking now about hosting DMIN at ATS offered as a joint degree. Negotiations with NGOs to offer tailor-fit training on a certificate level that don’t want to have their workers go through the whole program. Financially capable NGO’s, may be a fundraising strategy, practical training (rather than academic).

Student recruitment: social networking, pastors, churches, students and faculty, workshops for Christian groups, video, Christian NGO networking meetings. Fundraising: International donors, local donors, materials donated. Program structure: 17 weeks, 51 hours contact time in class. MATUL is not under academic affairs office. Special program which allows us to be very flexible because doesn’t have to go through all layers of changes. On other hand, like a school within the school which means we have to raise our own budget, not included in school’s overall budget.

Challenges: meeting with whole faculty because of their various responsibilities; students dropping out (various reasons: family, money, ministry responsibilities), Bakke transition (ran into financial trouble, came without warning), 6 months vacancy on coordinator post, ATS putting whole curriculum online through Moddle. Future plans: nationwide learning through online? Offer DMIN locally. Increase to 35-40 students. Increase scholarships through donors. Become a research center one day. Adopt a community that becomes field lab – continuous relationship (like in Nairobi)