2005

University of the Nations

Reference Guide

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REFERENCE GUIDE PREFACE

What is a "Reference Guide"? It is a source of information. This reference guide specifically provides you with **accurate** and **current** information about Youth With A Mission and the University of the Nations. It is a practical tool placed in your hand, designed to help guide and assist you in fulfilling the key role you play in our mission. It is called a "Reference Guide" because it serves as a knowledge base from which to begin, build and further develop. It serves as a guide forward to deeper understanding and application of leadership principles. And it serves as a continual reference point to facilitate alignment of all we do with the vision, values, ethos, policies and practices of Youth With A Mission's University of the Nations. The documents included in this reference guide cover a range of subject matters: from the over-arching foundational values of the mission to the practical aspect of running a specific school. You will find here information about all the major principles, policies and procedures related to the University of the Nations. These policies have been established over more than two and a half decades of development. They may be copied and distributed by use for all in the University of the Nations. Our only stipulation is that the documents contained here be copied in their entirety and be used without being edited or altered in any way.

The information is accurate in that each article is an authoritative documentation of a given principle, policy or procedure of the U of N. Each document has a footer on every page in which the primary source of the document is recorded. If the document contains a corporate decision, the source is usually either a specific International Leadership Team (ILT) meeting or the current U of N catalogue. At times the source is the U of N Executive Committee (U of N Exec) or YWAM's International Council (IC), International Executive Committee (IEC), or Global Leadership Team (GLT).Some documents are teaching pieces written by respected teachers within the mission. These teachings have been considered to be formative in the U of N. In these instances the author is given as the source (e.g. Floyd McClung, Landa Cope, Tom Bloomer). A few documents have "Provost Team" as the source. These documents are a compilation of many pieces of information from the current U of N Catalogue, decisions from multiple ILT meetings, U of N Dean's meetings, and instructions from the International Provost. These documents compile a myriad of policies into one cohesive and comprehensive unit.

The information is current. This is not a record of rigid statutes cast in concrete. Rather it is a snapshot of the living, dynamic principles, policies and procedures by which we currently guide ourselves in the U of N. These policies and procedures are added to or modified along with the mission. Twice every year the International Leadership Team of the U of N meets to consider issues and make decisions relating to the effective running of the university. Once every two years the Board of Regents of the U of N meets to make other authoritative policy decisions. These decisions may result in the elimination, modification or addition of policies and procedures.

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Any changes will be reflected in periodic updates to this reference guide, which will be circulated to all. When you receive an updated document please insert it in place of the old one and discard the old one. Please note two further elements found in the footer of every document that will help you maintain your reference guide as current. First, observe that each document has the date of printing. This way we not only know when the policy was originally formulated, but we can also easily identify the most current revision of that policy. Second, the page number and the total number of pages in the document are recorded. This should help to minimize questions about different editions of a document.

We also recommend that you consider giving each of your staff and students a "YWAM GO Manual" which you can obtain from YWAM Publishing, and the current "U of N Catalogue" which you can obtain from your nearest U of N International Registrar's Office. We also recommend that you direct your staff and students to the following web sites:

University of the Nations www.uofn.edu
Youth With A Mission www.ywam.org
College of the Arts www.artsywam.com
International DTS Centre www.ywamdtscentre.com
Student Mobilization Centre www.haystack.org
Family Resource Centre www.ywamconnect/sites/uofn-frcintl
Genesis Centre www.go-genesis.com
Centre for Entrepreneurship and Economic Development www.ceed-uofn.org
Equivalency Institute www.equivalency.org

These additional and complementary resources will enhance your ministry in the University of the Nations.

We pray that this reference guide will benefit you as you work in the Lord's Harvest.

The Provost Team

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Overview of

Youth With A Mission

and the

University of the Nations

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The Foundational Values of Youth With A Mission

Youth With A Mission (YWAM) affirms the Bible as the authoritative word of God and, with the Holy Sprit's inspiration, the absolute reference point for every aspect of life and ministry. Based upon the God's word, who He is, and His initiative of salvation, the following responses are strongly emphasizes in YWAM:

Worship: We are called to praise and worship God alone
Holiness: We are called to lead holy and righteous lives that exemplify the nature and character of God
Witness: We are called to share the Gospel of Jesus Christ with those who do not know Him
Prayer: We are called to engage in intercessory prayer for the people and causes on God's heart, including standing against evil in every form.
Fellowship: We are called to commit to the Church in both its local nurturing expression and its mobile multiplying expression

The Foundational Values of Youth With A Mission are the expression of our basic beliefs, coupled with specific directives given by God since YWAM's beginning in 1960. They are recorded here in order to pass on to successive generations that which God has emphasized to us. These shared beliefs and values are the guiding principles for both the past and future growth of our Mission. Some are common to all Christians everywhere; others are distinctive to Youth With A Mission. The combination of these beliefs and values make up the unique family characteristics of YWAM–our "DNA." They are values we hold in high regard which determine who we are, how we live and how we make decisions.

1. KNOW GOD
YWAM is committed to know God, His nature, His character and His ways. We seek to reflect who He is in every aspect of our lives and ministry. The automatic overflow of knowing and enjoying fellowship with God is a desire to share Him with others.

2. MAKE GOD KNOWN
YWAM is called to make God known throughout the whole world, and into every arena of society through evangelism, training and mercy ministries. We believe that salvation of souls should result in transformation of societies thus obeying Jesus' command to make disciples of all nations.

3 . HEAR GOD'S VOICE
YWAM is committed to creating with God through listening to Him, praying His prayers and obeying His commands in matters great and small. We are dependent upon hearing His voice as individuals, together in team contexts and in larger corporate gatherings, as an integral part of our process for decision making.

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4. PRACTICE WORSHIP AND INTERCESSORY PRAYER
YWAM is dedicated to worship Jesus and engage in intercessory prayer as integral aspects of daily life. We also recognize the intent of Satan to destroy the work of God and we call upon God's power and the Holy Spirit to overcome his strategies in the lives of individuals and in the affairs of nations.

5. BE VISIONARY
YWAM is called to be visionary, continually receiving, nurturing and releasing fresh vision from God. We support the pioneering of new ministries and methods, always willing to be radical in order to be relevant to every generation, people group, and sphere of society. We believe that the apostolic call of YWAM requires the integration of spiritual eldership, freedom in the Spirit and relationship, centered on the Word of God.

6. CHAMPION YOUNG PEOPLE
YWAM is called to champion youth. We believe God has gifted and called young people to spearhead vision and ministry. We are committed to value, trust, train, support, make space for and release them. They are not only the Church of the future; they are the Church of today. We commit to follow where they lead, in the will of God.

7. BE BROAD-STRUCTURED AND DECENTRALIZED
YWAM is broad-structured and diverse, yet integrated. We are a global family of ministries held together by shared purpose, vision, values and relationship. We believe that structures should serve the people and the purposes of God. Every ministry at every level has the privilege and responsibility of accountability to a circle of elders, with overall international accountability to the YWAM Global Leadership Team.

8. BE INTERNATIONAL AND INTERDENOMINATIONAL
YWAM is international and interdenominational in its global scope as well as its local constituency. We believe that ethnic, linguistic and denominational diversity, along with redeemed aspects of culture, are positive factors that contribute to the health and growth of the Mission.

9. HAVE A BIBLICAL WORLDVIEW
YWAM is called to a Biblical worldview. We believe that the Bible makes a clear division between good and evil; right and wrong. The practical dimensions of life are no less spiritual than the ministry expressions. Everything done in obedience to God is spiritual. We seek to honor God with all that we do, equipping and mobilizing men and women of God to take roles of service and influence in every arena of society.

10. FUNCTION IN TEAMS
YWAM is called to function in teams in all aspects of ministry and leadership. We believe that a combination of complementary gifts, callings, perspectives, ministries and generations working together in unity at all levels of our Mission provides wisdom and safety . Seeking God's will and making decisions in a team context allows accountability and contributes to greater relationship, motivation, responsibility and ownership of the vision.

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11. EXHIBIT SERVANT LEADERSHIP
YWAM is called to servant leadership as a lifestyle, rather than a leadership hierarchy. A servant leader is one who honors the gifts and callings of those under his/her care and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities serving those whom they lead.

12. DO FIRST, THEN TEACH
YWAM is committed to doing first, then teaching. We believe that firsthand experience gives authority to our words . Godly character and a call from God are more important than an individual's gifts, abilities and expertise.

13. BE RELATIONSHIP-ORIENTED
YWAM is dedicated to being relationship-oriented in our living and working together. We desire to be united through lives of holiness, mutual support, transparency, humility, and open communication, rather than a dependence on structures or rules.

14. VALUE THE INDIVIDUAL
YWAM is called to value each individual. We believe in equal opportunity and justice for all. Created in the image of God, people of all nationalities, ages and functions have distinctive contributions and callings. We are committed to honoring God-given leadership and ministry gifts in both men and women.

15. VALUE FAMILIES
YWAM affirms the importance of families serving God together in missions, not just the father and/or mother. We encourage the development of strong and healthy family units, with each member sharing the call to missions and contributing their gifts in unique and complementary ways.

16. RELY ON RELATIONSHIP-BASED SUPPORT
YWAM is called to a relationship-based support system, depending upon God and His people for financial provision, both corporately and individually. We believe that relationship-based support promotes responsibility, accountability, communication, and mutual prayer. It involves the donor as a partner in ministry. As God and others have been generous toward us, so we desire to be generous. YWAMers give themselves, their time and talents to God through the Mission with no expectation of remuneration.

17. PRACTICE HOSPITALITY
YWAM affirms the ministry of hospitality as an expression of God's character and the value of people. We believe it is important to open our hearts, homes, campuses and bases to serve and honor one another, our guests and the poor and needy, not as acts of social protocol, but as expressions of generosity.

NOTE: The three basic documents of Youth With A Mission are The Foundational Values of Youth With A Mission, The Manila Covenant and The Christian Magna Carta. (YWAM

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Foundational Values approved by the Global Leadership Team August 2003; released February 2004.)

YWAM Statement of Purpose:

Youth With A Mission (YWAM) is an international movement of Christians from many denominations dedicated to presenting Jesus personally to this generation, to mobilizing as many as possible to help in this task, and to the training and equipping of believers for their part in fulfilling the Great Commission. As citizens of God's kingdom, we are called to love, worship, and obey our Lord, to love and serve His Body, the Church, and to present the whole Gospel for the whole person throughout the whole world.

We of Youth With A Mission believe that the Bible is God's inspired and authoritative word, revealing that Jesus Christ is God's son; that people are created in God's image; that He created us to have eternal life through Jesus Christ; that although all people have sinned and come short of God's glory, God has made salvation possible through the death on the cross and resurrection of Jesus Christ; that repentance, faith, love and obedience are fitting responses to God's initiative of grace towards us; that God desires all people to be saved and to come to the knowledge of the truth; and that the Holy Spirit's power is demonstrated in and through us for the accomplishment of Christ's last commandment, "*...Go ye into all the world and preach the Gospel to every creature.*" (Mark 16:15)

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THE CHRISTIAN MAGNA CARTA

We affirm the Christian Magna Carta which describes the following basic rights as implicit in the Gospel. Everyone on earth has the right to:

1. Hear and understand the Gospel of Jesus Christ.

2. Have a Bible available in their own language.

3. Have a Christian fellowship available nearby, to be able to meet for fellowship regularly each week, and to have Biblical teaching and worship with others in the Body of Christ.

4. Have a Christian education available for their children.

5. Have the basic necessities of life: food, water, clothing, shelter and health care.

6. Lead a productive life of fulfillment spiritually, mentally, socially, emotionally, and physically.

We commit ourselves, by God's grace, to fulfill this covenant and to live for His glory.

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THE MANILA COVENANT

August 4, 1988

The Manila Covenant is a statement of mission prepared and prayed over by the leadership of Youth With A Mission and confirmed by 1500 staff workers at the Youth With A Mission International Staff and Leadership Conference in Manila, Philippines, on August 4, 1988. The covenant's 20 affirmations declare the values, guiding principles and calling of Youth With A Mission. We invite you to join with us in the exciting challenge of reaching the world with Christ's love.

WE AFFIRM

that our calling as a missionary fellowship is to help complete the Great Commission. We celebrate the calling of the Lord Jesus upon our mission to be involved in evangelism, training, and ministries of mercy. We renew our commitment to the Lord and to one another so that by God's grace then the empowering of the Holy Spirit we will do all God asks of us to help complete the Great Commission.

WE AFFIRM

the calling of the Lord upon our mission to mobilize youth for world evangelism. We express in this covenant our commitment to see young people mobilized in great numbers for world evangelism, and youthful, exuberant world changers be given every opportunity to take roles of leadership and influence in our mission.

WE AFFIRM

God's calling upon our mission to focus on reaching those who have not been reached with the gospel. We declare our desire to see tens of thousands of workers mobilized on the following nine frontiers of world evangelism: the Muslim world, the Buddhist world, the Communist world, the Hindu world, the Small Half, Nominal Christians, the Cities, the Poor and Needy, and Tribal Peoples.

WE AFFIRM

the Lordship of Christ over every sphere of life. We commit ourselves to spreading the gospel of Jesus Christ in such a way that His Lordship is proclaimed over individual lives, nations, the family and home, the church in all its expressions, education, the electronic and printed media, arts and entertainment, the sports world, commerce, science and technology, government and politics. We believe that this should be done in the same spirit in which Jesus came: as a humble servant, laying down His rights and so pleasing His Father.

WE AFFIRM

that God wants Youth With A Mission to be a representative of all nations of the earth, and that our staff and leadership should be comprised of races from Africa, Asia, Australasia, Latin America, Oceania, the Middle East, Europe, and North America.

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WE AFFIRM

our calling as a mission to love people in both word and deed in order to proclaim and demonstrate the Good News of the gospel. Personal evangelism and practical concern alike give witness to Jesus Christ. Accordingly, we will, by God's grace and mercy, proclaim the Good News and perform acts of mercy so that men and women will embrace the truth of the gospel.

WE AFFIRM

the importance of doing God's work God's way. We declare our total dependence on God for wisdom, and ask Him to reveal to us any trace of paternalism, prejudice, or triumphalism. We choose to follow the example of the Lord Jesus who gave up His rights, defending the rights of the poor, and serving those He came to minister to in righteous humility.

WE AFFIRM

that God wants both young and old, male and female, in positions of leadership and responsibility in our mission.

WE AFFIRM

servant leadership and the importance of being accountable and submissive in our leadership styles and attitudes. We confirm the importance of all new staff going through a period of culturally appropriate training and orientation to help prepare them for service in God's Kingdom. We express our desire for God to continually revive and invigorate our discipleship training programs to make them a source of encouragement, equipping, and empowering for Christian service.

WE AFFIRM

the importance of a spirit of humility, brokenness, and godly transparency in our relationships with one another. We commit ourselves afresh to the principles of unity as described by the apostle Paul in Ephesians chapters four and five. We accept the responsibility to deal with any character weakness or cultural barrier in a manner that would be pleasing to the Lord Jesus and that would promote unity within our mission and within the whole Body of Christ.

WE AFFIRM

the importance of living a biblical and balanced life. We believe that we need Christians of all theological persuasions and backgrounds in the Body of Christ. We need their godly counsel, wisdom, teaching, and help to be all that God has intended us to be.

WE AFFIRM

the importance of the local church. We humbly ask God for His grace and help to enable us to multiply and build up local churches and to work as partners with them for the fulfillment of the Great Commission.

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WE AFFIRM

the ministry of prayer and intercession. We declare our total and utter dependance upon God and ask Him to continually revive our hearts so that we will always be a mission that intercedes for the nations and seeks God for His direction and guidance. We believe God has called our mission to build everything it does on the foundation of prayer, knowing that apart from God's leading, our best efforts will be dead works. We further declare our need for others to pray for us.

WE AFFIRM

the importance of accountability between Youth With A Mission as a whole and its various bases, ministries, teams and schools. We confirm our need to be in submission to those we serve, those who are over us in the Lord, and those we work with as co-laborers. We believe that this spirit of accountability welcomes correction, encouragement, and openness in our corporate and personal lives.

WE AFFIRM

the value of the individual. We commit ourselves to pursue the equipping, up-building, and empowering of all those God sends to us for the fulfillment of His ministry and purpose in their lives.

WE AFFIRM

the ministry of hospitality, and commit ourselves to open our bases, homes, and hearts to all those God sends to us. We recognize this to be a biblical responsibility and we joyfully embrace the privilege of serving and honoring guests, teachers, fellow YWAMers, and the poor and needy through this ministry.

WE AFFIRM

the importance of financial accountability. We declare that we as Youth With A Mission will live by the highest legal, spiritual, and ethical standards in our handling of finances.

WE AFFIRM

that Youth With A Mission is an international movement of Christians from many denominations dedicated to presenting Jesus Christ personally to this generation, to mobilizing as many as possible to help in this task, and to the training and equipping of believers for their part in fulfilling the Great Commission. As citizens of God's Kingdom, we are called to love, worship and obey our Lord, to love and serve His body, the Church, and to present the whole gospel for the whole personal throughout the world.

WE AFFIRM

that the Bible is God's inspired and authoritative word, revealing that Jesus Christ is God's Son. We believe that man is created in God's image and that He has created us to have eternal life through Christ. Although all men have sinned and come short of God's glory and are eternally lost without Christ, God has made salvation possible through the

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death on the cross and resurrection of Jesus Christ. We believe that repentance, faith love and obedience are necessary and fitting responses to God's initiative of grace towards us and that God desires all men to be saved and to come to the knowledge of the truth. We believe that the Holy Spirit's power is demonstrated in and through us for the accomplishing of Christ's last commandment: Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

WE AFFIRM

the Christian Magna Carta which believes the following basic rights are implicit in the gospel. Everyone on earth has the right to:

1. Hear and understand the gospel of Jesus Christ,
2. Have a Bible available in their own language,
3. Have a Christian fellowship available nearby, to be able to meet for fellowship regularly each week, and to have biblical teaching and worship with others in the Body of Christ,
4. Have a Christian education available for their children,
5. Have the basic necessities of life: food, water, clothing, shelter, and health care,
6. Lead a productive life of fulfillment spiritually, mentally, socially, emotionally, and physically.

With the help of God, I, the undersigned, commit myself, by God's grace, to fulfill this covenant and to live for His glory.

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THE RED SEA COVENANT

The International Executive Committee of Youth With A Mission met in the Middle East in April of 1992. The Lord spoke forcefully to us that He wanted us as a mission to be more involved in the Muslim world. In one prayer time, God broke into our time of intercession with unexpected direction to call together the leaders of the mission so that we might humble ourselves before the lord. This came to us so unexpectedly, and with such a sense of God's presence, that we felt we were to "drive a stake in the ground" to claim what God had done in our hearts. We decided to give no room to the enemy to undermine God's direction to us or to place doubts in our hearts. We called this response to the Lord our Red Sea Covenant.

While we gathered in several prayer times for the Muslim world, God spoke to us (through Ezekiel 47) of new depths of anointing He wants to bestow upon us, giving the clear impression that this is but a first step in an era - defining outpouring of His spirit on our mission.

He galvanized us with Isaiah 19, which seemed to indicate that at least one aspect of His dealing with our mission was to happen in the city of Jerusalem. A strong sense of our deep need of spiritual preparation was expressed in our meeting. God spoke to us about our need to see clearly, with both eyes so to speak. It became obvious that we were not to participate in the acrimony that exists between Christians, Arabs, and Jews.

God spoke to us to call a time of thirty days of focused fasting and prayer for the Muslim world. He emphasized to us the importance of public repentance for the Crusades and the great offense they have caused.

In order to seal what God spoke to us as a mission on behalf of the Muslim world, we felt it was appropriate to make a formal commitment to God to be known as the Red Sea Covenant, and to invite all who will to sign this covenant. We therefore do solemnly resolve before God that we will:

- Actively pursue the new level of anointing and enabling which God wants to pour out upon us.
- Submit to any spiritual discipline He might require of us, such as fasting, prayer, and repentance.
- Gather at the times and in the places which He indicates in order to seek Him together toward these purposes.
- Be careful to keep our vision whole, seeing both Jews and Arabs as God's beloved creation.
- Embrace the vast Muslim world in our hearts, seeking from God the anointing, wisdom, power, and strategies needed to carry our part of His great plan of redemption for those under the influence of Islam.

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- Believe God for the establishment of His kingdom throughout the world of peoples under the influence of Islam, and be more impressed with God than the difficulties involved.
- Exercise leadership in calling and mobilizing our organization to receive God's anointing and enabling power to reach the Muslim peoples of the world.

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YWAM'S COMMITMENT TO REACH ALL PEOPLES

YWAM began with a vision. Loren saw waves of young people who advanced in stages and eventually covered the whole earth. Not only did God give us our own specific revelation on reaching the whole world, but the universal call for God's people to bless every nation on earth is emphasized throughout the Bible. Therefore, the drive to reach every people is both our Biblical responsibility and inherent in our earliest roots as a mission, permeating our corporate calling.

God in His wisdom has built YWAM layer upon layer over the years in pursuit of that initial vision. First the enthusiasm and energy of young people were used in summer outreaches. Training soon became a part of the mix. We grew strong in the nations where people and money were initially available. God went on to add a great variety of activities over time as varied ministries were born. New nations weighed in, each with their particular contribution to make to the overall effort. The waves growing and we are progressing towards the goal!

During the last several years God has frequently confronted us with the specific challenge to reach all peoples. The Manila Covenant was embraced. The YWAM frontier missions movement was born. During a time of intercession the IEC received the Red Sea Covenant from God and responded to it. Whether in Mercy Ships, King's Kids, a local base in South America, the University of the Nations, or anywhere else in our mission, you can't go very long without hearing someone excited about reaching the unreached. God is up to something and we don't want you to miss out!

The waves which will reach the farthest corners of the unreached world are growing. We strongly urge all YWAMers, in every ministry and location in the world to consider how you can participate in reaching all peoples on earth with the Gospel. How can you use the strengths which God has built into your particular ministry to help in achieving the goal of a church for every people? This is not something which we can leave with a sub-group of specialists. It belongs to all of us.

There is an enormous amount still to be done, but the impetus is building. We all belong to a mission with the Great Commission in our very blood. Everyone has a part to play. Every ministry has a contribution to make. Revelation 7:9 gives us a preview of the scene around the throne. People from every tribe, tongue, and ethnic group will be there. We as a mission have repeatedly promised God that we will work towards that scene. It is imperative that we channel our resources towards faithfully fulfilling YWAM's commitment to reach all peoples.

March 17, 1995
YWAM GLT
Einigen, Switzerland

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WHO IS YWAM STAFF?

This paper addresses the question: who is YWAM staff? It is recognized that an answer to the broader question, "who is a YWAMer?" would need to include students, volunteers, children in YWAM families, King's Kids participants, short term outreach participants, etc.

YWAM staff should be seen as serving within an extended family of ministries and situations including the following:

1. Ministries with a general YWAM identity;
2. YWAM ministries with a specialized identity (e.g. Mercy Ships, King's Kids, Slavic Ministries, Family Ministries, University of the Nations, etc.);
3. YWAM ministries working in creative access nations where discretion of identity is required;
4. YWAM affiliate ministries, which may or may not publicly identify with YWAM, and may have more latitude on financial policies (e.g. Intermedia, Destiny International, Mother's Choice, YWAM-related elementary schools,...);
5. Non-YWAM ministries to which YWAMers are seconded, with a defined reporting relationship with appropriate YWAM leadership.

YWAMers are linked by:

1. **common roots** - DTS/CDTS minimum for all staff;
2. **a commitment to the YWAM vision, values and calling**;
3. **a commitment to the welfare of the whole YWAM family**, including commitment to be involved in key family events.

YWAMers work in the following situations:	Full-time YWAMers	Associate YWAMers	Volunteers
Ministries with general identity as YWAM: *e.g. local YWAM bases*	Staff	Associate staff to be defined at local level, but suggested guidelines include: • completed DTS/CDTS • not full-time active in YWAM • should not have council role	Volunteers

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YWAMers work in the following situations:	Full-time YWAMers	Associate YWAMers	Volunteers
YWAM ministries with specialized identity: *e.g. King's Kids, Mercy Ships, Island Breeze, U of N, Gleanings, ...*	Staff/crew	Associate staff/crew	Volunteers/crew
YWAM ministries working in creative access countries where discretion of identity is required	Staff	Associate staff	Volunteers
YWAM affiliate ministries, *which may or may not publicly identify with YWAM, and may have more latitude in financial policies; e.g. Inter Media, YWAM-related public schools, Mother's Choice, Destiny International,...*	Staff	Associate staff	Volunteers
non-YWAM organizations to which YWAMers are seconded	Seconded staff - with a defined reporting relationship with appropriate YWAM leadership	N/A	N/A

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PRINCIPLES AND CONCEPTS TO GUIDE THE PROCESS OF CHANGE IN YWAM

As we attempt to adapt our YWAM structures to meet the challenges of the future, we highlight the following principles and concepts as guidelines to help bring clarity and security to ministries and staff worldwide. While the matrix has been a helpful concept over the past five years defining relationships between geographical and transnational ministries, we feel that the metaphor of the extended family of ministries is a more appropriate and less institutional way of understanding the range of YWAM ministries in the world today. Paul describes the Law as being a 'midwife', and we see the Matrix as having a 'midwife' role in giving birth to the new linkages between YWAM ministries. We expect that the future growth and development of YWAM worldwide will require an open attitude and an embracing of new things.

1. **Unity and diversity**

   We have also considered the model of the Body, with its various life-systems, including the blood circulation, muscle system, bone structure, nerve system, respiratory system, etc., each with different command centers, yet each affecting the whole body. It is a picture of unity in diversity. So too in the YWAM family of ministries, we need to accept and rejoice in the different ministries and different structures of these ministries.

2. **Family of ministries**

   This "family of ministries" concept is a consciousness to be fostered at every level of ministry, from local operating location to globally. A typical base could be a community incorporating a whole family of ministries including King's Kids, U of N course, Frontier missions, Family ministries, as well as evangelism and church planting efforts locally of the base.

3. **"Solidarity" -- a commitment to the welfare of the whole**

   As an extended family of ministries, we should therefore be committed, at every geographical level to:
   a. preferring and loving one another;
   b. making room for new things and 'young brothers';
   c. creating a place of belonging;
   d. recognizing that family life involves dynamic growth and constant change, rather than static organization.

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4. **"Subsidiarity" -- as little government as possible, as much as necessary**

We advocate the formation of leadership teams at each appropriate geographical level that will represent the various members of the YWAM family of ministries operating in that locality. The governing role of these leadership teams will be largely that of facilitating the ministry, and pushing responsibility as far as possible to the local situation. In others words, as little government as is possible, as much as is necessary.

5. **Non-uniformity**

We recognize there will be different command centers and non-uniformity within this diverse family of ministries, both globally and regionally. Gone are the days of one tidy, uniform, predictable worldwide corporate structure for the whole YWAM family. Any operating location or team could have multiple linkages to other YWAM entities, or just one primary linkage to the training network, the evangelism/frontier missions network, or the mercy ministries network, or the geographical leader.

6. **Mutuality**

We recognize that in this modern world at the end of the 20th century, the concept of the sovereign nation-state is giving way to both larger and smaller entities. So too the boundaries of the familiar YWAM national identities are being blurred by transnational activity. We recognize that within the larger YWAM family of ministries, there is no room for territorialism, for monopoly, but rather the key concept is mutuality, and making room for ministry without borders. Each ministry is called to servanthood toward one another, and ministries do not have authority over others on the basis of such things as 'seniority of existence', historical linkages or financial resources.

7. **Pioneers, visionaries and "fathers"**

We affirm that pioneers, visionaries and "fathers" (leaders who can embrace and encourage the vision and abilities of other leaders) are essential for the long-term vitality of YWAM ministries. While leadership teams may at times be forced to operate for a season without such ministries, they should be actively encouraged as they begin to emerge. At all times, however, leadership at base, national and regional levels should seek to develop corporate vision for the “family of ministries” within their responsibility, and to promote the spiritual synergy necessary for this vision to be fulfilled..

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8. **Unlimited resources**

Because God is the fountainhead of all resources, we affirm that there are unlimited resources to do His will. Where YWAM ministries are targeting the same audience, however, we see the need for communication within any given area or region, with the needs of the contributing constituency in mind.

9. **Evolutionary change, not revolutionary change**

We have entered a new phase of transition which may last several years. We should continue to work through the existing structures in each field, region or transnational ministry, as the 'new' is emerging.

10. **Seasons of change require additional pastoral care and sensitivity**

Stress levels always rise with change of circumstances. Leaders have a responsibility to ensure a continuing sense of belonging and pastoral care to counter any sense of uncertainty.

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YOUTH WITH A MISSION'S CRISIS MANAGEMENT GUIDELINES

INTRODUCTION:

These guidelines are designed to aid YWAM missionaries in preparing for and responding to crises. While it is vitally important to be prepared, it is equally important not to over-react or panic. The missionary should always maintain the highest level of faith and calmness, while being realistic and prepared for potentially dangerous situations. Differing political climates, local laws and customs, and a wide range of other variables make it impossible to apply a simple standard of security precautions internationally. It is, therefore, essential that each national leadership team be dynamic in further developing these security precautions and guidelines for your crisis related potentialities in order to respond effectively to the ever-changing level. of risk and danger.

DEFINING A CRISIS:

A real or impending situation which is, or has the immediate potential of, creating an unacceptable degree of danger to personnel, the functioning of the mission and its Related Overseas Entities, and/or its essential purpose for being.

1 **PRE-CRISIS PLANNING**

1.01 Make a list of the following for:
- all family members,
- a trusted contact at home
- your local personnel file, and
- for yourself to be carried with you when moving from one locale to another:

1.01.01 copy of passport number and date of issue and local visa
1.01.02 bank account numbers
1.01.03 credit card numbers
1.01.04 insurance policy numbers
1.01.05 car registration: serial and license numbers
1.01.06 drivers license number
1.01.07 social security numbers (if applicable)
1.01.08 fingerprints, palm prints, and current photographs
1.01.09 current prescriptions, including eyeglasses
1.01.10 contents and location of safe repository
1.01.11 assets and debts
1.01.12 names and addresses of business/personal/emergency contacts

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1.02 Locate a safe repository in your home country and put in the original of your (you may also want to keep copies of these documents with you or leave them with a trusted contact):

1.02.01 will
1.02.02 power of attorney
1.02.03 birth, marriage, and adoption certificates
1.02.04 naturalization papers, dual citizenship papers, etc. (NOTE: certificates of naturalization may not be copied)
1.02.05 deeds
1.02.06 mortgages --stocks/bonds (NOTE: consider leaving these with a broker in case you want to sell)
1.02.07 insurance papers- life, car, house, medical, household effects
1.02.08 current inventory
1.02.09 medical and dental records
1.02.10 school records
1.02.11 tax records

1.03 Appoint a current power of attorney for each adult family member and have several copies made. Make several originals as well. These are needed to transact business on behalf of spouse or other adult.

1.04 Update your will and have several copies made. Put original in a safe repository and give copies to executor, lawyer, repository.

1.05 Learn the current laws of your legal residence and place of domicile with regard to taxes and property.

1.06 Make and continually update an inventory of all your possessions including jewelry and clothing. This may be written, tape recorded, and/or photographed.

1.07 Establish credit that will be adequate for emergencies.

1.08 Keep a listing of regular billing dates for all recurring expenses (i.e. insurance, mortgage, and taxes).

1.09 Establish a joint checking account, or two joint checking accounts, enabling each spouse to work from either account in the event they are separated for a period of time.

1.10 Have checks deposited in a local bank account rather than posted. Checks lost in the post can cause extraordinary difficulties.

1.11 Obtain individual credit cards for spouses.

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1.12 Insure all property and update policies periodically.

1.13 Place checkbooks, bankbooks, some travelers checks, and a small amount of cash in a safe, but easily accessible place.

1.14 Gather together all employment history for adult family members including resumes and letters of reference. Keep duplicates in home country.

1.15 Discuss with your family what you will do in case of an emergency separation (evacuation, hostage-taking, illness or death.)

- Who is the emergency contact?
- Where will you go? (what are resources in various locations?)
- What to take in rapid evacuation? (Checklist)
- Have financial provision established to cover
- Evacuation
- Travel costs

2 DEATH OF A YWAM WORKER

Incidents involving death vary and are unique and thus standard contingency plans will need adaptation but the following are some guidelines. Keep a detailed log of all communication and actions taken which include:

- content of the communication,
- date and time of communication,
- name and telephone # of person contacted.

2.01 When death occurs, the leadership and staff at the site of the death must give their full attention and communicate as soon as possible to YWAM leadership regionally. Also the local leadership must be prepared to implement all actions that are required on short notice.

2.02 When first contact is made from personnel on the field to the national or regional director, a determination should be made regarding what is the best communication channel (telephone, telex, fax, cable, ham radio, e-mail, etc.) Telephone is preferred. At the time of each communication the two parties should set a schedule for the following communication.

2.03 Any accompanying family members on the field should be urged to consult with other family members at home before deciding how to dispose of the body. (Some countries have in their application process, what will occur in case of death on the field and this should be reviewed regularly.)

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2.04 The YWAM National, Regional or Field Director should make the following initial contacts:

- with the immediate family at home,
- any potential support persons close to the family, (i.e.. home church, the nearest YWAM office, etc.)
- the immediate family should be urged to contact their local funeral director, pastor, or someone with experience for advice on how to handle the details, especially if they decide to return the body. (This might not apply in some countries.)

2.05 If telephone contact is relatively easy between the field and home, accompanying family members on the field should make home phone contact as soon after initial contact by YWAM leadership has been made. At that time disposal of the body should be discussed and a decision made if possible.

2.06 YWAM leadership should urge local leadership at site of death to check into all local legal requirements, such as death certificate, embalming requirements, and requirements for moving the body out of the country if that is the decision. Some countries require burial within 24 hours; others require embalming before return of body. Needs to be thoroughly checked.

2.07 At the first contact from local YWAM leadership to national, regional and field leadership, local leadership should be urged to initiate the immediate appropriate arrangements, such as embalming, cremation, or funeral services. lf a funeral director is available in country, price quotes re: embalming, basic services, handling charges, or return of the body costs should be obtained. (If body is to be returned to home country, no final agreement should be reached until prices with home country can be verified to check if they are reasonable.)

2.08 If there are survivors on the field who will be returning to home country, a decision should be made early whether or not someone from YWAM should accompany them. If there is any doubt whether or not they should be accompanied, provide it.

2.09 Local YWAM staff should be urged to arrange for memorial services at the place of work if at all possible.

2.10 Arrangements should be made for YWAM representation at the memorial services at home.

2.11 If any survivors terminate their service with YWAM and return home, a determination should be made regarding YWAM's obligations for short or long term support.

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2.12 Remember that the local staff are under great pressure at the time of death and deserve acknowledgement of that pressure and evidence of moral support from YWAM internationally.

2.13 Remember to help field staff immediately make plans to cover the responsibilities of the family of the deceased as needed. (i.e.. access to will, bank accounts, files, etc.)

3 EVACUATION PLAN--WAR, NATURAL DISASTER

The following is for consideration of evacuation of expatriates working in potentially hostile or life-threatening areas and does not consider any relief assistance which might be appropriate.

- Step 1: Preparation
- Step 2: Stay in safe area (this step is taken in situation involving increased localized violence, e.g. street fighting, mob action- temporary period.)
- Step 3: Don't go to work place, stay home. (this step would probably indicate an inability to leave the country by normal procedures, and might be necessitated by wide-spread fighting, random rocketing for a prolonged period of time. stay where you are even if at work place.
- Step 4: When word is given, go to pre-arranged gathering points.
- It should be noted that no accurate prediction can be made as to how quickly the steps might progress; from step 1-4 might only be a matter of hours or it might be gradual. Those who desire to leave during step 1. Are encouraged to do so without fear of disapproval.

3.01 PREPARATION/PRECAUTION:

3.01.01 Vehicles kept with tanks at least half full and each house should have a metal tank full of petrol kept in cool place.

3.01.02 Recommended first-aid kit and some food/water kept in vehicles and medical kit at each residence

3.01.03 Obtain proper organization/project identification stickers for you and your vehicle.

3.01.04 Drinking water should be kept on hand. Ideally, one weeks supply and change every week if possible

3.01.05 A two week supply of food should be stored in each house; (foods that do not need much preparation, e.g. dried fruit, nuts, etc.)

3.01.06 Car batteries used for lighting should be kept charged.

3.01.07 All households should have up-to-date telephone list handy.

3.01.08 At all times, staff must let house-mates or someone else in YWAM know where they are going and expected return time.

3.02 COMMUNICATION:

3.02.01 Each house should have a contact person for passing on messages.

3.02.02 Telephones should be kept in good working order.

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3.02.03 ALERT: Expatriates will carry their passports with them at all times. If in the opinion of the Country Representative (CR) or delegated representative, an evacuation becomes imminent, consider movement to a safe area.
3.02.04 NOTIFICATION: Various embassies operate a warden network and we should ensure that we are on that network. The embassies will be responsible to notify the rest of the expatriates when an evacuation order is received. Expatriots will be told to stay in their homes until pickup for departure.
3.02.05 The CR will notify local staff and the regional director. If the latter is not possible, local staff representative should phone/fax from office. Regional office should notify families of evacuation plan.
3.02.06 Advise local staff representative whether or not contact should be made to civil authorities.

3.03 IF HOSTILITIES COMMENCE (i.e.. rocket attack, artillery, etc.):
3.03.01 Gather people inside your house. Go to basement if you have one or if not select the safest place out of direct line of sight of all windows and doors. Draw curtains. Keep low and stay inside and avoid exposure.
3.03.02 Open several windows on all floors to reduce possibility of concussion breakage. Drawn curtains reduce glass shattering.
3.03.03 Fill all bathtubs, washtubs and other containers with water (if your electricity is cut, your pumps will not work.)
3.03.04 Advise your staff and children not to pick up bullets, shells, rockets, or other unusual objects found.
3.03.05 If armed persons come into your area, do not create the impression of hostility or resistance. Smile frequently, be friendly, and cooperate. If possible encourage them to leave as soon as possible because their presence might endanger your household.
3.03.06 If an unarmed person seeks refuge with you, refuse politely, but firmly - unless, in your judgment, there is an imminent threat to his life.
3.03.07 Do not go near any bodies. the contending sides will presumably take care of their wounded. If you see unattended wounded, consult others on the scene.
3.03.08 If there is a lull in the fighting, remain in your compound unless otherwise instructed. Do not tour the city. Do not take photographs.
3.03.09 If the authorities in charge impose a curfew or issue special military law decrees, obey them to the letter.
3.03.10 Pack one suitcase and two blankets for your family and assemble enough food and water should you have to be moved to a collection point for evacuation.

3.04 CAUGHT AWAY FROM HOME:
3.04.01 Street rioting: your car is a likely target in trouble. Leave your car and find shelter. If you are close to your place of work, go back to it, if not, find a shop where you can stay.
3.04.02 Know your way around city--try to remember different routes to and from different places.
3.04.03 Stranded away from home--contact someone so that people know where you are.

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3.05 ESCAPE ROUTES: You need home, city, and country escape routes if your are in dangerous areas.

3.05.01 Purchasing: need contingency fund to either purchase tickets (air or boat); have money for trip overland including food; local staff representative need access to this fund with clear steps how to use.

3.05.02 Departure: Local staff representative will notify Regional office of departure arrangements. All expatriates will be picked-up from their homes in YWAM vehicle and driven to airport or overland route with pre-agreed upon place of destination.

4 TERRORISM: AVOIDANCE AND SURVIVAL

4.01 THREAT AND THREAT ASSESSMENT:

4.01.01 Terrorism is the use of force, violence or threats by a terrorist organization to attain political goals through fear, intimidation or coercion.

4.01.02 International terrorism is described as calculated acts of terrorism inflicted against foreigners or occurring extra nationally which are usually designed to attract worldwide publicity and focus attention to the existence, cause, and demands of a terrorist organization.

4.01.03 A terrorist organization is any anarchist, nihilist, or other politically -oriented, insurgent-type sub national group which uses terrorism as its mode of operation, usually in an urban environment.

4.01.04 Terrorists use illegal violence in a systematic campaign. This campaign is often aimed at the civilian populace. Terrorists act to gain publicity for their organizations, to attain political goals, or simply to obtain arms or financing for future operations.

4.01.05 While acts of terrorism appear unpredictable and irrational to target audiences, they are never based on impulsive motives. They are not spur of the moment actions. Acts of terrorism are almost always well-planned actions which are quickly and systematically executed.

4.01.06 The net effect of terrorist acts is much greater than the simple physical violence involved. One incident, directed and conducted by a few skillful terrorists, can stir the fear and emotions of an entire nation.

4.01.07 TERRORIST: an individual who is generally between 18-28 years of age; from an upper middle-class background with college education; is politically-oriented, and generally embraces various anarchist philosophies. Usually works within a group which has a definite organizational structure and hierarchy; the first or command element usually consists of the older and more experienced terrorists. they establish the organization goals and plan the operations to meet the organization's stated ends.

4.01.08 CRIMINALS: usually are males under 25 years of age with limited educations; are often associated with drugs, and possess backgrounds which reflect frequent acts of crime; frequently armed and when encountered also will use their weapons to kill or injure.

4.01.09 MOBS AND DISSIDENTS: can be a religious faction, zealots, or politically motivated.

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4.02 HIGH RISK AREAS:

4.02.01 If you must travel in an area where there has been a history of terrorist attacks, kidnappings,, etc. make it a habit to:

- discuss with your family what they would do in an emergency and make sure your affairs at home are in order.
- register with embassy upon arrival.
- remain friendly, but be cautious about discussion of personal matters, your itinerary, or program.
- leave no personal or business papers in your housing/hotel.
- watch for people following you or "loiterers" observing your comings and goings.
- keep a mental note of safe havens, such as police stations, hotels, and hospitals.
- let someone else know what your travel plans are. Keep them informed if you make any changes.
- avoid predictable times and routes of travel, and report any suspicious activity to the local police or nearest embassy.
- refuse unexpected packages.
- formulate a plan of action for what you will do if a bomb explodes or there is gunfire nearby.
- check for loose wires or other suspicious activities pertaining to your vehicle.

4.02.02 If you are ever in a situation where somebody starts shooting, drop to the floor or get down as low as possible and don't move until you are sure the danger has passed. Do not attempt to help rescuers and do not pick up a weapon. If possible shield yourself behind or under a solid object. If you must move, crawl on your stomach.

4.03 PREVENTING TERRORIST ATTACKS:

4.03.01 Being unpredictable is without question one of the best ways to discourage an attack. If an attack occurs, immediate response is required, however it is more desirable to combat the problem at the prevention level.

4.03.02 A study of terrorist attacks on vehicles shows the following progression: the targeted individual is watched; based on that surveillance, an attack is planned; the attack team deploys according to plan; the targeted individual enters the kill zone and the attack takes place.

- once surveillance is detected and confirmed, the individual must make subtle changes in travel procedures that will discourage the terrorist from considering them as an attractive target.
- the next point at which an attack can be avoided is just prior to the individual entering the kill zone. Attack recognition must occur while it is still in the camouflage or disguised phase. Thus change of direction can occur prior to weapons being drawn.
- one of the most important means of defeating the terrorist attack is to deny the terrorist the tactical advantage of surprise. Without surprise, the attack is basically ineffective.
- the individual must take the ultimate responsibility for these security precautions.

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5 **HOSTAGE SURVIVAL**: These guidelines outline defensive countermeasures which can be used in the office, home, or while traveling.

5.01 THE MOMENT OF CAPTURE: Generally one of the most critical and dangerous stages of the operation is the actual seizure or abduction phase. Any sudden or unexpected movement, noise or cry for help is likely to provoke a violent response from the terrorists which could be fatal for the captive. In a barricade hostage situation tension will remain high until the terrorist feel sure they are in control.

5.02 RESIST OR SURRENDER: Whether to resist capture or surrender to the terrorist mast remain a personal decision. You should weigh the danger of resistance in the face of what may be overwhelming odds. If you decide not to resist, assure the terrorist of your intention to cooperate, especially during the abduction phase. Resistance is highly risky given the fact that the terrorists are already mentally prepared to meet this contingency and are acting under a great deal of tension during the first few minutes of the operation.

5.03 BLINDFOLDS, GAGS, AND DRUGS: It is important to know that the terrorists want you alive. while they may use drugs, blindfolds, or gags at the time of abduction, you should not be alarmed or resist unduly. Struggling is likely to result in even more severe measures.

5.04 EXPLANATION: Be certain that you can explain everything you have on your person, including your addresses.

5.05 STAY ALERT: Regain your composure as soon as possible. taking deep breaths and attempt to organize your thoughts. Occupy your mind by noting --- for later reference-- sounds, direction of movement, passage of time, conversations of the terrorist, and other information or circumstances that might be useful. Pay close attention to instructions and try to comply as possible. Ask permission to communicate. Be prepared to be accused of being a member of foreign spy groups. Anticipate isolation and possible efforts to disorient you.

5.06 ADJUSTING TO CAPTIVITY:

5.06.01 LIVING CONDITIONS: may vary greatly from incident to incident; from an airliner where heat and lack of water, food, and toilet facilities have been almost unbearable. In a barricade hostage situation, victims may be in familiar, less primitive surrounding. There may be a total lack of privacy. Conventional toilet facilities may be lacking. Maintaining one's dignity and self-respect under such conditions will be difficult, but this is very important. Composure could be the key to retaining your status as a human being and hence a life worth saving in the eyes of the terrorists.

5.06.02 FEAR: fear is the most important tool of terrorists. They use it to control, intimidate and wear down the hostage and the negotiators as well as larger national or international audience sympathetic to the victim's plight. Fear may be induced by loading and

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unloading of weapons in the presence of the hostage, displaying excesses of temper, resorting to physical abuse and staging mock executions. Fear of dying is very real and it can become overwhelming, especially during the early stages of the captivity, death, certainly is a real possibility, however statistically, the odds favor a hostage being released alive.

5.06.03 TIME: experience has shown the more time that elapses, the better are the chances for the hostage being released or rescued alive. For this reason, while the passage of time without rescue or release can be depressing, this time lapse is actually to your advantage. Once settled in don't be afraid to ask for anything you need or want. The worst they can do is to deny the request.

5.06.04 BOREDOM: to ward off boredom, develop and maintain a daily physical fitness program and engage in creative mental activity, such as reading, writing, or even daydreaming. Exercise may be difficult due to cramped space or physical restraints on arms and legs. If possible, however, start and maintain a regular program of running in place, push-ups, sit-ups. Isometric exercises may be substituted to overcome space or physical restraints.

5.06.05 MENTAL ACTIVITY: mental stimulation can be achieved in various ways. terrorist have been known to provide reading material, tape recorder and even tapes. Depending upon what is available, the hostage should read; develop and keep track of the passage of time; make games such as checkers, cards, or chess from scraps; pray and recall memorized scripture, poems; write a novel; compose music; or design and build a new home.

5.06.06 ILLNESS: weight loss is a side effect of captivity for some hostages, even though meals may be adequate. Gastrointestinal upsets and or constipation may occur and although not life-threatening can be debilitating. You should not hesitate to complain and request medication since terrorists want to keep their hostage alive. In a number of cases, terrorists have provided medical care for hostages suffering from illness and or injury.

5.06.07 RAPPORT: a national study has concluded that "the more human a victim appears to his or her captors, the more difficulty the terrorists will encounter in carrying out threats of violence against the victim." Display of family photos or discussions of children and family matters have on occasion, been instrumental in saving the lives of hostages.

5.07 RESCUE OR RELEASE:

5.07.01 Most hostages who die are killed during rescue attempts.It is, therefore, crucial for you to be especially alert, cautious and obedient to instructions should you or the terrorists suspect such an attempt is imminent or occurring.

5.07.02 The captors, as well as the captives, are likely to feel threatened and even panic. The terrorists will be extremely nervous during any release phase especially if the negotiations lasted over a long, drawn-out period. They will also be anxious to evade capture and punishment.

5.07.03 As the central figure in the rescue attempt, you must avoid all sudden moves which might invite reactions from the rescue forces as well as from the terrorists. The impulse

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to stand up and run must be avoided. You may be mistaken for a terrorist by the rescue forces. The safest response is to drop to the floor immediately and lie as flat as possible.

5.08 COOPERATION WITH THE AUTHORITIES: as soon as possible after rescue or release, write down everything you can remember about the incident, the location and condition of the other hostages, location of guards, location and description of weapons and explosives and any other information which might be useful to the authorities.

5.09 CONCLUSION: while there can be no guarantee that the common sense survival techniques discussed in this document will be effective in every case, the fact that they have worked in the past makes them useful as viable guidelines to follow in the individual personal security planning.

6 **ESTABLISHMENT OF A CRISIS MANAGEMENT TEAM (CMT):** In what type of situations would a CMT be involved?

6.01 Hostage Situation
6.02 Natural disasters involving YWAM personnel/property
6.03 War
6.04 Government action
6.05 Coup
6.06 Expulsion of YWAM team from a country
6.07 Assassination threat upon YWAMer
6.08 Terrorist threat
6.09 Multiple deaths
6.10 Events that create international negative attention
6.11 Kidnapping - criminal action
6.12 Multi-national team incidents

7 **CRISIS MANAGEMENT TEAM MEMBERS**

7.01 CRISIS MANAGER (CM): Decision-making person in the event of crisis and in the worst-case scenario, the final decision- maker if it came down to a decision pertaining to life or death hostage situation.
7.02 CRISIS COORDINATOR (CC): advantageous to have same person be the CC in each situation internationally.
7.03 MEDIA REPRESENTATIVE (MR): advantageous to have same person in each situation. (should not be the immediate leader)
7.04 YWAM Regional, Field or International Ministry Director or representative from the Global Leadership Team:
7.05 National Director
7.06 Advisors
7.07 Recording secretary (confidentiality is of utmost importance)

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8 CRISIS MANAGEMENT TEAM OBJECTIVES

8.01 Insulate the crisis from day to day organizational operations
8.02 Reduce the number of personnel dealing with the crisis
8.03 To provide structure and discipline to the organizational response to the crisis.

9 CRISIS MANAGEMENT TEAM DUTIES

9.01 Provides for security of victim's family
9.02 Maintains communication with victim's family
9.03 Provides "official" information release to interested parties
- victim's extended family and friends
- victim's home church and sponsoring organization
- involved government(s)

9.04 Receive and evaluate all incoming crisis information
9.05 Receive and evaluate all suggestions for resolution of crisis
9.06 Establishes all media policy and approves all media releases
9.07 Conducts (via a negotiator) all negotiations with hostage taker
9.08 Advises the CM; recommends decisions and strategy
9.09 Implements the CM's decisions
9.10 Maintains record of organizational responses to crisis

10 CRISIS MANAGEMENT TEAM CHARACTERISTICS

10.01 Composed of fewest persons possible
10.02 A temporary task force
10.03 Internally, provides for a variety of approaches, philosophies and strategies to resolve crisis
10.04 Externally, maintains a posture of unanimity and coordination
10.05 Located geographically close to the scene of the crisis
10.06 Members should be selected in advance and receive training
10.07 Should be the only part of the organization involved in resolving the crisis.

11 NEGOTIATION TEAM MEMBERS

11.01 The negotiator
- only person communicating with hostage takers
- not a decision-maker
- should be trained and experienced

11.02 Translator (if necessary)
11.03 Cultural advisor (if necessary)

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11.04 Team leader
- Makes the decisions regarding the negotiations
- Liaison to Crisis Management Team

12 **YWAM POLICY ON RANSOM**: YWAM IS OPPOSED TO THE PAYMENT OF RANSOM.

13 **POST-INCIDENT COUNSELING**: It is recommended that the victim, their immediate family on the field, and organizational people directly associated with a crisis have an evaluation by a qualified, Christian mental health professional made available through YWAM resources, and if necessary, follow-up counseling.

14 **FUNDING**: It is suggested that the CC have a corporate VISA or similar credit card which has a line of credit capable of covering some of the major expenses related to an emergency situation. It is further suggested that each regional office establish a line of credit with their local bank, with a further plan toward raising finances specifically for a contingency fund.

Thanks needs to be given to the following for their assistance in this draft for Crisis Management:

- MENNONITE CENTRAL COMMITTEE
- CATHOLIC RELIEF SERVICES
- FOREIGN BOARD, SOUTHERN BAPTIST CONVENTION
- UNITED STATES EMBASSY, BANGKOK
- INTERNATIONAL ASSISTANCE MISSION
- WORLD VISION
- UNITED NATIONS
- CONTINGENCY PREPARATION CONSULTANTS

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CRISES MANAGEMENT GUIDELINES: CHECKLISTS FOR SCHOOL STAFF

Introduction:

1. The school leader should maintain an up-to-date list of next-of-kin of students and staff. The list should include the name of the student and the name, address, telephone numbers (full day-time and home telephone number, including country code) of next-of-kin and the language spoken by next-of-kin.

2. The school leader should maintain up-to-date contact details (postal address, street address, telephone, fax, e-mail) for current outreach locations.

3. The school leader should maintain an up-to-date list of insurance details of students and staff on outreach and details of how to contact the insurance company.

4. All such information should be easily and readily accessible and readily identifiable. It should not be locked up unless relevant staff have access.

5. School leaders should know how to set about contacting relevant government and non-government organizations should the need arise.

6. If the school leader is absent for any length of time the responsibility for implementing these procedures should be delegated and communicated.

7. School leaders or their representatives are responsible for regularly reviewing, updating and briefing relevant staff on emergency procedures.

Student death:

1. The school leader should personally notify next-of-kin as soon as is practical (less than 8 hours) by use of one of the following:
   - Personal visit
   - Police
   - Minister
   - Telephone call from school leader as last resort.

   In the absence of the school leader, the responsibility is delegated up, NOT down.

2. The school leader should visit next-of-kin personally with a full account of what happened as soon as possible.

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3. Family will decide burial arrangements; school and other YWAM representation should be at the funeral. Should the death occur overseas, the family will need to decide where to bury the body. NB Recovery or transport of the body may not always be possible and this may need to be explained to the family. If the body is to be repatriated then a YWAM staff member should accompany the body along with all personal effects.

4. Inform as quickly as possible:
   The Base Leadership Team
   The relevant National, Regional, Field YWAM Directors (of school location, of location of death if different, and of student's country of origin)
   The YWAM president
   The church pastor

5. Prepare a press release with brief details and a valediction for the student for use when the press phone. The press calls may well be either local and/or national press, radio and TV so be prepared. Appoint ONE press officer to whom the press may speak and have that person be fully available.

6. Inform reception of the details and who is likely to phone. The school leader should ensure that the school office is staffed and able to take calls efficiently and sensitively.

Serious Illness or Injury of Student:

The school leader should ensure the following as quickly as possible:

1. Appropriate medical care and support. If this occurs on outreach NB the possibility of air ambulance and the possible need for the school leader to visit the site.

2. Obtain prayer covering from school, base, and wider afield if appropriate.

3. Notify next-of-kin to:
   Inform and update.
   Offer hospitality as appropriate.
   Assist with travel arrangements if necessary.

4. Contact church pastor and keep informed.

5. Notify Base Leadership Team.

6. Monitor situation personally or delegate to either the assistant school leader or up to a Base Leadership Team member in the school leader's absence.

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Hostage Taking:

There is very little direct action for the school leader to take. Basically responsibility for the situation needs to be passed immediately to the YWAM International Executive. Next-of-kin should be informed immediately. Keep the number of people in the know to a minimum in the first instance until further advice has been sought.

The action that will be taken will involve:

- The Ministry for Overseas Affairs of the student or staff member
- Police
- A professional hostage negotiator
- A news blackout depending on the nature of the hostage situation.
- Often (but not always) next-of-kin traveling to the area.
- Appropriate prayer cover.
- Appropriate press releases and interviews.

Basically say nothing to anyone outside YWAM, except next-of-kin, until appropriate advice has been given.

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YWAM GUIDELINES FOR JUSTICE AND RECONCILIATION

(This document only offers guidelines for recruitment, acceptance and corrective action of staff or students as related to the areas of justice and reconciling grievances. It is not intended to be a comprehensive guide to recruitment or acceptance, etc.)

Introduction:

Youth With A Mission (YWAM) is a volunteer organization committed to functioning as a relational network. YWAM operations are therefore to be coordinated and regulated primarily by common vision, values and principles, and supported by servant leadership, recognizing spiritual oversight.

Students and staff members are our most valued asset in Youth With A Mission. Therefore the recruitment and acceptance of both staff and students must reflect biblical values of honesty, openness and fairness. Any corrective action deemed necessary should be examples of loving and pastoral communication benefitting both the individual, the YWAM ministry and the body of Christ.

The Global Leadership Team (GLT) of YWAM encourages the following guidelines to be distributed and made known to all staff throughout the mission for the facilitation of healthy staff relationships and correct procedures where needed in cases of complaints, grievances and conflicts.

Within the YWAM family we are called to live and work together in humility and harmony exemplifying right relationships. This requires a lifestyle of openness and transparency with each other. When there is a conflict with an individual (including a leader) it should be taken care of on an individual basis with that person, quickly and quietly.

However, when there is relationship breakdown then the following guidelines based on Biblical principles should be followed. These can be applied within the appropriate YWAM structure, and are culturally adaptable. All mediation and arbitration should be processed within the local legal context.

These guidelines should be made available to all YWAM students and staff in order for the just and timely settlement of disputes and conflicts, with a minimum exposure beyond the immediate parties. Appeals should normally be made as close to the local situation as possible. The goal is to see justice attained and relationships restored.

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I. GUIDELINES FOR STUDENT/STAFF RECRUITMENT, ACCEPTANCE & CORRECTIVE ACTION

A. Recruitment of Staff and Students

1. Recruiting of both students and staff should be conducted in an ethical and responsible manner, giving a fair and accurate presentation of study and work conditions.

2. Applicants should have opportunity to read and assess the mission's vision, values, policies and procedures before joining.

3. Expectations regarding work and roles in the mission should be shared with clarity and integrity.

4. Fees paid for course and programmes not delivered as announced should be refunded where requested and appropriate.

B. Acceptance of Staff and Students

1. During the acceptance process, the policies and procedures of the mission and its local team or centre should be made clear again for the new student/staff member. This would include the process for handling grievances and for situations of conflict as outlined in section 11.

2. Staff members or students should be informed that they can communicate or take a grievance to the leader immediately above their direct leader.

3. In countries where appropriate, staff and students should sign a mediation declaration stating that, in the case of grievance, they would seek mediation and not pursue litigation.

C. Corrective Action Involving Staff and Students

1. All corrective action, including dismissal, requires justifiable reason and fair procedure. It is assumed that students and staff have understood and accepted the purposes and values of the school or ministry in which they are involved. Should the behaviour of an individual consistently conflict with these purposes and values, leadership should reevaluate with the individual their continued involvement with the school or ministry.

   A normal process would begin with seeking understanding whether or not the individual is prepared to accept the conditions of continued

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involvement in the school or ministry. This may be followed by a written communication, for the record.

A suspension period or 'time out' may be helpful to allow for a change of heart or to consider conditions required to be met. If the individual is not prepared at this stage to accept the conditions of continued involvement, this amounts to a decision on their part to leave.

After such departure there should be communication explaining to those associated with the individual (pastor, parents, leaders, fellow students/staff...) the reasons and the processes involved that have led to the individual's departure. This would include mention of principles and values at issue.

2. In the case of students, this normally should be handled by the school staff. School staff should communicate with the next level of YWAM leadership, as well as with the appropriate spiritual leadership of the student (e.g. pastor, parents,...). The student may request a refund of a portion of unused fees.

3. In the case of staff, immediate, unilateral dismissal would only occur in exceptional circumstances, for example, as when required by law. In cases of clear and gross misconduct, offending staff can be put on immediate suspension, pending further inquiry. Proposed corrective action should be communicated to and supported by the next level of leadership before being acted on. The staff person should understand the right of appeal, as listed below, and the freedom to be heard in a unbiased context. Any further corrective action should have first followed the reconciliation procedure outlined in section 11.

4. Dismissal from a particular YWAM ministry does not automatically mean dismissal from every operating location or from YWAM International. In cases of gross misconduct, e.g. child-abuse, due warning should be passed on in an appropriate manner.

5. More normally, leaders at operating locations are encouraged to pray quietly and privately that, where necessary, individuals be led of God to leave, rather than be required to. In all cases, leadership should seek the most loving course of action for all parties involved.

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II. PRINCIPLES FOR HANDLING GRIEVANCES.

A. Wisdom for How We Approach Grievances

The Word of God says, "If it is possible, as far as it depends on you, live at peace with everyone" (Rom. 12:18). When conflicts arise, often there is an accuser and an accused. We need to remember to hold each in equal esteem before the Lord. We must not pre-judge either side but be open to each "striving to maintain the bonds of peace" Ephesians 4:1-3. In the vast majority of situations, no one has acted with malice. Rather, one or more believers have acted unintentionally or foolishly and brought hurt to one or more people.

In the YWAM family, we are called to live and work together in humility and harmony. When conflicts arise, our goal is to bring reconciliation and release for both parties for further service in God's kingdom. We should not enter into conflict resolution seeking someone to blame or punish. We should seek restoration.

From the beginning of this Mission, we have learned to ask God to show us our own hearts, sins and hidden faults. We have been taught "openness and brokenness" that is, "to confess our faults before one another that we might be healed" James 5:16. (Also see Matthew 7:3) Therefore, the following recommended steps for handling grievances should be enacted as an exception, for use only when our attempts to walk in right relationship do not bring resolve to the situation.

We should take care of conflicts on the individual level, quickly and quietly, remembering the Bible's words, "In your anger do not sin. Do not let the sun go down while you are still angry, and do not give the devil a foothold" Ephesians 4:26-27. (Also see Matthew 5:23). We need to extend patience and forbearance to one another when we have different opinions or priorities.

B. We All Need To Forgive

The grievance process given below is not meant to remove the need for forgiveness. If people have been offended, even deeply wounded, they have to forgive the offender. This is necessary for their own healing and restoration. Joseph serves as a model for how to forgive when terrible things are done to us. Joseph was greatly wronged by his family, his employer, and his government. Yet he was able to forgive and allow God to use the situation to bring blessing. Even if efforts toward reconciliation follow the guidelines of this paper, all those involved will need to forgive one another.

As Christian brothers and sisters we must follow all that we understand of Biblical teaching to reconcile ourselves in a Christ-like fashion. And while we attempt to take Biblical steps of reconciliation, we must remember our own weakness. We cannot find

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God's wisdom independent from one another, nor can we find reconciliation with each other without the grace of God.

Most grievances involve issues of disagreement as well as problems of relationship. Sometimes the issues leading to the conflict may themselves not be fully resolved. In such cases parties should be encouraged to disagree agreeably, according to the Word of God which says "...maintain the unity of the Spirit in the bond of peace...until we all attain to the unity of the faith and of the knowledge of the Son of God..." Ephesians 4:3,13 RSV. Our supreme concern is to restore relationship, even though it may be impossible to resolve all of the specific issues which led to the disagreement.

In all but the most extreme circumstances, the immediate and humble application of the "Matthew 18 Model" should bring about peace (Matthew 18:15-17).

The primary purpose of guidelines and process outlined below is to ensure that all staff and students are treated justly and with respect, and to see relationships reconciled.

C. Biblical Principles Regarding Justice

In scripture, we see that justice is a very, very important issue to God. It is one of the most mentioned issues in the Bible. Justice metered out by human beings must be related to an absolute. An absolute is a fixed point of reference. Our absolute for justice must be the character of God. The character of God is described both in His word as well as in nature itself. The character of God related to justice will include truth; God is truth. It will include love; God is love. It will be long-suffering; God is not hasty. It will include wisdom...mercy...forgiveness, and many other character traits of God.

D. Reconciliation Is Always a Goal of God's Justice

The goal of God in sending Jesus to the world was reconciliation to Himself and to one another. In the case of Jesus on the cross receiving God's judgment for sin, He took our place. So any judgment we have, in order to be a righteous judgment, must always include reconciliation as a goal.

Reconciliation may be achieved through: * see definitions in footnote 1

- Teaching: the Holy Spirit uses teaching a) to convince of a new way, a new heart attitude, new principles not learned before and/or b) to convict of wrongdoing.
- Mediation: i.e. wise counsel.
- Arbitration: when teaching and mediation do not bring resolution to the situation, then arbitration may be needed. Arbitration requires the involvement of an objective, unbiased individual/team to 'hear the arguments' and come up with a decision. It requires that all parties involved in the dispute agree in advance upon

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the arbitrator(s), and they agree to abide by the decision after that person/team has heard all of the perspectives and points of view.

Lastly, when all avenues for reconciliation have been pursued and failed, the only option is judgment. Judgment requires a cutting off and a severance of the relationship, as described in the later portion of Matthew 18.

It is important that in all of pursuits of reconciliation, we first recognize that most issues take a lot of time to build, and require much time and patience to resolve.

III. PROCEDURES FOR HANDLING GRIEVANCES

A. Definition of Terms

Different terminology is used in different regions to define the levels of reporting relationships in YWAM, both for transnational and geographic structures. The order of the use of these terms varies from country to country.

An example would be:

- Individual staff member
- Team leader
- Base leader
- National leader
- Area leader
- Regional leader
- Field leader
- Global Leadership Team*

Cases of conflict involving issues with Mission-wide implications and consequences should be handled at the field, or if necessary, the GLT level, at the discretion of and initiated by the Regional Leader.

* Note: other than cases involving Mission-wide implications, the GLT would be involved only in dealing with issues related to a violation of principle or the agreed-upon process. It would not be involved in trying to resolve specific grievances, other than in the case of conflict between GLT members, in which case the vice-chairman would be the first level up.

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A situation involving a grievance could emerge at any one of these levels. Therefore, for the purpose of understanding the sequence in the process outlined below, we will simply use the terms Level A, Level B and Level C.

Level A = the level at which the grievance occurred
Level B = one level above Level A
Level C = two levels above Level A

The goal should be to keep the resolution of any grievance at the lowest level possible, to lean into wise and godly counselors close to the situation, who understand the surrounding circumstances, and to involve as few people in the process as possible.

We will also refer to two different types of teams which may be required to assist in the resolution of a grievance:

- **A Mediation Team (at the informal level),**
- **An Arbitration Team (at the formal level).**

(see footnote 2 for definitions of terms: Mediation, Arbitration and Reconciliation.)

B. Informal Mediation (starting at Level A, where the grievance took place)

1. Go one-on-one

   First, apply Matthew 18 at the individual stage. If someone has a conflict with another person, they should go to that person to make their feelings and concerns known. They must take responsibility for their part in the grievance as God has shown them through conscience, scripture or conviction of the Holy Spirit.

   The highest result would be that the other person would also recognize and acknowledge before God and the first person their part in the grievance, as God has shown them through conscience, scripture or conviction of the Holy Spirit.

2. Go with a friend

   Should the above step to seek resolution not result in satisfactory resolution, the person(s) should go again with a friend or colleague who will assist in helping both parties listen to and hear one another.

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3. Consult with Level A Leader

If Step 2 does not result in satisfactory resolution, the Level A leader, or a delegated mediator, should be brought into the process and try to help the parties hear each other and work out their grievance. At every level, both parties should be presumed "innocent" unless proven otherwise.

Here is a suggested process for the leader/mediator to follow:

- Mediator hears Person #1 as long as necessary, then asks "what do you feel is the solution?"
- Mediator hears Person #2 as long as necessary, then asks "what do you feel is the solution?"
- Mediator communicates to Person #1 the concerns and desired solution of Person #2.
- Mediator communicates to Person #2 the concerns and desired solution of Person #1.
  (Steps a - d should be one-on-one sessions)
  This extended process allows ample time for a process of clarification of issues and to help diffuse the emotion related to the situation, as the individuals feel "heard."
- After allowing time for situation to settle, the mediator asks each person if they would feel comfortable to meet together.
- While both parties are together, the mediator asks if he/she may have permission to share the frustrations and solutions each party expressed to him/her. This should not be an "edict," but a request.
- After the mediator has shared both sides, he/she asks both party's help in coming to a resolution that each can accept, realizing that there must be a willingness to compromise, and that it is unlikely that either will get 100% of what they want.

Both parties must feel that they have been "heard" and that their ideas have contributed to the proposed compromise/resolution.

4. Level A Leader creates an informal (local) Mediation Team

If Step 3 does not result in satisfactory resolution, the Level A leader should work with both parties to draw together an informal Mediation Team comprised of the Level A leader/or delegated mediator, plus two other mediators. Each party should choose a mature, trusted, impartial individual to serve as a "witness" (Matthew 18:16). Generally these individuals might be team leaders/department heads or other leaders, but they could also include a pastor or counselor who is a friend of YWAM.

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Again, both parties should be considered "innocent" unless proven otherwise.

The role of this three-member Mediation Team should be carefully and prayerfully to help the people in disagreement to listen and understand each others' viewpoint. They may share scriptures and godly principles that apply to the situation, and they should encourage each party to acknowledge and repent of their part in creating the conflict, taking an attitude of humility and forgiveness (Matthew 6:14). Mediators should be reminded of the importance of confidentiality. We are cautioned not to broadcast hurts or offenses to anyone who is not directly involved (Ephesians 4:29). This phase should be completed within one month.

The Mediation Team may walk through a similar process to that in Step 3. If there is still an impasse, the person with the grievance may bring a request for formal intervention. It becomes a formal process when it is required to move beyond Level A.

C. Formal Mediation and Arbitration

1. Petition for formal intervention

If all informal means of settling the matter are unsuccessful, the individual with a grievance may bring it to the Level B leader by submitting a formal written request for intervention. Within one week of receiving this request, the Level B leader is required to send a copy of this written request to the Level A leader, notifying him/her that the grieved party was unsatisfied with the results of the informal process and is requesting formal intervention, and to the Level C leader.

The written request should include the following:

- Give names, addresses and telephone numbers of all parties involved in the grievance
- Identify the date(s) the grievance arose
- Briefly state the circumstances of the grievance
- Briefly recount the steps already taken to resolve the situation
- State the resolution desired

2. Formation of formal Mediation Team

At the earliest opportunity, but within two months of receiving the written request for formal intervention, the formal Mediation Team should meet

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together with both parties and begin a similar process to the one described above in Step 3 of theinformal process.

All national, regional, area and field leaders should have a roster of 3-4 individuals who have agreed to serve on an "on call" basis to help resolve formal grievances. The Level B leader should allow each party in the dispute to choose one individual either from the roster, or another mutually acceptable person, to serve on the Mediation Team. The Mediation Team is made up of the two members chosen by the involved parties, plus a third member selected from the roster by the Level B leader, whose role is that of facilitating the process. The YWAM line leader is not part of the Mediation Team.

Where local laws permit, the Level B leader should ensure a complete record of the request, the proceedings, plus all pertinent documentation be kept. (This is confidential information which needs to be handled discreetly.) If further resolution is needed, the Level B leader must make this information available to the Level C leader and his/her Arbitration Team.

Note: at any level in the process, if the leader's relationship is too close to the individual(s) involved in the grievance or if there is a conflict of interest, the leader should ask to excuse himself/herself and should appoint another leader to facilitate at this level of the grievance process.

3. Formation of Arbitration Team

If the Mediation Team is unable to bring the issue to resolution, the Level B leader is to refer the formal grievance to the Level C leader. It is his/her responsibility to pull together an Arbitration Team from their roster. The Arbitration Team should meet together with both parties to begin the arbitration process within one month of the time they receive the formal request from the Mediation Team.

The decision of the Arbitration Team is the final step in the grievance process, and their decisions, judgments and steps of action to be taken by either/both parties are binding to bring closure to the situation.

4. Informing process

In every case, and at whatever stage it is concluded, an appropriate process of informing should take place. If the parties are reconciled, it is important to communicate this with everyone who has been involved in

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the grievance process up to that point (other YWAMers, parents, pastors, etc), giving glory to God and erasing past negative comments and images, so that full restoration of both parties can take place.

In the case of a judgment requiring suspension or dismissal, the conclusions should be clearly but discreetly laid out, making reference to the Biblical principles violated - both in precept and in process as well as the YWAM values or guidelines that were violated. The consequences and/or requirements for restoration should also be clearly stated. Remember, in no instance does the Bible allow for gossip or devaluing of people. All matters should be kept in confidence held within the circle of those who were involved or those who need to be informed to prevent further violation.

Conclusion:

Most conflicts involve issues of disagreement as well as problems of relationship. Sometimes the issues leading to the conflict may themselves not be fully resolved. In such cases parties should be encouraged to disagree agreeably. However the primary purposes of the process and guidelines outlined here are to ensure all staff and students are treated justly and with respect, and to see relationships reconciled.

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footnotes:

1. Definitions

   Following are the definitions for these terms from New Websters Dictionary and Thesaurus of the English Language:

   Mediate: to act as an agent in conveying, communicating, etc. To be in the middle.

   Reconcile: to bring together again in love or friendship; to induce someone to accept something disagreeable; to reach a compromise agreement about differences.

   Arbitrate: to decide a dispute by involving an arbitrator (an impartial judge), or one of a number, whose decision both parties to a dispute agree to accept.

2. Suggestions for setting up a roster

   Because grievances may arise at any level, all base, national and area leaders need to prepare a roster of 3-4 people who are qualified and willing to serve in resolving formal grievances (written requests that have not been resolved through the informal process

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outlined above). These individuals would be "on call" for a two year time period. They would need to agree to see through any case that begins within their two-year commitment, and they could extend the term of their availability if both they and the convening YWAM leader so desire.

Wise and godly character traits are necessary in such peace-makers, who must understand the need for confidentiality and impartiality. They must have a broad understanding of YWAM and its values, and should have no vested interest in the case at hand. They should understand the principles of conflict resolution and arbitration and be capable of guiding the process through to reconciliation. They also need to be qualified to consider issues of culture, gender, and age. These individuals could be wise pastors, YWAM leaders known for their wisdom, etc. There are many people within YWAM who would be highly qualified to serve in this capacity who hold no geographic or transnational leadership positions; the same is true of local pastors, counselors and other godly Christians who know and are committed to YWAM. The "higher" the level within YWAM's structure the grievance is required to go to, the more "senior" the leaders on the mediation/arbitration team need to be.

All who agree to serve on the roster should be trained and equipped to serve in this capacity.

-end-

Action Points:

1. Regional leaders to activate roster of potential mediators/arbitrators

2. Regional leaders to seek local legal advice concerning these procedures (e.g. mediation declaration; keeping of records; guidelines in general)

3. Final guidelines to be posted on web @ YWAM.org by end of September.

4. Task force send email to GLT forum reminding of the above, and later ensuring proper progress is being made.

5. GLT begin a process of distribution, teaching, training and incorporation of these guidelines in our regions and spheres of ministry.

6. At GLT 2003, review progress made.

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FOUNDING PRINCIPLES
OF THE UNIVERSITY OF THE NATIONS

Founded upon Biblical principles, the University of the Nations (U of N) fulfills its commitment to Christ's Great Commission by equipping men and women spiritually, culturally, intellectually, and professionally, and inspiring them to use their God-given abilities to communicate and demonstrate the Good News in all nations.

The University of the Nations sees the world as its classroom. It is committed to develop Christian men and women who are called to reach those who do not know Christ. Special attention is given to nations, cities and people groups without the Gospel. Evangelism and concern for the poor are presented as ways of life.

The university seeks to broaden the scope of evangelism by equipping students to serve worldwide in various domains of life. Opportunities are provided for students to grow and learn in their areas of calling in order to serve effectively in the profession or vocation to which they are called. Believing that the command of Jesus to be salt and light in the world means Christian service and witness in all walks of life, the University of the Nations endeavors to equip students to take the Gospel to their profession by learning to think Biblically, discern spiritually and act humbly.

The University of the Nations' approach to education is based on II Peter 1:5-8 which stresses balanced development in every area of life--in faith, virtue (character), knowledge, self control, perseverance, godliness, brotherly kindness and love. By God's grace and surrounded by the love of Christ, students increase in their faith and worship of God. They are fortified with knowledge, turned toward wisdom, and inspired to be obedient to God's calling on their lives.

While the University of the Nations is committed to educational excellence in every aspect, its aims are achieved through knowing and loving God and seeking His revelation and guidance, intercession, worship and praise are integrated into every course. The living out of God's ways are to be apparent in student and staff relationships--in forgiveness, openness, repentance, honoring the gifts and abilities of each person, unity, teamwork, hospitality, servant leadership and loving one another as commanded by Jesus.

Every course in every College/Faculty of the U of N is to be a "multiplier for missions"; serving to increase the training locations, workers and resources available for the mission fields. International in scope, each course is to provide cross-cultural training as it relates to the course's specific educational content. Courses are designed to be applicable in real-life situations. Each area of study includes field assignments and cross-cultural experiences for every student.

The University of the Nations' structure, as originally envisioned, includes seven major educational areas (Colleges/Faculties) and several multi-disciplinary Centres and Institutes which focus on communicating the Gospel worldwide to and through specific areas of society.

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The university is an integral part of Youth With A Mission and is committed to the same statement of purpose as the parent organization.

Youth With A Mission (YWAM) is an international movement of Christians from many denominations dedicated to presenting Jesus personally to this generation, to mobilizing as many as possible to help in this task, and to the training and equipping of believers for their part in fulfilling the Great Commission. As citizens of God's kingdom, we are called to love, worship, and obey our Lord, to love and serve His Body, the Church, and to present the whole Gospel for the whole man throughout the whole world.

We of Youth With A Mission believe that the Bible is God's inspired and authoritative word, revealing that Jesus Christ is God's son; that man is created in God's image; that He created us to have eternal life through Jesus Christ; that although all men have sinned and come short of God's glory, God has made salvation possible through the death on the cross and resurrection of Jesus Christ; that repentance, faith, love and obedience are fitting responses to God's initiative of grace towards us; that God desires all men to be saved and to come to the knowledge of the truth; and that the Holy Spirit's power is demonstrated in and through us for the accomplishment of Christ's last commandment, "*...Go ye into all the world and preach the Gospel to every creature*" (Mark 16:15).

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UNIVERSITY OF THE NATIONS: HISTORY

Eighteen years after its inception in 1960, Youth With A Mission (YWAM) founded the Pacific & Asia Christian University (PACU), launching the first campus in 1978 in Kona, Hawaii. PACU was founded on the basis that students could be educated in skills to help them bring the Gospel into the foundational areas of society worldwide.

A development guide was created to develop seven Colleges/Faculties and several multi-disciplinary Centres that would educate and train students in those areas. A master plan for the campus was prepared by a team of planners and architects who carefully considered the best environment for implementing the founding principles.

University schools were developed rapidly in many nations and on six continents. Many of these schools were linked with PACU. However, the regional and local names no longer reflected the worldwide scope and unity of YWAM's higher education. Therefore, the Board of Regents unanimously adopted the new name, University of the Nations (U of N), at their meeting in 1988. The name change took place officially on June 2, 1989.

The U of N is unique in its international missionary training scope with 240 school locations in over 110 nations on all continents. Because the various nations' accrediting agencies have major differences in their systems, the U of N has not, at present, applied for any one nation's accreditation. The schools in U of N Colleges/Faculties adhere to quality standards and are all committed to excellence. The content of all U of N academic programmes is designed to be very close to the needs of a Christian in his or her chosen workplace, and courses require serious commitment and diligence. The courses are taught by expert staff who are widely recognized in their fields of study.

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UNIVERSITY OF THE NATIONS: A NEW KIND OF ANIMAL

by David Joel Hamilton; edited by Dawn Gauslin

Have you ever met someone who said to you, "I don't believe in God!"? And when you asked that person what the characteristics were of the god they didn't believe in, their description was so inaccurate that you replied, "I don't believe in *that* God either!" Just as those people need a new understanding of what God is like, so we need a new, God-given understanding of "university."

What comes to mind when you hear the word "camel"? Humps? Knobby knees? Big lips? What if God created a new camel, with different characteristics? What if it had *no* humps? And what if its lips were replaced with a long trunk? It would be strange looking and unfamiliar.

Regarding the concept of "university," God needs a new animal for a new time--one with different infrastructures, facilities, models, systems and curriculum than those which the traditional concept of university conjures up. Things that were, will not be; things that were not, will be.

What is the purpose of the traditional university? Education. Training. To get a degree. To secure a job. To attain a position. But for what? Generally, it is for *money*. Education and a degree equip the person to move up the social ladder to make economic gains, especially in the developing world.

For example, Santiago, Chile has more medical doctors than they can employ and utilize. In contrast, the islands of southern Chile have no medical care and are in dire need of even the most basic medical treatments. Will the doctors of Santiago go to meet the needs of southern Chile? No, because it is not financially advantageous. Instead, they attempt to get more education to specialize in areas which will hopefully grant even more economic gain.

Some people *do* go to university for humanitarian or Christian causes. But what they receive from a traditional university is incomplete and lacking the proper Biblical foundations to sustain them in the real-life traumas of a refugee camp or AIDS hospice.

How is U of N different than the traditional university?

1. **The University of the Nations is global**, with more than 300 different kinds of courses offered in 60+ languages and held at 330 locations in 120+ nations worldwide.[1] U of N

[1]Statistics updated from September 1997 U of N Workshop in Seoul Korea and April and July 1998 reports by Loren Cunningham to the U of N campus in Lausanne, Switzerland.

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has a requirement that its graduates study on two different continents in order to help students relate to the global village of the 21st century.

The University of the Nations has not sought accreditation under any one country's system. Because it is a truly global university, it is important that it should not come under the regulations of any nation. To comply with the accreditation requirements or restrictions of one country could bind the growth and development of the U of N in other nations. Rather, as Harvard University did, the U of N would prefer to set a new model and standard of excellence.

2. **The University of the Nations is modular.** Students take one three-month course which concentrates within one intensive area of study rather than studying a multitude of topics all at the same time. The modular approach involves greater focus and produces an increased learning curve.

3. **The University of the Nations integrates theory with practice**. Students apply what they have learned in the classroom through an internship or field assignment. U of N believes in *doing* then teaching rather than *hearing* then teaching.

4. **The University of the Nations utilizes visiting professors**. Rather than having only an in-house faculty, the U of N benefits from the diversity and richness of inviting instructors to come directly from involvement in their field of expertise to share first-hand with students. This leads to a higher quality education with less stagnation. It is also more cost efficient, because there is a smaller resident faculty.

5. **The University of the Nations is rooted within a Biblical Christian world view.** A Biblical basis and perspective is the foundation stone for viewing all of life and learning. For example, for a fine arts course, one could teach the same basic content in terms of curriculum and skills training as a traditional university, add on a chapel program once or twice a week and call it "Christian education." But at a U of N fine arts course, students would begin by looking at God, the creator and author of all beauty. They would then study the Biblical basis and value of beauty within His economy. This might be followed by a focus on art history from a Christian perspective--how Christianity influenced the arts; how ungodly influences warped artistic expression, etc. Then, with this foundation and perspective, the teaching of practical skills could be integrated.

6. **The University of the Nations focuses on seven spheres of influence within society through its seven colleges**:

Family	College/Faculty of Counseling and Health Care
Church	College/Faculty of Christian Ministries
Education	College/Faculty of Education
Media	College/Faculty of Communication
Arts	College/Faculty of the Arts

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Government	College/Faculty of Humanities and International Studies
Business	College/Faculty of Science and Technology

7. **The University of the Nations experience starts with a Discipleship Training School**, which serves as the gateway to an education through University of the Nations or service in Youth With A Mission. The DTS/CDTS begins with the foundations of Christian character and life and follows the scriptural injunction in 2 Peter 1:5-8, "...make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ."

What is the purpose of University of the Nations? The motive is not financial gain, but to touch the lives of people in need of God's touch; not to improve our own lot in life, but to serve others in order that they might improve.

U of N is different because it exists for a different reason--to equip people to do the work of God. To give them "passport skills" to serve in countries they cannot enter as traditional missionaries, or to serve in arenas of society where they could not serve without the qualifying tools to do so.

The Great Commission must always be at the center of the U of N:

Mark 16:15	GO	and PREACH	to INDIVIDUALS
Matt 28:19-20	GO	and DISCIPLE	all NATIONS

This is the dual challenge in God's heart. He wants us to preach to every individual and make disciples of all nations (note: it says *of* all nations, not just *in* all nations). We are to reach individuals with the Gospel so they in turn can be salt and light, shaping every sphere of society. U of N is called to equip people to convert the individual *and* transform society so that "the kingdom of this world may become the Kingdom of our Lord" (Revelation 11:15). It is a tool to accomplish God's age-old dream.

Some of us succeeded in the educational systems of the world; some of us did not. Most of us were hurt through the non-Biblical values of the world's system.

When Juan Carrasco, a Latin YWAMer working in North Africa, heard the description of the U of N as a new kind of animal "like a camel with no humps but with an added trunk," he commented, "You know, I went for a camel ride the other day and it was *very* uncomfortable and awkward. How good to know that God is giving *us* a camel with no humps!"

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University of the Nations is a new university--a multiplier for missions--where students are not squeezed into society's mold, but they are shaped into God's destiny for them as individuals in order to reach all of society.

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WHAT MAKES THE U OF N UNIQUE?

by Landa Cope

U of N is unique because...
It is not a place, it is a people–
A people seeking to know God and to follow Him.
A people seeking to follow His every mandate
Into every part of life,
Every area of society,
Every aspect of culture,
Every moment of the day.

U of N is unique because...
It is a people
For whom finding our weaknesses
Is the first step to victory,
The first step to glorifying God,
And needing our brothers and sisters.

Where education is not data,
but personal wholeness;
Where maturity is not position or paper status,
but attitude;
Where the heavenlies are our classroom,
and God is our Tutor;
Where neither teacher nor student
can possibly achieve our goals
without constant interaction with God;
Where prayer is not the means to an end,
but the end in itself: communion with God;
Where we cannot separate our life in the
classroom
and our life in our homes,
our learning from our relationships,
our education from our attitudes;
Where students seek to bless their teachers,
rather than perform for them;
Where we seek to love fellow students,
not compete with them,
hope, long, even pray they will excel,
and preferably surpass our performance...

U of N is unique because...
While there are thousands of students
And hundreds of staff,
There is only one Head
And finally a singular Textbook.

It is a process, not a program;
A process where the master Tutor
Gives twenty-four hour attention to every pupil.
A process where it is understood
That no fellow student or instructor
Will be able to tell you
What you need to know
Or where your discoveries will take you.
A process where your teachers
Do not know the answers,
But may be able to help you define the questions.

U of N is unique because...
It is a university where grades tell us
Where God has gifted us
And how we can use those gifts,
not whether we passed or failed.
Where a student never takes a test,
writes a paper,
gives a speech,
or solves a problem alone.
Where you could memorize every text
and every lecture–perfectly–
and still fail.
Where there are no Samarias,
no forbidden territories,
no fields too perverted,
too foreign,
too unholy
To be invaded and transformed by the light of
Christ.

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U of N is unique because...
Missions is understood to be
not only geographical,
but vocational;
not only what you say,
but what you do,
how you do it,
And how you live.

Where we believe every Christian
Is a missionary called by God,
Called for a work,
Called and gifted,
Called to Africa or Europe or Asia,
Or other parts of the globe,
And called to Media-land, Education-land,
Or Performing Arts-land,
Science-asia or Humani-atia.

Where the President, the Board of Regents, Deans,
the VIP
Don't know what we are doing
Or where we are going,
but we know the One who does.
The One who called us,
who called you,
To seek Him in this way.

The U of N is unique because...
It is a people who believe
Tests and performance tell us where we are,
not where we are going;
Because we can do all things through Christ
Who strengthens us.

U of N is unique because...
We do not trust in education,
but in spiritual wholeness in Christ
to change our lives,
direct our future,
And change nations.

U of N is unique because...
If the Holy Spirit removed His presence,
we would not exist.
There would be no buildings built
because they are built by His people,
by His power.
There would be no staff.
We come because of His call.
We continue by His grace.
There would be no students
because none of you were recruited
because of literature,
or illustrious faculty,
or leadership fame.
You were recruited by the Holy Spirit.
He directed you,
called you.
He desired you to sit in His class.
He desired us to build His Kingdom.

U of N is unique because...
It is Jesus Christ "walked out" in each of our lives.

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WHAT IS A CHRISTIAN UNIVERSITY?

By Howard V. Malmstadt

(The following is an excerpt from a chapel service given by Howard V. Malmstadt at Wheaton College, 1983.)

I am often asked, "What is a Christian University?" and "How is it different from other universities?" First and foremost, I believe a Christian University is a people --- a people called by God, a people of eternal destiny.

They are typically a people from many locations, a people with various functions and responsibilities, but with a focus on the Creator of the universe. The buildings and the equipment are important – BUT people are the LIFE of a university. ALL the people associated directly or indirectly with the university are important. They include the students, the teaching and administrative staffs, the operational and maintenance staffs, and the families, friends, and associates of students and staff. These are the PEOPLE who ARE the UNIVERSITY.

When I was a professor at the University of Illinois I often asked my doctoral students, " What would be a truly IDEAL solution for your research project?" Two years ago at a scientific conference, several of these former students, now some 20, 30 and even 40 years later reported that they are now close to the ideal answer to the question. They told me that the question about "the ideal" that I asked them to envision so many years ago for their areas of scientific research had been a catalyst and challenge for them to seek question, "what are the characteristics that would make an ideal "Christian University"? Let's consider some of these characteristics:

1. The people, who are the university, would know God intimately, and their hearts would be on fire to make Him known.

2. The people would be committed and become engaged in the great Commission given by Jesus in Matthew 28:18-20.

3. The campus community would express the love of Jesus in numerous tangible ways. John 17:20-23

4. The people would work together in unity and would be a catalyst for unity in the Body of Christ. John 17:20-23

5. The people would be obedient to the Word of God.

6. The programs, course and activities would be inspired by the Holy Spirit and be designed to release God's gifts of creativity in students and staff, AND the people groups they serve in ministries.

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And the list goes on and on. What would you add to the list?

Is it possible to reach the ideal?

Yes, I believe that it is, IF we seek diligently to remain open to impartation from our Creator.

I believe that our Lord, Jesus Christ, would say to us that He seeks for men, for women to develop Christian Universities for His purposes and by His Word. Men and women who will seek Him diligently in prayer, learning to count the cost to be able to influence the future. Ever closer to Him they will rejoice both when He confirms their thoughts, and when He shows them a better way. These men and women will commit to programs and ministries only to the extent that all contribute to building a people – a people called and taught of God, a people of destiny, a people who will fully play their part in bringing a great multitude before His throne. A great multitude, which no one can count from every nation, tribe. People and tongues, singing:

"Salvation to our God, Who sits on the throne, and to the Lamb". The Nations will be therefore before Him, and He will teach them! Rev. 7:9-10

Until that day, He seeks for men, for women to follow His plans, including His plans for developing the University of the Nations and other Christian universities – true universities committed to His vision, His ways of teaching, of managing, of communicating, His ways of working together in community – in unity. A people, young and old committed and open to His commission, His empowerment to "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit. Teaching them to obey everything I have commanded you. Matthew 28:18-20.

If the task seems impossible, continue to read verse 20 in the above scripture, as Jesus says "—and surely I am with you always, even to the end of the age." Yes, He is with us, and he will guide toward the ideal.

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THE PLACE OF THE UNIVERSITY IN THE DISCIPLING OF NATIONS

by Howard V. Malmstadt

Lets start with the words of Jesus expressed in the Great Commission. I like the way one of our students in the Communications department related these words in the Great Commission to the University of the Nations (U of N) in a poster as seen on the overhead transparency. It states:

WITH AN ASSIGNMENT LIKE THIS . . .

"Therefore go and make disciples of all nations,
baptizing them in the name of the Father and
the Son and the Holy Spirit, and teaching them
to obey everything I have commanded you."

Matthew 28:19,20

YOU NEED A UNIVERSITY LIKE THIS:

UNIVERSITY OF THE NATIONS

Tonight we want to focus on the role of the U of N in this awesome commission. First, let's meditate on the words of our Lord in Matthew 28:18-20 for a moment.

A question we have asked from the beginning of planning for YWAM's university if how to respond to the great commission. The concern is the primary theme of this U of N workshop. We started the workshop on the first night with Loren Cunningham's challenge to 'go for it' and maintain the vision. Also he related together with Mark Anderson how the U of N could demonstrate the concept of Discipling communities as an adjunct of Impact World Tours. The plan could conceivably impact millions. We need to seek the Lord about this method. Whatever methods are confirmed we must obey and remember the last part of Matthew 28:20 when Jesus said 'and lo, I am with you always; even to the end of the age'.

The university was called into being by the Lord to help in the fulfillment of the Great Commission. It is our mandate!

One thing that still surprises me is how some of our students and staff respond when asked how they perceive the University of the Nations. They give answers, which many of you probably have heard, 'Oh, that is the teaching arm of YWAM'. Teaching courses is certainly an important part of the university. My own feeling, however, is that if our understanding of the university is limited to teaching courses we will not do a great job in the discipling of the nations. Teaching courses is only one part of our mandate. So, what is the university? How do we define

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"university"? Does is differ from other universities? One of the definitions for university states that it is: "a community of scholars, that provides tertiary education, research and development programs that are related to most areas of society". That is a fairly good definition of a university, but what does it really mean?

Having been involved with universities for over 50 years, I've experienced various ways that universities influence nations. For better or worse, they are discipling nations. Universities not only educate and train future leaders of nations for all of the professions. They also are actively involved directly and indirectly in projects and programs that influence nations' worldviews, policies and institutions. Perhaps by my recalling some things I've learned and personally experienced in universities will help you broaden your understanding of their very significant impact on nations. I pray that as you listen the Holy Spirit will enhance your vision for the U of N.

The first experience I had was in an excellent university before World War 2. At that time I thought universities were primarily to give courses and degrees so students would be prepared for various professions. Universities also represented big-time sports. Since I like football and other sports I thought they were important factors in universities. Actually after my first year at the university I found most courses rather boring, and I learned more ways not to teach than how to teach. However, my worldview was being shaped both within and outside of courses.

One experience that happened between my junior and senior years had a significant impact on my thinking about education. I took a six-weeks short course, filled with only two of us who were regular students. The others were already-trained professionals who were returning in the summer for an advanced short course. I found that the whole atmosphere was different. The participants were not worried about grades. They were very anxious to learn something new. We enjoyed friendly relationships between the students while studying intently but in a relaxed atmosphere. They wanted to help each other, share their experiences and understanding of the course content. This course opened my eyes to the great importance of the learning environment. During my last year in undergraduate school I did senior research, which also gave me new insight and some of the new opportunities in 4 years at the university to be creative.

The USA had now entered WW2, and I began to consider what would be next. My university degree turned out to be a very important passport to my next experiences. To my surprise the Navy offered me a direct commission as an officer, even though I had no military background. I mention this particular time period, because it impacted my life in such a major way and gave me a new understanding of universities, courses, research, and development and related field experience. My Navy orders read: Report to Princeton University for 2 months and then go to Massachusetts Institute of Technology (MIT). It was at MIT that I had my eyes really opened about education. A five-months module of classroom and practical laboratory work shaped my understanding of what could be accomplished in a short time. I would like to call out some of the characteristics of the course module I experienced at MIT, which was held in a high-security isolated building. The Navy had called on MIT professors and those from other universities to

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put together a program to train radar officers. Note that the universities had become focal points to meet national emergencies, which had arisen. The university contributed not only ideas, teaching materials and personnel, but introduced an unorthodox and effective way of teaching. They used what I call today a top-down approach. They gave an overview of radar and why it was so significant. They told us about the battles being fought and the way radar was influencing the results right at the moment they talked about it. They impressed on us that that how well we listened could be a matter of life and death for many personnel. It was an effective way of getting our attention.

At present we are in another significant battle. It is a spiritual battle, and it is becoming more intense all the time. How well we listen and obey will be a matter of life and death for many. Perhaps some of the principles that were used by the MIT module would be good for us to consider. If shouldn't be too hard to relate to the principles because they are similar to some principles that are being used in our U of N course modules today. Very intense class room modules and hands-on experience wherever possible, followed immediately by a related assignment. In mentioning the intense course modules, I know several of the people here tonight kid me about the concept. Our Navy module was six days a week and often day and night. Yes, it was a time of emergencies, but in reality we are also in a time of emergencies today. We had four hours of lectures in the morning with only a five-minute break. In the afternoon we gained hands-on experience with systems, the radar systems aboard ships and airplanes. Another aspect was a spirit of unity that was developed because of the strong sense of purpose and recognizing we were all in this together. My field assignment module was a sea assignment for about 18 months aboard destroyers in the Pacific. Skills learned in the classroom were quickly applied at sea. In addition, it was now necessary to learn quickly new things not covered in classroom studies, and adapt what was learned to unusually difficult situations.

An even more important lesson was learned by divine revelation. In the midst of battle I learned that God amazingly reaches out with grace, even speaking audibly. No longer was the 23rd Psalm a memory passage in Sunday school, but the Lord assuring me that though I was through the valley of the Shadow of death, I need fear no evil because He is with me. And a follow-up lesson that He can point to specific passages in His word. In my situation it was to forever dispel questions that developed during my undergraduate university studies. In a profound supernatural way He pointed me to John 14:6 to the words of Jesus "I am the way, the truth and the Life; No one comes to the Father, but through me". A gift of faith, His faith, given in the midst of battle in the Pacific Ocean, in His classroom. Yes, He can give us insight and understanding way beyond anything we can study or read about. Imagine a university that provides an environment where in every course module, program and field assignment the Spirit of the living God can impart in us His wisdom, His faith, His words and directions.

In less than four years my university Bachelors degree had opened doors and given me a passport into the most intense learning period of my life. Universities were experienced as focal points for responding to nations' felt needs. Intense modular education systems provided skills that could be applied quickly to critical situations. Divine revelation was experienced in profound ways that a lifetime of study could not provide.

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Following WW2 I went back to graduate school to work on doctoral studies and also work as a teaching assistant. Again I gained further understanding in what universities do and can do. One of the first things that impressed me was in my teaching assignment. There was a tremendous learning environment because we did have an amazing group of students. The war veterans returned to school and they were motivated to learn. The attitude of the students provided a dynamic learning environment. These students had the desire to help each other, and then were thankful for the opportunity to be in the university. I am hopeful that we can maintain such an environment in all our schools. For the most part I think we do. I have had little concern in the past couple years, of the attitude of some of the students. Perhaps we are not always recognizing the need to develop an atmosphere rich in relationships and dealing in reality and providing the opportunities for revelation. We must be careful about the leaning environment. Are we providing environments in which the Holy Spirit is continuously welcome and not shut out because of our techniques or content?

Another benefit I experienced in graduate school is the wealth of resources that are available, and the expertise that is available from many professionals' disciplines. The overall environment that generally exists stimulates creative thinking. I believe that God wants all of to use our creative gifting. A good university should provide exciting and stimulating environments that lead to drawing out of students their creative gifting.

Following my doctoral studies at the University of Wisconsin I joined the staff at the University of Illinois. Again I began to learn new things about universities. Teaching was an important part, creating new courses to fill new needs. Research was equally important. Because of developing new courses and doing innovative research many opportunities were opened to me for consulting in industries and government and taking part on national and international committees. Widespread interaction with other major ways. These activities give universities to influence opportunities to disciple nations. Working with research students every day gives the staff opportunities for one-on-one relationships. Indeed, the kind of relationships, which we want between our students and staff. The one-on-one for 10 to 30 minutes can often be more significant than several hours of lectures. In general, I found the combination of teaching, research and development and publications to provide opportunities for university staff and students to influence policies, to show how to meet felt needs of people groups, and to take part in cutting edge R & D that can impact the future.

Another point concerns prototypes. I certainly found over my years of university research and development that you can spend months and years trying to relate certain concepts, methods and systems to people, but they often don't understand until you demonstrate with prototypes. Your words mean different things, because of misinterpretation or misunderstanding. But once people see a prototype in operation, they can understand what you have been trying to say for years. In a university it is often possible to follow from a concept stage into your prototypes, and then into some kind of production stage, that can impact a whole area in society. In the U of N, we want to have several prototypes that demonstrate the discipling of nations. People groups can look at them and say OK, we know what you mean, and will move forward to multiply the discipling of their nations. I hope that during this conference, regardless of what College/Faculty or Centre

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you are part of, you will be thinking about prototypes, even making plans to work with others to implement one in specific nation.

The educational resources at a university are normally tremendous. They cover the past and latest developments. The various types of educational resources such as journals, books, videos, Internet, interactive systems, and curricula are generally available. However, they usually lack certain ingredients that we envision for the U of N. I want to share some things on this point because it was in 1974 that YWAM had a very important prayer meeting in Hilo, Hawaii, in which the Lord gave those present a vision and prophecy that YWAM would develop educational resources that would impact every area of society, every age level and in every culture. Those of you, who have written books and experienced how long it takes to write one book, know immediately that such a huge vision is nearly impossible to implement. Because it is so 'humanly impossible' I believe that God would give such a vision to YWAM. The Lord has seen that YWAM has been faithful for many years to tackle the 'impossible'. He saw that here is a group that He can trust.

It might seem that we almost buried the awesome challenge to develop educational resources in an all-encompassing way. Only a few dozen books have been published by YWAMers, and although very good they certainly are barely a start in the educational resource vision. We have a long way to go. However, I believe that what has been happening in the U of N in the last 15 to 17 years, is the building of a foundation that can provide nations with Biblical-based resources in many areas. Our Colleges/Faculties and Centres, which do relate to most areas of society, have been listening carefully to the Lord, and they are receiving revelation, insight and understanding of what and how to communicate in the different cultures, nations, and age levels. I believe that the launching of new educational resource developments is on the horizon. The different types of educational resources could dramatically influence nations and be major factors in their discipling.

So another function of the university, is not just to teach the courses to students that they have in front of them, but to develop the materials and the ways of presenting them so they can spread worldwide and literally impact every area of society. One thing I learned in designing commercial equipment, writing books and even in publishing journal articles, is that instead of impacting only a few hundreds or thousands in the classroom in which you are lecturing, others may take your easily available materials and use them in their context or in their particular culture to influence their nations. So readily available educational resources should be a high priority for the University of the Nations. Seventeen years ago, about 6 months after we started planning the first U of N prototype campus, I believe that the Lord said that YWAM's university would develop the foundations for educational resources that would meet the criteria given in the Hilo prayer meeting in 1974. The university was to be an educational resource to the nations and develop educational materials that would be applicable and multiplied worldwide.

Again, I want to reiterate the need for providing the proper environment for education and creativity. Let's keep in mind that we have the responsibility to release the creativity of the students. If we do release them they will help create the resources needed in the nations. Peter

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Adams mentioned in his talk that we must stand up for truth and not withdraw. In university work we often find, especially as one receives revelation and impartation form the Holy Spirit that some people feel you have gone of the deep end. New ideas and methods can bring strong opposition. Loren and I can attest to that. But even the opposition can be used by the Lord. When I left research and teaching at the stimulating creative atmosphere, the university thought I had lost it. But the word went around and interestingly when I traveled to speak at universities in other parts of the world, many professors and students would come and ask, "why are you leaving U of I, what is it you believe?" and they would sometimes spend hours asking me detailed questions on what I believe. Previously when I would bring up what I believe, I would usually get a polite but quick response that they had another appointment to meet with somebody. They Lord has mysterious ways of working in our lives.

That brings us up to YWAM's university in late 1977 and planning meetings in 1978. During this period I learned many new things about universities. The Lord provided revelation through staff and friends of YWAM in all areas. Certainly this was to be a university founded on the Word of the Lord, confirmed in dozens of different ways, from people in other YWAM ministries and ministries from outside of YWAM. We recognized that U of N is to be His University, a University of the Spirit, a discipler of nations. We quickly understood that regardless of how many of us would work on the university, how much background and experience all of us might have, even if we could pay salaries that would attract the world leaders including professors from Harvard, Oxford, and various places, we couldn't put together the university the Lord wanted. So line-by-line, precept-by-precept, we have gained understanding of what the Lord wants for the U of N. And I believe revelation will continue until He returns. And all of you in the audience tonight, are some of the answers of what the Lord wants. The Lord is calling hundreds and thousands more into the U of N. And I trust that the Lord will give you an understanding and insight on the part that he wants you to play in the University of the Nations, perhaps something way beyond your present calling to the university. Maybe it will be a revitalizing of the dreams you've had but have buried because of the apparent impossibilities. I know there are some projects, school, and programs impressed on us implemented in God's perfect timing.

In conclusion, a few features of the U of N that we must keep in mind, include without adequate time for discussing:

1. The integration of evangelism and reformation that other speakers have already mentioned.

2. The development of Biblical-based educational resources, which can be used worldwide at all levels of education. This is a major responsibility that we have as a university.

3. Multi-generational relationships-genuine interaction of the generations. We don't want to isolate our students, staff or the students' families. We desire synergy. In universities it is traditional to separate students, but we want the U of N to operate in community as extended families.

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4. U of N is to operate worldwide in multi cultures with unity and diversity. During the first years that we were praying for guidance about the university, even during the forty days of prayer and fasting, the Lord continuously called us back to love passages in the scriptures. We need to review those passages frequently so as to maintain unity.

5. The dynamic of students from many nations and cultures working together is to be maintained.

6. We are to develop, test and refine prototypes that reflect the character of Christ.

7. The University of the Nations is the Lord's university. We must be alert to His voice and obey His directions. Every class, every hour, every moment should be open to teaching from the Holy Spirit.

Finally, we in the U of N have been given an exciting opportunity to serve in the Great Commission. It is our mandate. Awesome! But let's not forget our Lord's promise in Matthew 28:20 " . . .. And lo, I am with you always, even to the end of the age."

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SOME OF YWAM'S HISTORY IN A TIME-LINE

(Working Draft compiled by Loren Cunningham and Dawn Gauslin)

Background for emergence of YWAM: *Is That Really You, God?*

➤Loren, 13 years old: Altar at Mon night youth rally: "Go into all the world and preach the Gospel..." Mark 16:15 = Loren's mom bought him new shoes as confirmation to call: "How beautiful are the feet of those who preach Good News"

➤Loren, 20 years old: Bahamas--missionarys' home: vision of waves of young people, going onto continents of the world

➤1960s Climate: traditional missionary agencies only; no missions opportunities for young, short-termers, non-Bible school or seminary graduates or non-westerners

1960 ➤Birth of YWAM. Call to EVANGELISM: young people, short-term, no salaries (volunteers), interdenominational, western & non-westerners. Paradigm shift in missions; reset the boundaries

➤June - October: Loren's around the world preaching tour, looking for places for youth to serve

➤Dallas & Larry, first YWAM vocational volunteers–built road to leper colony, Liberia, West Africa

➤December: YWAM California corporation legally founded with five board members

1961 ➤May - November: Loren's Eastern Europe, Africa and Central and South America trip– international ministry foundational for the Mission (approximately 10 YWAMers placed in Central America, Japan, Hong Kong--literature, radio, church planting, construction, teaching, evangelizing and church planting)

1962 ➤In 1961-62, YWAM planted nine churches in Africa and an Agricultural Training School in Senegal, West Africa

1963 ➤Loren Cunningham married Darlene Scratch = YWAM staff "doubled in size." Team concept. Together in first year of marriage, they ministered around the world in Europe, Asia, South Pacific and Caribbean, setting up the first Summer of Service for the Caribbean. (They traveled and ministered together constantly for first five years of marriage until their first child, was born.)

1964 ➤Domestic Crusade: ten cities of Utah; three cities of Texas

➤First Summer of Service (SOS): Bahamas and Dominican Republic--146 from USA plus Caribbean youth totaling 210 on outreach teams. Rugged boot camp of faith. Thousands of salvations recorded plus many healings (18-year-old Cheryl fainted at the healing of a man's withered hand). Hurricane Cleo = vision for MERCY MINISTRIES and for the first ship.

➤November - December: Tests. Denominational conflict; near loss of Darlene's life by car accident; giving up rights

1965 ➤SOS Puerto Rico, Virgin Islands, Mexico

1966 ➤SOS Jamaica, Cayman Islands, St. Kitts and Nevis

1967 ➤YWAM Canada founded. World's Fair and Quebec Outreach: 200+ YWAMers. Goal: every home of Quebec (except in Montreal) given printed French language Gospel of

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John, plus salvation booklet for adults and children.
➤Loren meets Joy Dawson in New Zealand = emphasis on Voice of God; intercession; holiness
➤YWAM New Zealand and Australia started (210 New Zealanders went on outreach with YWAM)
➤Tonga revival--release of others into leadership (including Dean Sherman, Ross Tooley, Barry Austin, Kalafi Moala and others)
➤SOS Greneda, St. Lucia, St. Vincent and Trinidad

1968 ➤Acquisition of first YWAM-owned land (99 year lease-hold property) in Nadi, Fiji
➤YWAM given 10 acres in Hammonton, New Jersey, USA
➤First international YWAM staff meeting
➤1968 YWAM stats: 30 staff; 1,200 short-term workers; no schools yet

1969 ➤First School of Evangelism (SOE), Switzerland. Birth of TRAINING = key for multiplication. Live-learn concept; visiting professors; modular training. 14-month school, including two summer outreaches, a lecture/instruction phase, a 4-month language school and a Middle East Field Trip.
➤First Around the World Team (Jim & Jan Rogers)
➤1969 YWAM stats: 40 full-time staff. Growth by addition.

1970 ➤Second Around the World Team (Floyd and Sally McClung)

1971 ➤YWAM expansion across Europe
➤June: acquisition of Lausanne hotel property
➤Teams to Spain, Afghanistan, United Kingdom, Germany, France, the Netherlands, Sweden
➤Birth of YWAM Denmark (Jim & Jan Rogers) and Germany (David & Carol Boyd)

1972 ➤Munich Olympics Outreach--1,000 from 52 nations, 50 denominations. Multiplication; beginning of those called long-term
➤Joy Dawson taught on Hearing the Voice of God; participants asked how much they should give towards the down payment of the Hurlach Castle. Over 100,000DM collected and the purchase was completed.
➤YWAM's call to hospitality, through Darlene Cunningham
➤Norway ministry welcomed into YWAM
➤September: Int'l Council formed, formalizing belief in plural leadership. All full-time YWAMers.
➤1972 YWAM stats: 20 bases, 3 schools

1973 ➤Pursuit of ship, the Maori ($52,000 deposit from British businessman)
➤Korea international outreach
➤God gave Loren word from Heb 12:26-27 regarding "shakings." Vision in Korea of ship's release; Jesus in the shadows, grieving because YWAM was worshiping the vessel instead of Him.
➤Otsu, Japan international leadership conference (near Osaka): 91 leaders attended. Confession and repentance regarding pride and critical attitudes towards others; correction of ship vision. We as a Mission gave the ship back to God.
➤Choice regarding Maori: healing or resurrection? YWAM leaders chose resurrection = Maori sold for scrap (UK businessman to Loren "best investment I've ever made if you

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learn from God."
➤First non-English SOE (French)--Lausanne, Switzerland.
➤1973-1974 ministry into East Africa and Zimbabwe (Rudy Lack, Iain Muir and others)

1974 ➤Year of the Cross; public humbling over loss of the ship (Maori). The vision was from God, but we had not fulfilled the conditions; we had glorified the vessel, and we had presumed regarding timing of release (i.e., we robbed God of His glory and walked in the sin of presumption).
➤First Leadership Training Seminar in Lausanne, the forerunner of Leadership Training Schools
➤April: Cunninghams moved from Lausanne to Sunland, California. Don Stephens given leadership of YWAM Lausanne and Europe.
➤Billy Graham Lausanne Congress on World Evangelization–Loren "Death of a Vision" message.
➤Call to unreached people groups
➤September: Desert Hot Springs international leadership conference = return of joy, after year of humbling over loss of ship. Authorized name of Discipleship Training School (DTS) and its content as YWAM standard school for entry to YWAM staff.
➤First Around South America Team (Wedge & Shirley Alman)
➤YWAM South Africa (Ramona Jensen, founder)
➤October: Loren and Darlene moved to Hilo, Hawaii to lead School of Evangelism. Many participants became global leaders in YWAM: Jim Dawson, Kalafi Moala, Kel Steiner, Dean & Michelle Sherman, Tom & Diana Hallas, Paul & Peggy Hawkins, etc. Preschool started in Hilo, Hawaii.

1975 ➤Loren met Howard Malmstadt who confirmed Loren's vision of Modular Training
➤Chichester, England YWAM leadership conference--understanding regarding mobile Church/local Church (YWAM is not a "para"-church organization)
➤Pioneering of Tyler,Texas base; international media department (Jim & Jan Rogers)
➤Call to "Seven Mind Molders" (confirmed by Bill Bright)
➤Loren began teaching on mind molders (spheres of society - Family, Church, Education, Media, Arts, Government and Business).
➤YWAM moved to Kona side of Big Island

1976 ➤YWAM Olympic Outreach, Montreal, Canada--God spoke that His providential protection of YWAM would be modified
➤Birth of Kings Kids, Kona, Hawaii (Dale Kauffman)
➤August: International leadership conference, Eagle River, Wisconsin--faith & finances. YWAM gave $130,000 ship funds and other offerings to Operation Mobilisation; mission strategies
➤November: Daystar gave Minnesota property to YWAM to become loan collateral for acquisition of present U of N Kona property

1977 ➤Loren led in prayer where YWAMers and professional educators were challenged by Genesis 1:1 - 'in the beginning God'....A University as a key for multiplication (Matt. 28:18-20)

1978 ➤Venice Outreach
➤June: World Cup Soccer Games, Argentina

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➤Birth of YWAM East Africa
➤September: University of the Nations founded (first called Pacific and Asia Christian University). Howard Malmstadt, Provost; Loren Cunningham, President**.**
➤Foundational Principles of UofN:

- Seven Colleges/Faculties based on the character of God as addressing the spheres of society
- Built on modular model of education; live-learn community (integrating worship, intercession, work and study) – Eph. 3
- Every school founded to advance missions
- Schools followed by practical modules (outreaches and internships)
- All staff and teachers must be committed Christians qualified by ministry experience – Acts 1:1
- UofN training begins and is built upon the DTS
- Biblical basis to all that is done

➤September: First Crossroads DTS led by Loren and Darlene Cunningham in Kona, Hawaii = involvement of mature, skilled Christians. Mission Builder program started. YWAMers first marched "the triangle" of properties they felt God called them to claim for the university.
➤November: acquisition of the M/V Anastasis. Understanding that the university and the ship were YWAM's spiritual twins
➤1978 YWAM stats: 1,800 staff; 22,000 short-term workers; 40 DTS and training locations

1979 ➤August-September: Japan international outreach
➤October: refugee ministry in Thailand started under Joe Portale from Kona
➤YWAM France established a training base at Gault-la-Foret
➤YWAM Burtigny launched
➤December: refugee ministry in Hong Kong started under Gary Stephens, from Kona, which led to birth of FEET Teams (1980), FEET Comunication Teams (1981), Small World Christian Kindergarten (1981) and Mother's Choice (1985).
➤Birth of Island Breeze--concept of redeeming cultural expressions

1980 ➤Operation Friendship Outreach, USSR--opposite spirit; "closed" countries
➤Birth of FEET Teams in Asia = re-focus on youth, short-term, aggressive evangelism
➤Thailand Strategy Conference–increased focus on church planting; mission "coming of age" (YWAM was 20 years old. 2,500 full-time workers)
➤Korea university ministry (Jesus Evangelism Teams) becomes part of YWAM
➤Leland Paris and Solvang, California base and schools merge with Tyler, Texas base and schools (Jim & Jan Rogers) to accept and enter 360-acre Twin Oaks Ranch.

1981 ➤First International Strategy Conference, Kona, Hawaii--emphasis on "laying down rods" (like Moses) and in unity joining the ministry of others
➤Christian Magna Carta
➤First Leadership Training School led by Loren & DarCunningham in Kona, Hawaii
➤July: Death of Keith Green, leading to Keith Green Memorial Concert Tour--vision for 100,000 from North America into missions (1990--Last Days Ministries joined YWAM)
➤First School of Biblical Studies (SBS) run in Kona, Hawaii

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➤August: Anastasis set sail from Greece

1983 ➤Project 223--trailblazing into every country on earth
➤South Pacific Games - Samoa
➤The Year of the Bible = Bibles in 15 languages into every home in Hawaii

1984 ➤YWAM Olympic Outreach, Los Angeles. Power of unity & prayer lowered crime rate.
➤Glen Martin challenged the U of N leadership with the question: "Just how biblical do you want to be?" (resulting in U of N Core Course requirements)

1985 ➤YWAM's 25th Anniversary celebration, Kona, Hawaii: "Just beginning"
➤First bound University of the Nations Catalogue
➤First GO-Festival, Randers, Denmark (5,000 attended). 25th anniversary celebrations worldwide
➤Loren passed YWAM Int'l Director to Floyd McClung and Loren became International President
➤Darlene began compiling YWAM Foundational Values for "wives" letter and as LTS teaching
➤First GO-Manual compiled by Joe Portale to serve YWAM & prospective participants worldwide

1986 ➤Greek trial of Don Stephens, Allan Williams and Costas Makris for "proselytizing"
➤November: Operation Honor, Kona, Hawaii--global offering by YWAMers & friends of house and car presented to Cunningham
➤International evangelistic conference hosted by Billy Graham, Amsterdam, Netherlands

1987 ➤Global Torch Run launched from Jerusalem on Easter Sunday
➤Project Development Leadership Seminars (PDLS) were started by Howard Malmstadt

1988 ➤International Staff & Leadership Conference, Manila, Philippines: "Target 2000"--9 Worlds; Two-Thirds Worlders, women, church planting.
➤Manila Covenant
➤Name change from Pacific & Asia Christian University to University of the Nations
➤DTS Leaders Workshop, Switzerland--re-focus on training. 107 participants; 40 nationalities
➤International Strategy Conference, Kona, Hawaii--restructuring of YWAM (matrix structure: communication, collaboration, contracting). Commitment to release 3rd worlders, women and youth.
➤YWAM Olympic Outreach, Seoul, Korea
➤1988 YWAM stats: 6,000 staff; 100,000 short-term workers; 120 U of N/DTS locations

1989 ➤UofN Workshop, Switzerland--international network; laying down idols; Tom Bloomer on "The Mantles are Falling"; the Lord's plan for Christian universities recurring throughout history. Picking up mantles (linked with implementation of name change to University of the Nations). Word from Ted Ward: establish barriers to drift; resulting in renewed commitment to maintain links to the parent, the mission; picking up the mantles of the historic Christian universities. Word from Bruce Thompson: University is a platform for Divine Revelation. Loren on the word of the Lord to YWAM to begin a university: Will we reclaim our inheritance in this generation? Many were

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grappling with the question, "Why a university?" The seven acting Deans were chosen at the end of the conference.

➤Lausanne II Congress, Manila--culmination of YWAM Torch Run; unity within Church; AD 2000 movement began

➤Fall of Berlin Wall = new day for world evangelization--Eastern Europe opening

➤1989 YWAM stats: 1/3 from 2/3'rds world; 7,000 full time participants (nearly 3 times 1980 figure of 2,500); 1 to 14 days = 250,000; 14 days to 1 year = 17, 300; 400 operating locations

1990 ➤August: YWAM Special Conference on Revival and World Evangelization (NJ background)

➤Pacific Ruby, YWAM's third ship. NZ ship ministry called "Marine Reach."

➤U of N requires degree students to study on two continents before graduation.

➤November Strategy Conference, Iguazu, Argentina--HOW all parts of YWAM work together "from well-digging to church planting to a university" (Paris). Fountain: WWII paratroopers (frontier missions) & parachuters (university) to establish new foundations of society.

➤10/40 Window emphasized throughout YWAM

1991 ➤First "field-based" Leadership Training School led by Darlene Cunningham, Santiago, Chile: obedience to '88 Strategy Conference Word. First international gathering of leaders more third-world than first-world. Recognition that celebration is key balance for taking "hard places"

➤International Council & International Executive Committee met in Egypt: Red Sea Covenant.

➤UofN Workshop, Budapest: focus on Albania, Eastern Europe & 10/40 Window. Academic Affairs emphasis = skeleton to hold the body of the U of N together. Environmental stewardship. Experts in our midst. Large increase in 3rd world participants. First meeting of College/Faculties.

➤August: Loren and Kona team sailed to Pitcairn Island--last of 223 countries for YWAM to minister in = new release of authority and anointing. Post-Pitcairn goals:

1) to sow the seed of the Good News of Christ into every unreached people group left in the world (12,000, as of January 1992), and after that every person (Rev 7:9; Mk 16:15).

2) to establish training schools and branches of the University of the Nations in 1,000 locations, one for every six million people (Matthew 28:19).

3) to operate ten mercy ships and meet the needs of the poor and needy on every continent as Jesus said in Matthew 25.

➤September: Cardinal Points Prayer Day, Isaiah 43:5 & 6, Psalm 2:8: "Ask of Me and I will make the nations your inheritance, ends of the earth your possession."

➤1991 Mercy Ministry stats: YWAM had three ships, ministry among refugees, plus many clinics and mercy ministry centers worldwide.

1992 ➤June: Loren passed day-to-day leadership of UofN Kona Campus to David Boyd, who became Chancellor.

➤Nairobi, Kenya LTS: 110 students, 55 nations, 25 nations of Africa: reconciliation, unity, courage, HOPE.

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➤Barcelona Olympics Target World Outreach - 3,700 King's Kids from 100 nations + 2000 older YWAMers - 2nd generation leading
➤New Delhi, India Strategy Conference: Loren Cunningham "Teetering on the Brink of Change,"
David Hamilton "The Book of Acts - Making Space for Others." Focus on releasing women, those from the 3rd world, and youth. Awareness of need to restructure for inclusion, growth.

1993 ➤February: Floyd McClung resigned as International Director of Operations
➤Loren Cunningham's 2020 vision letter, asking every YWAMer "what is your vision for 2020?"
➤First Ramadan Prayer for Muslim World
➤YWAM Kiev, Ukraine began
➤Tonga LTS: 88 students/40 nations. Pioneer UofN campus constructed
➤Harpenden property released–YWAM rallied internationally in prayer and giving
➤U of N Workshop in Manaus, Brazil: Tom Bloomer on "Teaching the Nations" - example of Brazil teaching the Amazon. Word: Vision of the nations around the Throne (Rev. 7:9)

1994 ➤Impact World Tour, rural America
➤August: Cunninghams and International Office moved from Kona to Lausanne to re-pioneer base and serve development of U of N throughout Europe and beyond. Vision for GENESIS born.
➤November: Global Leadership Consultation, Pattaya, Thailand. 300 leaders gathered, many non-western, to seek God and give input regarding future of the Mission. Loren shared Dar's role in founding of YWAM: Loren as visionary, Dar as implementer/discipler. YWAM leaders confirmed Darlene as co-founder of YWAM.
➤1994 stats: 10,000 full-time staff; 500 Operating Locations; 120 Nations. YWAMers were from 136 nationalities = history is made.

1995 ➤International Council/International Executive Committee meeting, Einigen, Switzerland. Jim Steir chosen as YWAM International President; Loren becomes International Chancellor. Follow up of 2020 letter and Global Leadership Consultation input = specific plans of action
➤UofN Workshop, Restenas, Sweden: historical examples of the Gospels impacting the nations. Contemporary arts impacting the nations (classical musicians playing prophetically at the workshop.
➤LTS Pune, India: 150 students; tri-lingual English (83), Korean (56), Nepali (11). Major step toward releasing Korean missionaries through equipping leaders in their own language, outside their cultural context = greater global release and integration
➤November: GENESIS trial link. Loren taught from Lausanne to Altensteig, Germany.

1996 ➤Target World, Atlanta, Georgia: 6,000 Kings Kids, 100 nations, translated into 22 languages
➤YWAM Olympic Games Outreach, Atlanta, Georgia; 5,000 YWAM participants
➤Loren goes to Pyongyang, North Korea
➤GENESIS Project pioneered by dual LTSs: Budapest (Eng/Russian) & Lausanne (Eng/Korean)

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➤4th Mercy Ship (Marine Reach joined Mercy Ships for four years–1996-2000–then continued under its own identity again)

1997 ➤February: Global Leadership Team, Capetown South Africa
➤September: UofN Workshop, Seoul, Korea
➤U of N Workshop, Seoul, Korea: David Hamilton on UofN as an apostolic university – don't move the ancient boundaries. Discipling the Nations teaching multiplied. Darrow Miller and Vishal Mangalwadi taught the principles of reaching the nations. Vishal gave the example of what William Carey did in India
➤1997 stats: 11,000 full-time YWAM missionaries serving at 500 locations in 120 countries of the world, approximately one half from non-western countries. More than 250,000 participants (including Kings Kids, etc.) involved with YWAM each year in short-term projects or training. Since 1960, between two and three million volunteers have used their skills, passion, energy and finances to extend the Good News of salvation to many millions of people through YWAM.

1998 ➤LTS Worcester, South Africa: English, French, Portuguese and sign language. 124 students representing 52 nations (26 countries of Africa included), speaking 128+ languages. Jeffreys Bay base birthed by LTS.
➤1998 YWAM stats: 12,500 full-time staff; 250,000 short-term workers, including King's Kids.
UofN locations including DTSs = 250

1999 ➤UofN Workshop, Colorado Springs, Colorado, USA. U of N Workshop, Colorado Springs, USA: Tom Bloomer on transformational vs transactional leadership principles. Landa Cope and Winkie Pratney on 'All Creation is His' and God wants His creations redeemed. Expressions of redeemed cultures (First Nations Cowboys with a Mission/ Latin / Island Breeze). Joseph Avakian presented the new YWAM logo.
➤Loren went to Libya, becoming the first person in history to go to every nation and dependent country on earth for the sake of the Gospel!--plus 150 islands and territories (more than 400 geo-political areas)

2000 ➤January: LTS New Zealand: 134 leaders representing 54 nations; 85% Gen-Xers: vision of the next generation as a tidal sized wave, with a focus on being missionaries into spheres of society, rather than only geographic callings.
➤February: YWAM's 40th anniversary: New Zealand LTS linked with seven other YWAM bases around the world via GENESIS for 40 hours of fasting and prayer for the future of the Mission.
➤April: Festival of the Nations, Budapest, Hungary: European celebration of YWAM's 40th anniv.
➤August: Cunninghams move from Switzerland to Kona; Loren retains Chairmanship of YWAM Lausanne board; Joe Portale becomes Lausanne base leader
➤September: the HUI, Auckland, New Zealand. YWAM international celebration of 40th anniversary. YWAM Chairmanship passed from Loren Cunningham to Jim Stier; YWAM Presidency passed from Jim Stier to Frank Naea. (Loren remains President of U of N, since its founding in 1978.)

2001 ➤UofN Africa Workshop: Ghana, Egypt, Kenya and South Africa sites linked via GENESIS. 2,000 participants from approximately 100 nations.

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Word: Egypt and Ghana – unity is key to impacting the nations
Word: UofN is a prophetic university.
Founding UofN Provost Howard Malmstadt enters new role as International Chancellor, passing on Provost role to Tom Blommer.
Loren shared concern about YWAM/UofN "drift" with GLT. YWAMconnect commissioned as the Internet Technology YWAM will align with globally.
➤Founding Provost of University of the Nations, Howard Malmstadt, passes Provost responsibility to Tom Bloomer and is given role of International Chancellor.
➤2001 YWAM stats: 14-15,000 full time YWAM missionaries serving at over 1,000 locations in 166 countries of the world.

2002 ➤LTS Barbados February - April: English, Spanish, French. 139 students representing 67 nations, that came through 72 different DTS doorways into YWAM/U of N.
➤July 13 - promise from God to Loren that we had "hit the Rock"; He would stop drift in YWAM.
➤August GLT in Nanning China: Nanning Covenant. Loren: "Tripod/Eldership" message. 4K commissioned as new framework YWAM will embrace for accomplishing the Great Commission.
➤September: Connexity2002, Kuala Lumpur, Malaysia. First YWAM gathering on global issues of injustice that affect women
➤September-December: multiplication of Field-Based LTS to Kiev, Ukraine. LTS community of 170 from 21 nations, mostly Eastern and Central Europeans.
➤2002 University of the Nations stats: U of N has 282 different kinds of courses (some of which are offered in 51+ languages), held at 317 locations in 110 countries worldwide. There are currently approximately 125,000+ students registered within the global U of N system, who have taken at least a DTS and can go on to pursue degrees. There are over 15,000 students per year in U of N worldwide.

2003 ➤YWAM Founder and U of N President's Office moves into Kings Mansion in Kona, Hawaii along with IFTC and YWAM Connect.
➤February-May: multiplication of Field-Based LTS to Jeffrey's Bay, South Africa. First indigenously initiated and organized LTS in Africa--48 students from 24 countries
➤April: John Dawson word to YWAM about returning to "Family Love"
➤July 7, Kona, Hawaii: Death of Dr. Howard Malmstadt, Co-founder, University of the Nations
➤July 15: Death of Rev. T.C. Cunningham, father of YWAM's Founder, Loren Cunningham, and "Uncle Tom" to hundreds of YWAMers around the globe.
➤August GLT Singapore; Mercy Ships becomes a separate organization from YWAM.
➤September: Synergy2003 UofN Workshop, Singapore – focus on issues: pure water; children at risk; women injustices. Project 4k . Howard Malmstadt memorial.. Word: Deeper commitment to working together in discipling the nations through worldwide challenges (points of passion – issues across countries and continents). John Dawson inaugurated as new YWAM president.
➤September: First President's Gathering, Singapore
➤2003 U of N statistics: U of N offers more than 800 different kinds courses and seminars (some of which are offered in 60+ languages), held at more than 400 locations

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in 110 countries worldwide. Approximately 150,000 students registered within the global U of N system who have taken at least a DTS and can go on to pursue degrees; approximately 20,000 students per year in YWAM/UofN worldwide (Updated July 2003)

2004 ➤January: First corporate meeting of "Team3" in Kona--new overall leadership team for YWAM: John Dawson, President; Iain Muir, International Director; Lynn Green, Chairman-elect (effective September 2004) & Jim Stier (current Chairman).

➤January-March: Impact World Tour, New Zealand. Gospel to 315,000 thru campaign nights, in schools & prisons; 500,000+ additional thru TV. More than 23,000 responded to follow Jesus, 12,000 of them first time decisions.

➤March: "Eagles" team of developers committed to expansion of UofN campuses, formed and met in NZ

➤March - June: English/Spanish LTS in Guadalajara/Chapala, Mexico focused on Mexico, Central and South America. 130 participants representing 52 countries, having entered YWAM through 93 different DTS doorways in 41 nations.

➤YWAM stats: Youth With A Mission (YWAM), is an international and interdenominational missionary organization. Begun in 1960, YWAM has now reached into every nation of the world through its ever-expanding global "family of ministries." The work of YWAM encompasses evangelism, training and mercy ministries, and is manned by 18,000 full-time staff from more than 150 nationalities and a wide variety of denominations who serve at more than 1,200 YWAM locations in 173 nations. By 1995, more than three million students, volunteers and staff had served with YWAM since it began. (Statistics updated August 2004)

➤UofN stats: University of the Nations (UofN) is truly a global university. Since its inception in 1978, it has grown to offer more than 800 different kinds of courses and seminars, some of which are offered in 60+ languages. There are currently approximately 150,000 students registered within the UofN system who have taken at least a Discipleship Training School and can go on to pursue degrees. There are approximately 20,000 students per year attending UofN/YWAM courses worldwide, held at approximately 500 locations in 110 countries. (Statistics April 2004)

This is a Working Draft!
Please send any additions or corrections to dawn@ywamconnect.com

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The Heart of

Leading a U of N Course

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University of the Nations

March 10, 2005

Dear U of N School Leader/Staff,

Welcome to the 2005 edition of the University of the Nations Reference Guide. These pages are a record of our efforts to join mercy with justice in the application of our policies.

I especially recommend to you the section on the Heart of Leading a Course, which reveals some of the heart motivation behind our practices. We don't have policies just because we like rules and laws; but in order to apply the Biblical principles that are the foundations of our University.

Since the University of the Nations has entered the second phase of its growth, we see new frontiers opening up before us. We live in exciting times as we endeavor to better understand the heart of God for a multi-polar, international, transformational missions university.

As the International Leadership Team has prayed over the University of the Nations, we are more and more convinced that the school leaders and staff are the key to our effectiveness. Our fruitfulness very much depends on your partnership with the Lord.

May the Lord bless your commitment to the ministry of transformational training

Dr. Tom Bloomer,
University of the Nations
International Provost

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U OF N SCHOOL LEADER'S PREAMBLE

> *"We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me"* (Col 1:28-29).

God seeks leaders who have a passionate love of Him and a desire to see His glory revealed among all the nations. He wants people whose minds have been transformed by revelation from Him. This transformation includes their own acceptance in Christ and the compelling desire to multiply this new identity by introducing others to Christ, as well as teaching and discipling them.

These leaders are drawn to daily closeness with God because of their dependence on the Holy Spirit. Therefore they grow in knowledge and wisdom because God is the source of all knowledge. This intimacy with God will also allow the Holy Spirit to move through these leaders and through their staff and students, creating new understanding because they are all relying on Him.

Because they have a passion for the Word of God, these leaders have an infectious desire to see it applied and reapplied from generation to generation to the relevant needs of every nation. They understand that God's ways are the foundations of all learning and are able to lead others in breaking and pulling down the deception of every lofty idea which exalts itself against God.

God seeks school leaders who will not strive in their own fleshly wisdom and strength, but according to His power, which seeks human outlets through which to work mightily.

The U of N school leader has a passion to see Christ revealed as Lord over all the nations, and is constantly seeking to learn from, and minister to, staff and students from every people group. They want the group to be enriched by each ethne's unique expression of Jesus.

These leaders prepare diligently in prayer and in study of God's word, counting this as the cost of influencing the future. However, they are still open to the Holy Spirit's direction daily in the classroom. They rejoice both when God confirms their plans and when He shows them a better way. They believe they must actively seek for God to use them in evangelizing and discipling the nations as the application of their teaching efforts.

These school leaders have no interest in programmes or even in ministry except to the extent that they build a people for Christ's mission; a people called and taught of God, a people of destiny. They want the Lord to reproduce others who will fully play their part in bringing a great multitude before His throne, a great multitude which no one can count from every nation, tribe, people and tongue.

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U OF N SCHOOL LEADER'S CHARACTERISTICS

When we consider the characteristics of a YWAM/U of N school leader (team) we need to ask three questions:

1. Who is a leader?
2. Who is a YWAM/U of N leader?
3. Who is a YWAM/U of N school leader?

CHARACTERISTICS OF A LEADER (TEAM):

To determine necessary qualifications we must begin with the Scriptures and let the Word of God shape our definitions. The following lists only some of the Scriptural particulars and therefore is only exemplary, not exhaustive. The Scriptures are listed first and then the principles highlighted afterwards to remind us that our foundation is the Word. The following list is not arranged in a hierarchy of priorities.

- Mar 10:35-45; Joh 13:1-17-- Committed to servant leadership
- Ezr 7:10; Act 1:1-2; 1Th 1:4-7; 2Pe 1:5-8--Committed to lead by example (modeling)
- 2Ti 2:1-6 --Committed to investing in others (mentoring)
- 1Co 1:22-2:5; Col 1:28, 29 --Committed to a Christ-centered, Spirit-empowered ministry
- 1Ti 3:1-13; Tit 1:6-9--Committed to personal growth in a godly character

CHARACTERISTICS OF A YWAM/U of N LEADER (TEAM):

Adding to the above list, we now must consider the YWAM/U of N foundational values. All YWAM/U of N leaders must fully understand and incorporate daily into their personal and public lives the YWAM/U of N values, and be able to communicate these in such a way as to impart these values to others in a life-changing way.

CHARACTERISTICS OF A YWAM/U of N SCHOOL LEADER (TEAM):

In the ensuing list those elements which are unique to this ministry role within YWAM/U of N are enumerated. The following guidelines should be used in facilitating mutual accountability on a basis of relationships among the leadership team and those to whom they are responsible.

- As a team they seek the guidance and power of the Holy Spirit in developing and running the school.

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- They seek to draw together all that the Holy Spirit is doing and saying, leading in personal application.
- They accept the responsibility for the recruiting and training of both staff and students.
- They facilitate the necessary financial, academic and counseling activities.
- They should understand the mission's structure, and embrace the YWAM/U of N goals and values, seeking to implement those into the fabric of the course.
- They seek to identify and draw in ministry gifts from a variety of cultural, linguistic, national and denominational backgrounds.
- The team leader seeks to utilize the variety of gifts within the leadership team through utilizing a variety of leadership styles.
- The leadership team seeks to implement appropriate and meaningful evaluations of themselves, the students and the course.
- The team seeks to promote the goals of how the course meets society's needs and helps to reach the unreached.
- They are committed to be personally involved on a regular basis in class and other school activities.
- They are committed to pursuing relationships with base directors, College/Faculty teams, and other school leaders.
- They are committed to ongoing personal growth and skill development.

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U OF N SCHOOL LEADER'S ACCOUNTABILITY

STANDING IN THE GAP

by Tom Bloomer

A school leader in the University of the Nations is at the center of a web of relationships. The potential for furthering the Kingdom is tremendous, because so many lives can be touched and influenced.

The focus of a school leader can be narrowed down to the students, and further narrowed to the students during the lecture phase, and even further down, to the time the students spend in the classroom. The intense nature of YWAM schools tends to encourage this narrowing of focus.

But school leaders should make the effort to widen their scope of concern to take in all the relationships that are potentially affected by any given school. The benefits can be enormous.

Another way to express this potential is that the school leader is accountable is several directions. Since accountability is foundational to discipleship and leadership growth, the school leader joyfully embraces accountability. To whom, then, is the school leader accountable?

1. First of all, to God (Exo 20:2-3).
2. Secondly, to the students. They have committed to us for a full-time, intensive, community-based training experience, and we commit to them (Jam 3:1).
3. To parents. Particularly for our younger students, parents want to know if they can entrust their young people into our care.
4. Next, to the local base leadership and community. Schools are not to be ends in themselves, but should be firmly rooted in a base, and in a city or community, with its churches, outreaches, past heritage, and present opportunities.
5. To YWAM and the U of N. We are part of a "family of ministries," and in any family there are blessings, plus obligations and responsibilities.
6. Finally, to the lost. A lost and hurting world is waiting for the treasures we have to offer. We are accountable to them. A new convert from a Siberian tribe asked the Norwegian YWAMers who had brought the Gospel, "When did your people first hear this message?" They replied that it had been a thousand years. He was astonished and angry. "I am very grateful that you have brought this message. But why did my people have to wait a thousand years for it?" There are several thousand more people groups which are still waiting...

The school leader stands "in the gap" between students, the base, YWAM and the U of N, parents, churches with their pastors, the community, the lost ... and the Lord. The potential for advancing the Kingdom in all these lives and spheres is enormous. When the Lord gives responsibility, He gives the grace to fulfill it.

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U OF N SCHOOL LEADER'S RESPONSIBILITIES

All school leaders should be full time YWAMers as defined in the document “Who is a YWAM Staff?" written by YWAM's Global Leadership Team. A school leader carries a wide range of responsibilities. The following list highlights some of the responsibilities common to all U of N school leaders. Individual Colleges/Faculties and Centres may have additional requirements particular to their disciplines that are implemented and approved by that College/Faculty or Centres' International Committee.

1. **U of N Course Registration**: In order for your school to receive U of N credit, you should properly document your proposed course on a FORM A, and send it to your designated U of N International Registrar’s Office who will review it, record it and direct it on to the appropriate International College/Faculty office for registration and approval. If this is the first time this particular course has been registered at your base, you should ideally send the FORM A three to six months before beginning your school. Thereafter, your school must be re-registered for every new catalogue period (once every three years). When you send in your FORM A it must be accompanied by the appropriate course registration fee. When the course registration process is completed you will receive a "Course Affiliation Certificate" which you can proudly display!

2. **Communicating with potential students**: The school leader of a post-DTS/CDTS school must inform all students that the Discipleship Training School (DTS/CDTS) is a prerequisite to all other U of N training schools and degree programmes. All U of N applicants must satisfactorily complete a Discipleship Training School (DTS/CDTS), including the outreach or field assignment, before being permitted to attend any other course/school, or being accepted into a degree programme. Students who have inadvertently done YWAM/U of N schools before a DTS/CDTS will not receive credit for those schools except in extremely rare instances. In those highly unusual situations, the student may submit a formal appeal to the International College/Faculty Dean. In most instances the appeal will stop at this point. Should the International College/Faculty Dean believe it to be a legitimate appeal, it is forwarded to the Provost, then to the President and then finally to the Board of Regents.

3. **Student Registration**: In the first week of the school you should send the completed FORM B to your designated U of N International Registrar’s Office. FORM B gives us the basic background data for each student so they can be entered into the U of N International Student Records System. At this time the student will receive a U of N identification number if they do not already have one. Furthermore you will be sent a "Certificate of Completion" that you may give to each of your students at the end of the course.

4. **Student grades**: Within 48 hours of finishing the lecture phase of your course you should send in FORM C1 to your designated U of N International Registrar’s Office.

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FORM C1 journals the weekly course content and gives a grade for each student. Without FORM C1 it is not possible to give U of N credit to your students. If your course has a field assignment/outreach phase a FORM C2 needs to be sent to your designated U of N International Registrar's Office within 48 hours of the completion of the field assignment/outreach. For further understanding on how to grade students see "Evaluation" and "Grading Explanation" in the School Leader's Reference Guide, and the corresponding section in the U of N catalogue.

5. **School leaders and staff** need to be full time YWAMers as defined in the document "Who is YWAM Staff?" Furthermore, they need to be qualified by calling and gifting and be trained in character and skills in order to run an effective U of N course. A recommended staff to student ratio is one staff person to every ten students. Due to the nature of some courses it might be necessary to have a higher or lower ratio. Please refer to the documents "U of N School Leader's Preamble," " U of N School Leader's Characteristics" and "U of N School Leader's Accountability" in the School Leader's Reference Guide.

6. **Qualified teachers** who represent and exemplify YWAM values in teaching and interaction with students, are vital to the dynamic learning process of a U of N school. At least some of the teachers should be international, from different denominational and cultural backgrounds, and should include both men and women as well as persons of different generations. All teachers in all U of N courses should be professing Christians. A FORM D résumé should be filled out by each teacher in your course who has not previously done so. These forms should be compiled and sent to your designated U of N International Registrar's Office at the end of the school.

7. **Course content**: For existing U of N courses the purpose and basic curriculum guidelines for your school have been defined by your U of N International College/Faculty Committee or the International Centre Committee. To ensure that your school stays on course with the vision, it is essential that the school leader keep the purpose statements in focus, and that the specific goals and objectives of the school support the fulfillment of the overall purpose statement. While holding to the essence of the course's purpose, you are encouraged to adapt the course a certain amount, contextualizing it for the local situation. The course content may vary as much as 20% to 30%, but no more, from one location to another and still remain true to the overall course description. You may refer to the course description in the U of N Catalogue for the purpose and basic curriculum guidelines for your particular school. You may also contact your International College/Faculty Dean or International Centre Director for information.

8. **Follow through on all announced courses**. U of N Schools and Seminars should not be canceled. The published announcement of a U of N School or Seminar constitutes a social contract and a moral obligation. The follow through to fulfill what was announced

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builds confidence in the stability and longevity of the program. Instead of considering finances and lack of enrollment, school leaders are encouraged to pray students in and diligently follow up all inquiries. History has shown that prior to the beginning of certain schools many if not all students have enrolled in the final few weeks .

9. **The lecture phase** of a U of N school may vary in duration depending on the minimum requirements of the particular school, though 12 full learning weeks is recommended so that the student obtains the maximum number of credits available. You may refer to document "Full Learning Weeks" in the School Leader's Reference Guide.

10. **The field assignment/outreach phase** of a U of N school lasts a minimum of 8 full learning weeks, though 12 is recommended so that the student obtains the maximum number of credits available. You may refer to documents "Full Learning Weeks" and "YWAM/U of N Field Assignment/Outreach Policy and Procedures for all Schools" in the School Leader's Reference Guide.

11. **Seminars**: if you want to run a course that is shorter than the lengths prescribed above it may be run as a seminar rather than a school. Please refer to the document "Seminar Policy and Procedures" in the School Leader's Reference Guide.

12. **A full learning week**: each week of the course, whether it be the lecture phase or the field assignment/outreach phase must be a "full learning week." A typical "full learning week" for a U of N course is 40-50 hours including worship, prayer, teaching content hours, assignments/projects, small groups, personal study and other various learning activities. Please refer to the document "Full Learning Weeks" in the School Leader's Reference Guide.

13. **Intercession**: A minimum of three hours of intercession a week constitutes one of the only absolute requirements that applies to all of our schools. The importance of these three hours to the development of the student, the running of the school, the well-being of the base, and the turning of the nations to the Lord Jesus Christ cannot be overstated. We dare not fall into the trap of separating prayer from the word. Study and spiritual life have become far too compartmentalized in present-day Christian education. Keeping them together resulted, through the lives of John Calvin, Charles Finney, John Wesley and many other men and women of the church, in revival that changed the history of nations. We realize that your school schedule is crowded, but these three hours are crucial to effectively establish your school's goals in the lives of the students.

14. **Personalized mentoring**: regularly scheduled one-on-one meetings between staff and students are to be carried out for feedback, assessment and ongoing evaluation. A weekly one-on-one staff to student contact time is one of the most effective ways to provide personal encouragement and academic guidance throughout the school. It also

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serves as an avenue for the school leader to detect non-academic problems which may be the root of low academic achievement.

15. **Live-learn concept**: The U of N live-learn philosophy is a community learning concept. It is based on the scriptural principle of a body of believers who are one in spirit and working together as a team toward the same objectives. It is the concept of the extended family. It implies a sharing of resources, ideas, talents, and a working together in unity. The great variety of course-related activities provides a rich medium for deep relationships to grow among students of each course.

16. **YWAM's Foundational Values and U of N's Founding Principles** are to be taught, modeled and integrated into your school. Please refer to these two documents found in your School Leader's Reference Guide.

17. **Orientation to YWAM**, its values, callings, and ministry opportunities should be a part of every school. Leaders/staff have the privilege and the responsibility to actively engage in linking students to missions through a variety of means based on the students' unique individual interests, gifts, abilities and callings. We suggest you give each student a *The Go Manual* to be used as a personal resource tool to aid them in their understanding and pursuit of YWAM ministry opportunities. We want to make it easy for people to commit long-term to a YWAM ministry.

18. **Orientation to U of N** and the courses available to students, enabling them to see the bigger picture of missions training available to them through the University of the Nations. All students registered with the U of N are to be given an U of N Catalogue. Please contact your designated U of N International Registrar's Office for current Catalogues.

19. **Student advising**: Students desiring to pursue a degree programme with the University of the Nations should be referred to an Student Advisor for the College/Faculty in which they want to pursue a degree.

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SCHOOL LEADERSHIP TEAM ROLE IN TALENT SPOTTING

by Lawrence Singlehurst

A key element of effective teaching/mentoring that has been urged from the foundation of the U of N has been purposeful, planned, weekly one-on-one meetings between students and school staff. This is essential to maximize the learning opportunity of the school. Lawrence Singlehurst, Director of Training for YWAM England, in this paper encourages us in how to use three of these weekly one-on-one encounters.

As school leaders/staff in Youth With a Mission's University of the Nations we want to rejoice in the privilege and rise to the challenges of:

- discovering and releasing new pioneer leaders;
- linking our students to ministry opportunities in YWAM, and missions in general, and;
- informing our students of the diverse training schools, seminars and short courses offered in the U of N to equip them for the work of the ministry that they might be salt and light in society at large.

We recognize that some of our current recruiting methods are not as effective as we would desire. A non-strategic, random presentation of service and training opportunities is not what best recruits students. Many of the students are in fact confused by the number of opportunities presented to them and the amount of work required, on their part, to do anything about following up those opportunities, especially in an unfamiliar environment like YWAM/U of N.

Though young pioneer leaders and many other potential missionaries have actually been in our schools, they have tended to drift in and back out again. It seems that this has often been primarily because no specific personal challenge, nor helpful service, has been given to the student to facilitate him or her in "finding their place" in ministry based on their own God-given personal interests, gifts, abilities and calling to YWAM or missions in general. The question we must ask as school leaders and staff is how can we rectify this situation?

One of the greatest joys of a school leader/staff is not only seeing the student well discipled and mature in Christ, but also placed in an effective place of ministry, whatever their gifts. Therefore, the role of "talent spotting" is of primary importance.

One of the historical changes that we have seen in YWAM is that the school leader, in the early years, was often the most senior leader on a base. In fact, he was often the base director. He had a lot of vision and authority and knew what his next vision and objectives were. Therefore, he could present very specific challenges and opportunities to young pioneer leaders. As YWAM has developed, these leaders have been replaced by those who are more specifically called and trained to lead schools, and rightly so. However, many times school leaders don't have the same authority and vision to enable them to offer such specific challenges as did the base leader.

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Here are some recommendations that may be helpful for you to think about and discuss. I am sure they are not the only solutions, but they could be a start.

RECOMMENDATION NUMBER ONE: Being a "Talent Spotter"

School leaders need to be deliberately aware that a major part of their job is to be a "TALENT SPOTTER." To be successful in this area they should be informed by their line-leaders of the specific skills they are looking for and have some key job descriptions in hand. Then when the school leader spots the unique gifts in each student, he can get in touch with the appropriate line-leader and they come to the school because their person may be there. As our DTS/CDTSs and other schools are our prime recruiting ground for the whole of YWAM we believe it is very important that the DTS/CDTS and all schools recognize they are part of a national, regional and international work with a responsibility to appropriately channel people into the larger ministry.

RECOMMENDATION NUMBER TWO: The "Three Interview System"

All school leaders should take personal responsibility for seeing people effectively linked and placed in missions. The "Three Interview System" has proven to be very effective for all who are using it.

1. **First Interview:** *Survey the student's interests, gifts, abilities, and ministry desires. Some of the questions suggested may help.*At the beginning of the school interview each student and ask what is in their heart and what type of ministry are they interested in, *i.e.* are they interested in staying on in YWAM? If so, in what capacity? What are their gifts, abilities, and general or specific ministry interests? Following this interview the school leader/staff may share with them a list of personnel vacancies in his own country and specific information regarding overseas needs.

2. **Second Interview:** *Present specific opportunities for the student's prayerful consideration.* At this stage the school leader/staff presents strategic, specific ministry opportunities that are in line with the student's expressed desires, dreams, interests and sense of calling. The student is asked to consider and pray about the specific opportunities. The school leader then offers to help coordinate or arrange for the student to meet with the leaders of those specific local ministries. The school leader could also contact overseas leaders and arrange for the student to visit the appropriate ministry centre, etc. It is important that the school leader make it as easy as possible for the student to be linked into their calling and ministry. The more assistance we give the students in the beginning, the better. Often our system is understandable to us but intimidating for newcomers.

3. **Third Interview:** *Help each student follow up with opportunities to be pursued.* Towards the end of the school the school leader will see any progress made, or any decision the student has made concerning their future. The school leader may need to make himself

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available to help the student if they have not been able to make the right contacts, or aid in bringing further understanding to the process. The third interview should be well before the final weeks of the school. When students return from a long school outreach they are often emotionally and spiritually exhausted. Unless there has been significant progress made in giving the student information, or linking them to the right people and therefore engaging them in forward moving processes well before the end of the school, the students seem to take the easiest pathway: they often go back home.

QUESTIONS TO HELP STUDENTS FOCUS ON THEIR FUTURE DIRECTION:

1. On which small team outreach are you planning to go?

2. Immediately after the school my plans are to...?

3. My long term plans are to...?

4. If I stay in YWAM after the school I might like to...?

5. What are you good at (*e.g.* practical skills, talents, Christian ministry, etc.)?

6. What training have you received?

7. What qualifications do you have?

8. What have others said that you are good at?

9. What do you enjoy doing?

10. What things have you done which have given you the most satisfaction?

11. I would like to do the following for the Lord:...?

12. Do you want to continue on in YWAM?

13. Do you feel that at any time God has spoken to you about what you are to do with your life?

14. In what ways may we help you regarding ministry opportunities within YWAM and/or information re other U of N courses?

15. Are you interested in pursuing a U of N degree?

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WHY THE BEST TEACHERS IN THE WORLD ARE NOT GOOD ENOUGH

by Margaret Tooley

We consider ourselves supremely blessed in YWAM/U of N (and rightly so) because of the quality of teachers that we routinely listen to: men and women who know God intimately, who wait daily in His Presence, and whose driving force is to glorify Him.

But that is not enough. Truth is more than the imparting of information, more than a recitation of facts - even spiritual facts. Truth is a compelling, vibrant, transforming force that invades our lives, changing us from our old selves to be conformed more and more into God's image. We have all met people who are thoroughly acquainted with the facts of the Christian life - their doctrine is thoroughly orthodox and they can even quote Bible verses. But they are no more saved than the front doorbell.

Truth - God's truth - demands a response. It is translated from mere facts to dynamic reality at the point of application and obedience. And that is why our focus must not be on the teacher but on the learner.

Each teacher in every school must ask himself not only "What am I teaching?" but, more importantly, "What are these students learning?" If they emerge from our schools only with books full of neat notes, correct concepts, and powerful principles then we have failed them. But if the fire of God has fallen, to cleanse, purge, renew, reveal, enlighten and change, then truly we have done the will of God.

And this surely must be the distinctive that marks and brands the University of the Nations: our focus on transformation rather than information; on application rather than knowledge; on truth rather than facts; on learning rather than teaching. If we will heed this call then we will be faithful to our calling.

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THE PLACE OF THE SPEAKER IN THE UNIVERSITY OF THE NATIONS

by Tom Bloomer

Certain school leaders have expressed to me their inability to understand the difficulty they have in recruiting high-level speakers for their schools. Since I was consulted on this subject; and since I believe many of our bases are called to become important centres for missionary training in the University of the Nations; and also because I believe that we are in danger of losing one of the strong points of our early years, I have written these paragraphs.

When I see a ministry like the Anastasis, the Kona base in Hawaii, or even our little team in Dakar, I realize that certain ministries seem to attract speakers. Why do some ministries attract speakers?

I believe it comes from their obedience (even semi-conscious) to the following Biblical commands: Gal 6:6, 1Co 9:11, 1Ti 5:17, and Rom 13:7b. To be specific, they honour speakers (teachers) as messengers of the Most High, men and women coming in the name of the Lord, to bring us His Word. One of the main reasons for honouring them is to render their message important. Is the Word that they bring important for us? If it is, let us act accordingly. If we place value on honouring the Word, there will be room for that honour in our budgets, our cubic meters, our timetable, and with our staff.

Very practically, what does this honouring mean?

1. Meeting the speaker. The leader should go to meet the speaker, either at the airport, the train station, or even the parking place. If the speaker is at another YWAM base before coming to yours, it could be important to go and pick him up by car. This is crucial for a foreigner, especially if it is his first time in the country. Normally this is not a job to give to a small group leader or staff member. It must be a priority of the school leader, perhaps the base leader. For certain speakers, it could be a member of the base Council that does this.

2. Introducing the speaker, especially for the first time, to the students and/or staff members. One of the main leaders should do this, not a small group leader who giggles, or who says things that are not true, and ends by announcing, "The speaker had better introduce himself." Let us take as model the Apostle Paul's introductions in his epistles. Introductions are a real ministry, yet they are often spoiled. School staff must be coached in how to introduce graciously.

3. The main leaders should share the vision of the base with the visiting speaker. Speakers are not only interested in the students. They like to get alongside us and see God's vision in a concrete way. They want to see the Kingdom advancing. Therefore, if they understand the vision, they get involved with the base, almost like a staff member but in

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another dimension, to help advance the vision. A guided tour of the different locations (all the locations!) of the base, carried out by one of the main leaders, who explains the vision, concrete projects, the needs, etc, is absolutely vital. If the speaker gets hold of the vision, he/she will come back.

4. Visits around the local area. Lausanne, Geneva, and Nyon are fascinating towns, especially for a foreigner. I have often shown the old town of Geneva to our speakers, and I cannot count the times I have shown someone around Lausanne. Practically speaking, has anyone asked the speaker, or his wife, if they want to go shopping in the neighboring cities? The question remains: Will our speakers leave with a vision for the nation seen through the eyes of a visionary?

5. Openness to his message - for the community! Once again, the speaker is not only interested in the students but in the staff as well. Do we give him/her time in our staff or leaders meetings? Good speakers will come back again if they can play a part in the long-term work. What is more, the staff need regular and solid teaching. Some of our workers receive less teaching than members of a good local church! It is not possible to be a missionary with a diet like that. If we do not honour the speaker, we communicate (non-verbally, which is, of course, the most powerful communication) that his message is also of no importance. And if we keep him in the school only, the entire ministry will be the poorer.

6. Respect cultural differences. For an English speaker at a non-English speaking base, the cultural shock should not be ignored. Perhaps this is very human, but someone who has spent a week feeling culturally disoriented is not going to be overjoyed about coming back. Frankly, for many people, one week surrounded by cows and people with whom one cannot communicate, in a little village without so much as a shop, or left alone during the meals and during the times not taken up with teaching... is just not very attractive. The remedy is friendship: human warmth, times of fellowship, bursts of laughter -- all these help us handle a lot of other things. This is why Cynthia and I really like going to some YWAM bases ... and not so much to others. A meal in a restaurant, or even dessert in a sidewalk café, would be an unforgettable moment of fellowship for a foreigner. A well-known Swiss speaker was asked why he went to Africa to teach, at his own expense, but refused to teach in YWAM in Europe. He answered, "I go where I have friendships." Do we team up with speakers, to advance the Kingdom together in friendship? Or do we give them the impression that we profit from their ministry as cheaply as possible, without letting their presence inconvenience us too much?

7. Housing: Those of us who do not have a ministry which means traveling often to teach in YWAM schools can hardly understand the fatigue, stress, and spiritual pressure involved. Especially with age, and with other responsibilities that must be carried at the same time and which do not disappear simply because of spending a week of one's life teaching in a school, a little comfort in the speaker's room is a necessity. I am not pushing for great

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luxury, but for a place of rest and relaxation, for a certain amount of comfort in the practical details. None of our speakers would hesitate to go to the third world and be in a room with no electricity, no water, not even a real bed; pioneer situations, the poverty in that context, etc, are well understood. I believe our speakers have proved their readiness to sacrifice everything for the Gospel. And as already mentioned, there are other ways to honour a speaker. But in the West, at an established base, it is wrong to ask a speaker, especially someone with a recognized ministry and somewhat older, to spend his/her week in austere conditions. If we are going to make austerity a virtue, very well; but let us then live it out in our own offices, houses, and apartments. If we are not willing to live in this way in our own homes, let us not ask it of the speaker, who lives out his itinerant ministry year after year, or even decade after decade, in these situations.

The speaker's room: those of some Western bases are much smaller than some of those found in the third world. Some are only just big enough for one person, and can not accommodate a couple. Sometimes there is not enough room for two medium-sized suitcases, plus briefcases, etc. The other major problem often met with is the lack of a bathroom; the necessity of going down the hall, finding the toilets often occupied, having to search on another floor, and so on, is tiring because it breaks the concentration during a time of preparation, you meet people who want to talk, you lose precious time, etc. A further complication to life occurs if the room is noisy, and if there is no internal telephone. More and more we are seeing YWAM bases providing separate little apartments for speakers (for the last 15 years at Heidebeek). For those who come as a family, it is almost a necessity for couples; or even for someone who does a lot of counsel-ling, it is very nice. But we should aim at a large room with bathroom and shower, and a little kitchenette. For a life that is intense, with a lot of traveling and many responsibilities, it is a ministry to the speaker to offer him/her a comfortable situation for his/ her housing. I am challenged to see on the Anastasis, with its absolute limit on space, that they keep the two best apartments for the speakers. During some schools at Lausanne, we had two speaker's apartments as well as the big room with bathroom included.

Furnishings: There must be enough drawers, coat-hangers and so forth; if not, a lot of articles have to be left in the suitcase, but if there is not enough room for the suitcase. Sometimes the lights are not sufficient for reading or writing conveniently (important for a speaker!). A 55-year old needs four times more light by which to read than does a 19-year old. An armchair for reading and a table to put one's books to study and prepare are very much appreciated. Listed below are a few other items sometimes found in some YWAM speaker's rooms:

- coffee machine with cups, saucers, etc. In short, a few items to help you feel "at home" if you want to drink something early in the morning or late at night or on the day that the hostess has her day off ... or when you want to offer someone a bit of hospitality yourself

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- small refrigerator for fruit juices, milk, yoghurt
- the choice of what to eat for breakfast
- cassette player with music cassettes
- hair dryer
- books to read, especially English ones for foreigners
- books edited by YWAM, especially in English and the local language
- written information on YWAM, the base, and the area: folders, brochures, *The Go Picture Book, The Go Manual*, U of N catalogue, a short history of the ministry
- photos with names, not only of students, but of staff and especially the leaders
- a television with VCR (now, that's more radical!)

A note to the hospitality hostess: If you want a higher budget for the speaker's room, ask the base council members to each to take a turn spending a week in that room, with their wives of course. They will sleep on the speaker's bed, use the same bathroom, work at the same table, etc, etc. You will see a response! Ask them this question, "Do you feel honoured staying in this room?"

8. Honorarium: Beyond the actual travel expenses, I hope an honorarium is given which honours. For example, 15 years ago at Lausanne, it was calculated to give SF 100 per hour of teaching. If we bless the speakers, they will bless us. Let us give materially to those the Lord sends to bless us spiritually. And let us be especially sensitive to those who live by faith, often on a razor's edge financially.

If speakers who have a ministry came to your base in the past but no longer come, there are certainly specific reasons. If your schools no longer attract enough students, it is perhaps, at least in part, because your speakers are unknown or they are staff members just beginning a ministry and therefore not the sort of ministry for which students would be inspired to put aside several months of his/ her life.

During the time that the Cunninghams and the Stephens were in Switzerland, this entire ministry toward the speakers was called "hospitality". It is not an option for those who have spiritual responsibilities (see 1Ti 3). I suggest that you ask the Lord for His point of view toward the attitude that was heard expressed at one base, with some pride, "Here we don't coddle our speakers the way they do in other places." I encourage you to find out before the Lord what He is asking you to do in this area of giving double honour to the speaker. Do not look at what you have always done, or at what Lausanne or Kona or others would have done, or at the limitations or difficulties in doing something else. But look at what God is asking you.

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HOW TO HELP ENSURE EFFECTIVE APPLICATION OF THE WORD

by Tom Bloomer

1. Arrival: work on bonding strategies. From the first day break down the walls between theory and practice, classroom and 'real life.' Note: it is a disaster for most young people, extroverts, and two-thirds-world people to be left all alone during the first weekend (however much the school staff may think it's a good idea)!

2. Motivate the students before the speaker begins! It's an important key to how adults learn, and it's one reason that valid introductions are not just optional in a school setting. When Loren led schools, he would spend 15-30 minutes a day helping the class situate the past or present speaker, and giving hints on what to watch out for during the next speaker's week. This practice also defuses land mines of potential discontent, and creates the climate of expectation that is the ground of faith.

3. Another point in adult learning is that real grappling with new concepts cannot occur in time spans of under an hour. The 50-minute classroom period was developed for primary-school attention spans, and really has no place in adult learning. Ninety-minute periods are preferable, if the speaker is going to be getting into important concepts that are new to the student.

4. Sometimes class discussion can be effective in application; but beware, not all speakers handle it well. Also, students must be trained not to attack with their questions, nor to compare the present teaching unfavorably with another one they've heard (I once sat aghast as a YWAM student got into an argument with Francis Schaeffer over the nature of the Trinity). The other danger is that extroverts will dominate the discussion if given the opportunity; and in a mixed-culture classroom, some will not feel comfortable sharing their opinions in public.

5. Praise and worship are also invaluable preparation means to receive the Word. When in the Spirit, a praise leader will often receive the same or complementary word as the one the speaker has prepared, thus motivating the students anew, and assuring them that the Lord is really in this thing!

   Praise and worship are also very effective at the end of the teaching time. They permit the student to commit what he or she has just heard to the Lord, hear directly from Him in confirmation, and make concrete the application. We must leave time for this kind of 'vertical application' which can seal the word in our hearts.

6. Another vitally important form of vertical application is the prayer time immediately following the message. Meals, breaks, or other activities are not the priority of the school: **Application of the Word** is the priority. The Spirit's presence is often especially

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manifest at the end of the message; I have seen Him grieved, leaving the room because of the way the session has been concluded. Woe to the school leader or staff member who amputates a meeting, rather than ending it in the Lord. Life-changing covenants are sometimes made at the end of the message, and it is here if anywhere that application must be made (of course, if the school leader pops in the door only right at the end, he or she will be in no position to direct the conclusion in a way that is fitting to the Spirit).

7. All the weekends of the school are application times, whether the staff realize it or not. The question is, who will apply what over the weekend? Learning is a full-time occupation, and does not stop when the students leave the classroom. One of the most effective DTS leaders I ever saw spent 12 Saturdays in a row with her students, and also took them to church each Sunday morning. She was a real teacher...by her presence. Of course, weekend ministry times are most effective, also.

8. Work duties are another application time, too often regarded as a necessary evil, at best, by school staff. But Paul Hawkins, who was appointed student work coordinator when he was an SOE student in Lausanne, saw things differently. He realized that any problem at the work duty time was in actuality a spiritual problem. Student problems will show up far more quickly in the work duty time than in the classroom. Support staff can be brought into the discipling process by teaching them how important their active commitment is to the student's real success in grasping what the Lord has been saying. If we turn out students who know how to act spiritual in the classroom, but who are unfaithful, lazy, and sloppy in their work responsibilities, we have failed in true discipleship training (Luk 16:10; 19:17; 1Co 4:2).

9. All base staff should be made aware of their potential effect, for good or bad, on the learning processes of the students. Students observe staff members very closely, often listen more attentively at the dinner table than during class time, and pick up on lots of relational currents swirling around the base. Staff who do not work directly in the school are not only an example to the students, but by active listening can greatly help students who are struggling. This is especially true of students who hesitate, for one reason or another, to approach anyone who seems to be an authority figure. The kitchen, snack bar, and sports area are often the best ministry spots at a YWAM training center.

10. Small groups were originally designed, in YWAM training, to be application times for the messages. Students could have time to ask questions of their small group leader that were more personal. The small group leader could explain points that were not clear, relate the day's teaching to what the Lord was saying to the student last week, etc. There would be time for prayer one for another, taking the application deeper. Of course, the requirement for this kind of small group is that the small group leader needs to have heard what the speaker said! Those who are off doing other things during the teaching times tend to treat the small group as totally separate from the teaching, and it becomes purely tea-and-fellowship, or world events discussion, or sometimes the leader even has

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his own teaching programme in the small group, quite different than the teaching programme of the rest of the school.

11. One-on-one meetings between students and staff members: the U of N standard is that once a week, the school leader or co-leader will meet with each student. This is a high standard, but when followed, is amazingly effective in application. The points raised in the preceding paragraph apply here too.

12. Skits and role-playing can be very effective application strategies, as well, especially if there is a staff member or student who acts as a "sparkplug" for this sort of thing. They can be effectively prepared in small-group time, as the students wrestle with the concepts in order to be able to present them visually.

13. Intercession for the nations is perhaps the best all-around learning and application activity we have in U of N schools. It also seems to be one of the least well understood, as we have a lot of trouble getting school leaders to keep to the U of N standard of three hours of intercession a week. In real intercession, a student is listening to the Lord, and praying His prayers. The students are integrating what they have heard in the classroom about God's heart for the nations, missions, mercy and judgement, etc., and using these concepts under Divine inspiration to produce effective prayers that will be used of God to actually change real situations. What better application could there be, than processing the teaching with God Himself?

14. Keeping a journal is a strategy being followed in more and more U of N schools, as it gives the student a natural opportunity to write down what the Lord has been saying. Because of the emphasis on creativity and individualized expression, keeping a journal is not threatening to people who have had difficulty in past schooling experiences. Also, keeping a journal can replace exams in many schools.

    There is the additional advantage that the student will have a permanent record of his or her school, not just of the lecture notes but of the application.

15. The love feast used to be the high point of the week, and it included quite a bit of application. By 'love feast' I do not mean a fellowship time wherein people stand in line to get their food on paper plates, and then share their most embarrassing moments; I mean an evening of beauty, creativity, solemn joy, and worship. A time where the community is gathered together before the Lord, students can dance their journals, some can play their musical instruments, and all can pour out their wonder at what God has done. The love feast of 'application' can be seen as the Sabbath meal, the preparation for the day of rest to come.

16. Outreach: the outreach was originally designed for application. For this reason, it must not be treated as separate from the lecture phase. The same staff must go on outreach,

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precisely in order to be able to apply what was heard in the classroom to real-life ministry situations. The staff are there to relate the present experiences, often difficult and/or unexpected, to the teaching from the Word that the students so faithfully wrote down. Teachings such as giving up rights, living by faith, forgiveness, spiritual warfare, the $64 million-dollar-question, desperate prayer, loyalty, confronting sin, speaking the truth in love, servant-hood, etc., had better be lived out on outreach. Outreaches are a sixteen-hour-a-day learning situation, and staff who are sensitive to the opportunities will be teaching informally all day long.

More and more schools are interweaving outreach into the lecture phase: either on weekends, such as the Amsterdam DTS which ran an evangelistic coffee-bar, or alternating teaching weeks with outreach weeks, which is done in the Operation Year DTS which originated in England. This interweaving shortens the time between teaching and outreach application, and can make both more effective. A word of caution: it also complicates the documentation process. The U of N International Registrar's office does need good documentation on all the weeks, including the specific designation of each full learning week as either a lecture phase week or an outreach phase week; if this is done, interweaving can be quite an effective strategy.

These points boil down to one truth: unless the school leader and staff are thoroughly convinced of the holistic nature of the school, in other words that all waking moments are potential application times, the students will not receive the maximum from the school. The principal question, then, is not how to convince the students of this, but how to convince the school leader and the staff.

Selected Scripture verses concerning the necessity of application: Mat 7:24-26; Luk 8:21; Heb 4:2; Jam 1:22-25.

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THE LIVE/LEARN ENVIRONMENT: ITS VALUE AND HISTORY IN YWAM/U of N

by Loren Cunningham

It is important that we regularly discuss our Live/Learn Value to refresh our memories, and understanding, for purposes of clarity and unity. It would be good to review these values from the catalogue as well as brochures that the public reads. These documents, plus our Web sites have now been read worldwide by hundreds of thousands of people, especially parents, pastors, Christian leaders, prospective students and supporters, as well as government agents. We in leadership must constantly refresh our awareness of our corporate communication of the Live/Learn Value and its implications in all our decision making.

In essence, Live/Learn means community – that is, "unity together" – for the purposes of learning. Jesus had it with the twelve. The schools of the prophets in the Old Testament had it, as did John the Baptist. Paul had it in Acts 19. Augustine had it in his 13 schools, as did the Catholic orders through the ages and then the Protestant missions. They established a community of common values, learned together and began to reach out to others to bring change in individuals and societies. The fruitfulness or results always depended on the purity and unity of the community around their values.

The founding of these principles and values came into the U of N with much deliberation, prayer, discussion, reconsidering and then "walking it out again" at the beginning in 1978. These values are an extension and application of what we had learned over the years in YWAM. But we had to walk out new implications in the University of the Nations.

The community, with the guidance of the Holy Spirit, created "walls of protection" (our values) and the "gates" were the appointed, anointed leaders (our interpreters and enforcers of the values).

These are the questions we raised and answered at that formative stage of the U of N:

1. *"Do we take in non-Christian students?"* No – and to ensure that they are Christians – they must do a DTS/CDTS first. *"But wouldn't the university be a good evangelistic tool to bring in lost youth?"* we were asked. No, the University is for discipling Christian leaders; not for evangelizing students. Evangelism is an integral part of the University, but as students participate in it on outreach. This preserves the identity of the YWAM community and its purpose as a model, an incubator, and a test tube for God's Word in action. This serves as a protection, in order to enhance the discipling process. Some have asked, *"Isn't that just creating hot house Christians?"* No, but it does create a nurturing environment. Nature teaches you need a womb, then a family to give birth and raise children. We don't apologize for training only Christians; our task is to produce disciples that are world changers, and in a sinful, out-of-control society, an intentional Christian environment is a necessity to maximize learning.

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2. *"Do we take in staff who are not YWAM?"* No, they must do a DTS/CDTS first.

3. *"What about staff with grown non-Christian family living in YWAM community?"* They must live off campus so there's no wrongful influence on others.

4. *"What about Mission Builders?"* They may live in the YWAM community for six months with only one possible six-month extension. It is understood that they must be Christian and be a volunteer with their pastor's recommendation. If they choose to extend their time further with YWAM, they must do a DTS/CDTS.

5. *"What about Resource Teachers?"* They must be believers in and followers of Christ and reflect our values and give only short term input to the students and staff.

These are our walls of protection. I, and all of our leaders, must watch these walls so that they not breached. This, of course, is one of at least three of our priority mandates as spiritual leader--IE maintaining our values.

Even non-believing government officials have understood our community and our values. One had complained that our foreign students were violating the law by doing a 2-hour work duty per day on campus. When we explained our Live/Learn Value and that formal, informal and non formal education is a life style taught among our people in community, the problem was solved. When they understood that our staff were teaching the students Christian values and character through the Live/Learn Value, that understanding became the basis for government officials allowing our foreign students to work on campus in Kona.

Several of our ILT members were at the LTS in Pune, India, where the school was held at the local YMCA facilities. The YMCA movement was "the YWAM of 100 years ago," with the leader, John R. Mott, pressing for the completion of the Great Commission by 1900. Out of the YMCA movement came the student volunteer movement which gave rise to Wycliffe Translators etc. Mott would no doubt try to tear down with his hands the YMCA in Pune if he were there today. Although it has a nominal Christian as director, it is mostly a Hindu place, with Hindu weddings, events etc.

The International Christian University in Tokyo is mostly Buddhist. They took in more and more students, then staff, then professors and leaders who are non-Christian. Eventually it became almost entirely Buddhist. Similar things have happened to other universities that began with a Christian foundation. The American University in Cairo was founded by Presbyterian missionaries and today is run mostly by Moslems. The great Ivy League schools of Harvard and Yale likewsie had Great Commission purposes, but are dominated today by secular humanists. It is unthinkable that this spiritual demise would be allowed in the lifetime of the founders of any Christian movement. It is certainly unthinkable to me for YWAM/U of N.

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How do we prevent such potential slippery slopes from becoming avalanches of erosion? By leaders constantly renewing their own commitments to YWAM's Foundational Values in their daily decision making; by passing on each quarter these values to the new YWAMers; by teaching in both word and deed.

As leaders of YWAM/U of N, let us commit to review these values regularly. Let us make sure our foundations are not being eroded, either in our own personal lives or in the corporate life of YWAM/U of N at large.

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WHY WORK DUTY IN THE UNIVERSITY OF THE NATIONS?

By Tom Bloomer

One of the policies of the University of the Nations is that students should also share in the work of the training center where their particular school is located. (See page 41 of the 1996-98 U of N Catalogue.)

The question is being asked, should advanced students also have to carry out work duties in the U of N? After all, their time is limited due to projects, theses, and other responsibilities. Especially on a large base where there are many DTS/CDTS students, there may not seem to be an absolute need for advanced U of N students to work.

Following are some of the reasons that all U of N students should be involved in the work of a base. Of course, special exceptions will arise, such as mothers with very small children, and those who are recovering from illness. But even people with handicaps and those who are in the final stages of thesis-writing should normally be included in the work.

U of N policies are not the main question here, the crucial factor is the student's understanding of the Biblical principles involved. Therefore work should not just be imposed on them, but the Biblical basis should be taught, and as in all our teaching, the students should be invited to apply the Word.

RECOVERING THE TRUTH ABOUT WORK:

Even the Church in our day harbors completely false ideas about work, especially physical work. It is seen as a necessary evil, or at best a means toward an end: we work in order to have enough to be able to live, and the hope of many is to be able to one day "stop working and serve the Lord full time". When students and even school leaders see the work duty as taking precious time away from the student's "real" calling, that of study, we have bought into the ideology of the spirit of the age. The Bible speaks differently of work.

First of all, we are commanded to work. Work is not an option. The Lord said in the Fourth Commandment, "Six days shall you labor" (Exodus 20.9), and that is no more optional than are any of the other commandments. The Apostle Paul reiterated this commandment in II Thessalonians 3.10-13. Work is first of all obedience to the Lord's Word.

Second, work is holy. Work is our service, our worship. Many historical and ideological factors have contributed to our compartmentalizing work off into a separate category, called "secular", "morally-neutral", and other misleading terms. Because the Lord has commanded it, work is not any less spiritual, or less important, than study, preaching, praying, singing worship songs, or any other pious religious activities. Loren has often pointed out that Zechariah 14.21, among

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other texts, sanctifies the most mundane of our physical labors.

Third, work is one of the principal places of the application of the Word. Students can often appear quite spiritual in the community meetings and classrooms, and then in the work duty display such carnality and immaturity as to literally shock those around them. The U of N is not interested in turning out "intellectual giants who are relational dwarves", nor in giving out degrees to those who think that they are somehow above sweeping a sidewalk or washing some dishes. Those who have learned most about the Servant King should be all the more ready to participate in the work of the base; if not, there is something terribly wrong with the attitudes they have picked up during their training.

Fourth, and quite practically, we need these people. Many of our advanced students have more experience in YWAM than many of our staff. They certainly have a better understanding of the U of N, and can contribute much to its functioning. The International Registrar's Office in Europe has been run quite well by students on work duty, when those students are advanced and know the U of N from the inside out. When every one of our departments is crying for more staff, we should see students as a God-given resource. Of course, some departments may have to creatively restructure the way their work is done in order to put students into jobs that will really help.

Fifth, another practical consideration: anyone who has ever had an apartment living situation knows quite well that two hours a day can easily be taken up by shopping, food preparation, and cleanup. If students were out on their own, they would have to spend this time anyway. Campus living frees them from these tasks, so they are not really "losing" any time by participating in the work of the base.

Sixth, when students are included in the real business of running a missions base, they see themselves part of the community, and not as completely separate from the staff. Relationships are formed with key staff who are not part of the student's school, and YWAM values are imparted through the daily work routine, not just read on a sheet of paper. Meaningful participation in the work of the base further bonds them in to YWAM, and then recruiting them onto staff is a natural process.

WORSHIP IN THE KITCHEN:

The Celtic monks of the early Church saw no divisions between work and worship, study and prayer. They had a unified view of the Creation of God, where all of reality was a sacrament unto Him. Each of the monks participated in a routine of daily work, worship times impregnated with the Word, prayer, and study. All was one in these monasteries, and none would think of refusing to work because it was somehow less important, or less spiritual. Our training bases need to cast down the walls of compartmentalization, and widen our view of worship to include all that we do.

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Finally, our desire in the U of N is to train servant leaders. We are not in the business of helping people prepare for high-paying jobs, or to gain a spirituality that is divorced from the real world. We desire to see our graduates serving others. If they cannot serve their brothers whom they have seen, in physical and practical ways, how in the world can we imagine that they will serve the nations they have not seen?

The Servant King washed the feet of His followers. He performed a dirty, smelly job that even a Hebrew slave could refuse to do. He said, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet" (Joh 13.14). We can quite easily spiritualize this passage, forgetting in the process that those were real feet, and the water and the towel were also real.

Are we teaching our students to "do as He has done to us" (Joh 3:15)? Let us be vigilant to ensure that our base policies really contribute to training servant leaders.

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WORK DUTY PHILOSOPHY

by Dawn Gauslin

As mentioned earlier, the University of the Nations operates by a live-learn philosophy, whereby students and staff live, work and learn together in a community context. Just as in a family, all members share in the practical chores, everyone in the U of N community is involved in doing work that benefits the total community. Usually, about two hours per day of the students' schedule is allotted for work duties. School staff generally spend many more hours in work per day than that, but their areas of focus are often geared more toward serving the school itself, such as preparing and grading assignments, meeting with students one-on-one, planning calendar events, etc.

It is true that through the student work duties, practical jobs in areas such as the office, kitchen, housekeeping and maintenance get done, so that people don't have to be hired for these roles and student fees can be kept to a minimum. But there is a much greater benefit from student work duties: the formal and informal learning that takes place through staff-student apprenticeship relationships. This can be a key context for staff (both school and base staff) to encourage student in areas of diligence, stewardship, accountability, etc., but this needs to be done in a context of relationship and not through rules or control. And remember, you only have authority to preach what you practice! If school and base staff will take seriously this opportunity to influence and interact with students, as well as inviting students to give input into their lives, the result can be greater personal character development on the part of both. But work duties should never be used by the staff as a tool of the flesh to try to do the work of the Spirit in another person's life!

There are two major side benefits to having students provide the major work force: 1) as students take on a greater sense of responsibility for the campus facilities and equipment, the overall cleanliness and tidiness is maintained at a high standard, and 2) teamwork in the work duty context allows opportunity for important relationship bonds to form. If everyone works whole-heartedly, everyone will benefit from the outcome and God will be well represented by our efforts. In the process, we are committed to doing God's work God's way, according to the first guiding principle for this chapter.

In order for people to enjoy their work, they should be given as much choice and room for initiative as possible. There are different kinds of people--morning people and night people; people with different kinds of gifts and motivations. Some may be really good at doing one thing, but they may hate doing it. They may want to take on something in a totally new area. Some may prefer a team job like working in the kitchen on food preparation, whereas others may prefer cleaning toilets so they can have some time alone to think and pray while doing their work. A father might want to take an early morning job so he can do it together with his son, such as one dad who volunteered one quarter to raise and lower the flags of the nations each day at the Kona, Hawaii U of N campus.

Generally, with the Field-based LTSs, we distribute all the work duties through a group process.

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We count the number of students available to do work duties and write down that many jobs on a large white board, with a space beside each job to fill in someone's name.[1] Everyone is expected to work the same number of hours per week,[2] though the time of day and distribution of work may vary. We go through each category and explain what the job entails. If the job can be done at any time of day, we note that; or if it must be done at a set time or in a team context, we note that. Then we go back through the list and ask for volunteers. The first person to raise his or her hand gets the job. It often ends up being a really fun process, as people race to get the jobs they want. In distributing the work through this corporate process, people are given the motivating power of choice, but everyone understands that all the jobs must be filled.

One thing that is very important is making sure that the requirements and desired outcomes for all of the jobs are clear. People need to understand what a job well done should look like. Because of the diversity of backgrounds our students come from, this may involve training people in the necessary skills or physically demonstrating by example what the end results should be.

At the same time, we need to encourage people to take initiative, as long as the job gets done to the standard required. Personal ownership greatly increases motivation. In making space for ideas and doing things in new ways, we reinforce the second guiding value for this chapter--YWAM's visionary nature--at a grassroots level. In the process, we may discover much better and more efficient ways of completing the job. If we just say, "do it that way because it's always been done that way," we violate our own values and deflate individual motivation.

It is also important to follow up a week or so into the school to make sure that the amount of time estimated to do the job was accurate. If you discover that some students are consistently having to work much longer than others, there should be a redistribution. It is also suggested that you set a time mid-way in the school to rotate jobs, so that there is justice for all. It will be helpful if the person on your staff who coordinates the work duties is someone with good people skills, a creative problem solver, and a person who models leadership as servanthood by being approachable, positive and open to receive input.

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[1]There may be a few jobs which require specific skills such as plumbing, translation, computer skills, etc. where we contact individual students with those skills in advance, to see if they would be willing to do that job.

[2]Each YWAM/U of N location may have differing guidelines for individual situations such as moms with young children. With the LTS, we desire to include everyone in the sense of family/community. We don't assign jobs to mothers of young children, but we encourage them to volunteer to help out when they see things within their capacity to do, such as baking at home, collating handouts, etc. In this way, they feel more integrated into the community and others appreciate their initiative to do what they can. We also encourage the involvement of older children in work that will aid the whole community. When we were pioneering the U of N Campus in Tonga, even the little kids got involved in the process by picking up nails, and it made the victory of moving onto the land their personal victory as well!

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THE BELIEF TREE

by Darlene Cunningham with Dawn Gauslin

Jesus' strategy to evangelize the world was to multiply Himself into His disciples, who would reproduce leaders of like vision and values, who would multiply leaders, and so on (2 Tim 2:2). The goal was and is to preach the Gospel to every creature (Matthew 16:15), to disciple all the nations (Matthew 28:19) and to produce fruit that will remain (John 15:16). This is the call of Youth With A Mission/University of the Nations and of all our colleges and courses.

How do we produce good fruit that will last? How do we reproduce in others the vision and values God has given to YWAM/UofN? As a school leader or staff, it is not enough to be well organized and pass on academic information: we need to have ingested the foundational beliefs of the faith and the values of the Mission in order to be able to pass them on to successive waves of learners. If this is not done, we will only copy a model and we will never be able to answer the "why" questions.

The Bible uses many illustrations of trees, soil, vines, pruning, fruit, leaves and seeds to speak to us about our lives, ministry and fruitfulness. I first heard the analogy of the "Belief Tree" from Darrow Miller, who works with Food for the Hungry. He taught that "ideas have consequences"–there is a direct link between roots and fruit; what we *believe* and how we *behave*. I have since developed the illustration and use it as a foundation for nearly everything I teach. I trust that God will use it to bring insight and impart life to you in a way so deep that it becomes yours as well.

As you consider a tree, the **soil represents our basic world view**; the **roots represent our foundational beliefs**; the **trunk represents our values**; the **branches represent our decisions** (or corporately, our policies); and the **fruit represents our actions** (or corporately, our programs). In order for there to be healthy life and reproduction, the DNA must flow from the roots, through the trunk and along the branches into the fruit.

Let's look at this a little closer.

SOIL = WORLDVIEW

One of the first things it is important to do in leading a school, a team or a base is to ask, "What is the world view that the individuals I'm leading come from...and what is my own world view?" Even though they may have come to Christ through the work of the Cross, what is the background that has influenced their families, their culture and their thinking, even in subtle ways? This is the soil in which their "tree" grows. Is it Anamistic?...Hindu?... Muslim?...secular humanism? This will affect the glasses through which they see everything. Much of the western world has a Judeo-Christian background, but it is has declined into a world view of secular humanism: "It's all about me. If it feels good, do it. Truth is relative–it's whatever I think is right for me." Even in the way we present the gospel, it is important that we do not feed this lie. We value the individual, but we don't worship the individual! It's all about Jesus!!

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ROOTS = BASIC BELIEFS

The roots to the tree are our basic beliefs, which must grow out of the truth of God's Word or our tree can't bear good fruit. Our basic beliefs must include the foundational truths of Christianity:

1) God is infinite (He is absolutely limitless and cannot be measured; He is uncreated and has no beginning or ending) and He is a personal/relational being.
2) Men and women are made in God's image as personal beings, created for relationship with Him and others. We are finite--we have a created beginning and definable limits.
3) Truth doesn't change; it is absolute and we can know it.
4) Human beings are responsible, and the consequences of our decisions lead to rewards or punishment.

Other elements of our basic root system would include things like God's nature (the essence of who He is: all powerful, all knowing, all present, etc.) and His character attributes (how He chooses to express His nature: He is loving, kind, just, holy, merciful, etc.) Of course, we could spend volumes and eternity describing these foundational roots, because there is no end to the vastness and wonderfulness of our great God! But these are some of the most basic things we must learn from the Word and teach to those we lead or disciple, in order to develop deep roots that can nourish their lives and influence every decision.

All of our Discipleship Training Schools should spend a major amount of time teaching and wrestling with the root system of our basic beliefs. The curriculum defined by the International DTS Centre and approved by the YWAM Global Leadership Team gives us excellent guidelines to follow in building strong roots. (See document entitled 'DTS Description, Purpose, Outcomes, and Curriculum.)

When we truly know God...when we learn how to hear His voice through time spent in relationship with Him...when we understand that because He loves us, His will always will be the highest and best for us, for others, for Himself and for the universe, we will spend far less time in the "I should have...could have....would have..." syndrom. We are more settled in knowing that His will is always good and His grace is always sufficient.

TRUNK = VALUES

In Youth With A Mission/University of the Nations, we place a strong emphasis on our "Foundational Values" (see document entitled 'The Foundational Values of Youth With A Mission). I am the one who began the process of identifying and writing down these values so that we could pass them on to successive generations for continued fruitfulness. I have come to realize that the values on their own pre-suppose that everyone has the same world view and

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foundational belief system, which they do not. That is why, in recent years, I've begun teaching "The Belief Tree"....because our Values grow out of and clarify our underlying beliefs. Just as a tree doesn't begin with the trunk at ground level, our values are not the starting point. The starting point for producing fruit that remains is the root system revealed throughout the Bible of who is God?...who is man?....what is truth? etc. The YWAM Global Leadership Team task force is currently re-working the Foundational Values for this same reason. Our YWAMers worldwide come from a multitude of religious and cultural backgrounds, and many are first-generation Christians, so we are seeking to amplify the context of the Values with a stronger scriptural support basis, an expanded background of how God spoke each one to us, and an identification of the basic beliefs (roots), out of which they have grown.

For example, Foundational Value #14 states: "YWAM is called to value each individual...." Why? Because God is a personal God, who created mankind in His image, as personal beings, so that we could live together with Him in a relationship of love. We value what God values.

BRANCHES = DECISIONS / POLICIES

The limbs of the tree represent our decisions. Our corporate decisions as a ministry, base or campus are called "policies." Again, our decisions/policies must grow out of and reflect our values or they lack strength. Jill Garrett, who introduced the Strengthsfinders assessment tool to YWAM, uses the architectural definition of the word "integrity" to illustrate this need for cohesion: our purpose, vision, beliefs, values and practices must be consistent and in line with the Word of the Lord in order for the structure to be sound and have integrity.

Have you ever been in a situation where a policy was implemented that just didn't "set right"? Usually, it is because it is not consistent with what we say we value. Our decisions and policies should be born out of our beliefs and values: they should be the seamless extension of them. When a policy is made, there should be a response in our spirits that says, "Well, of course! If we believe *this* and value *that*, then the automatic and natural decision should be *this*!"

Let me give you a really practical example: there was a situation once at a base where an experienced older person was put in charge of transportation. When the overall Operations Director returned home from a trip, he discovered that there was a new policy regarding drivers of YWAM vehicles: no one under 25 years of age was allowed to drive the vans! He thought "oh, we must have changed insurance companies, and they have set this rigid requirement," but he set out to find the reason for this new rule, because he found it very restrictive. When he asked the transportation manager, "Why do we have this new restriction? Has the government made a new rule? Or have we changed insurance companies?" he discovered that it was neither: the manager was of the opinion that young people tended to be more careless and irresponsible than older drivers, so he decided to set the age restriction higher!

Friends, God called us to be YOUTH With A Mission! Our sixth Foundational Values states: "YWAM is called to champion youth...." We can't challenge young men and women to go into

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difficult and dangerous places, and possibly even lay down their lives for the Gospel...and then tell them we don't trust them to drive the vans!

Think about it: if you have policies at your base or in your schools that do not reflect who God is, or what He has called us to value...then guess which things needs to change?! I am constantly in this process myself, and have faithful friends who challenge me with questions like: "Darlene, how does this or that policy reflect the justice of God and our call to be international?!" Especially during this season as a Mission of re-alignment, we need to be diligent to see that there is cohesive "integrity" between our beliefs, values, decisions and policies. This needs to be continuously evaluated.

We have a **policy** in the University of the Nations that we are to have at least three hours of intercessory prayer per week in all of our courses. Why? If this is just a "rule" which is disconnected from our values and beliefs, then prayer can become a totally lifeless dead work. Buddhists pray. Hindus pray. Moslems pray five times a day! But they are not praying to the true God. Because of our **root belief** that He is both personal and infinite, we **value** prayer as the avenue of two-way communication with this God who hears and cares and has the power to act. Not only that, but He designed *us* to be co-creators with Him through prayer! He chooses to involve us in releasing His will "on earth as it is in heaven" through praying the things on His heart. When we really grasp this and make ourselves available to hear from God like we *believe* He wants to create with us in prayer....Wow!

FRUIT = ACTIONS / PROGRAMS

The fruit is the outward expression of the life of the tree. The roots draw in life-giving nourishment that flows through the trunk, through the branches and into the fruit. The thing about fruit is, it has seeds inside...and the seeds carry the life--the DNA. Every successive season, there is new fruit, and though each fruit is unique, it carries the same DNA and will reproduce the same kind of tree that it came from. You've probably heard it asked, "You can count the number of seeds in an apple, but can you count the number of apples in a seed?"

Our programs like the Discipleship Training School are "fruits" of our ministry tree that should reflect our beliefs, values and decisions/policies. Every DTS around the world can and should look different from the others, just as every apple is an apple, but it's unique. The school I lead next year should be different than the one I'm leading now, because the people God brings are different and the needs are different. We need to continuously evaluate our methods and models as well, to be sure that they support the new life and growth. God wants to give a fresh infusion of His Spirit to each school–but they should all have the DNA of a DTS and of YWAM.

Often times people look at a program such as the DTS and want to replicate it. But it doesn't work when it is disconnected from the beliefs and values from which it grew. Another ministry or a church may draw elements from a YWAM DTS, or run a similar program which may be very effective. Though the basic beliefs may be similar, the values for every organization are

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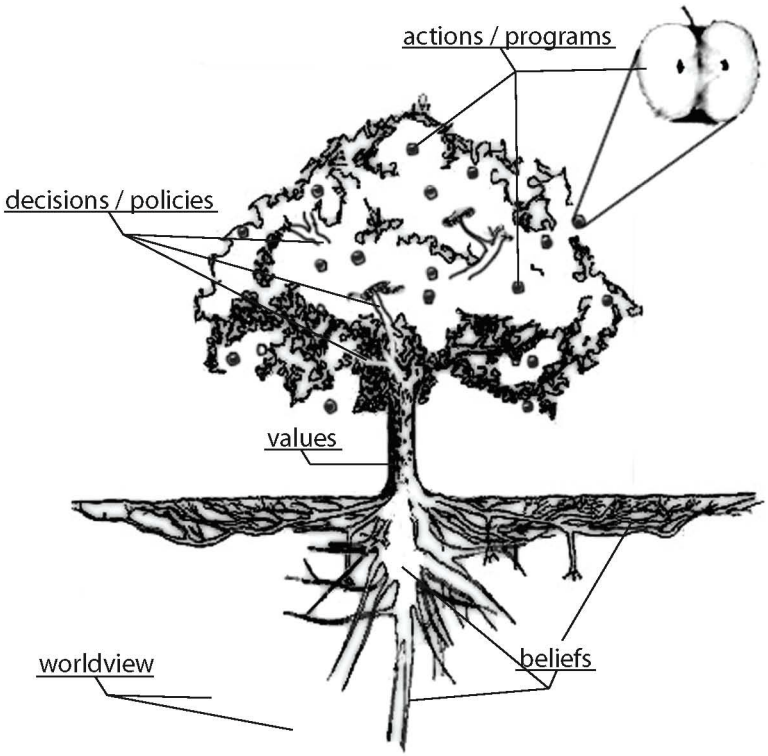
different, and their programs should grow out of and reflect the unique characteristics of the values God has called *them* to embrace.

We must know WHY we believe WHAT we believe. Our policies and programs should be a reflection of our beliefs and values. We should be able to give an answer when asked, "Why do you do what you do, the way you do it?" It is an opportunity to share our values and beliefs. And if we don't have an answer or we don't know why, it is an opportunity to seek answers and make sure that our actions and the fruit of our lives and ministries are a reflection of Jesus.

Scriptures for additional meditation/study:
Psalm 1:1-3; Colossians 2:6; Matthew 7:15-23; Jeremiah 17:7-8; Isaiah 61; John 15:1-17; Colossians 2 & 3 (pruning for greater fruitfulness).



The Belief Tree

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WHO CAN LEAD A SCHOOL IN THE UOFN?

by Tom Bloomer

From the beginning of YWAM training, our normal way of raising up school leaders has been to challenge a student who has taken a school to come onto school staff, then in a later school join the leadership, then after that become the school leader. Depending on the person, this process can be shorter, or longer.

This progression remains valid for the UofN today. It follows our values of learning by doing, and by impartation. An exception could be that if a person is on school staff just for a particular purpose, such as hospitality, then these kinds of qualifications are not necessary. But all staff of any kind must have done a DTS! UofN policy is that no non-YWAMer can lead a school, or be on school staff.

Here are some of the principles guiding our policies in these areas:

Part of the issue here is impartation. We have been reminded of what many of the ancient Greeks knew, that learning is not just an intellectual exercise but a spiritual transaction. What we seek in our schools is not just the acquisition of knowledge and skills, but impartation.

Students who rub up against staff daily are receiving in the spirit, as well as acquiring attitudes and points of view. In my mind, this is why it is imperative that all staff who work in any capacity on a training base be YWAMers. If we do not hold to this principle, we are totally underestimating the power of informal learning.

However, we don't always want to require a professional person with years of experience in a given field to have to take a beginning course in that field as a student. We allow for this possibility in leaving to the College leadership the final confirmation of just who is qualified to lead schools. But we must in that case redouble the emphasis on the intense discipling of that person as they come into staff positions.

We must remember that our heaven-sent teaching strategy of a school leader who is a spiritual leader, with a staff of committed YWAMers who are not far beyond the students in age and experience, combined with visiting speakers coming in and teaching in their particular strengths, is educational dynamite. It is a powerful educational dynamic, unequaled anywhere or in any time, to my knowledge.

When any part of this combination breaks down, as when staff are not YWAMers, or the school leader is not a spiritual leader, or visiting speakers are not brought in and most of the teaching is done by base staff, then the effectiveness of what we do quickly decreases.

Therefore, in my point of view, mastery of a field by itself does not qualify someone to lead a UofN school. That's preferable, but not as important as spiritual leadership. Mastery of the

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field is provided especially by the visiting speakers. Of course, school leaders must be working toward understanding more about the professional areas as well, and most of them I know are doing that. But spiritual leadership must be the primary qualification of a school leader.

What do we mean by "spiritual leadership" as it applies to a school leader, concretely? Two of our primary goals in our schools are seeing the students impacted by Jesus, growing spiritually as they learn; and learning how to learn from God, hearing from Him in that particular discipline.

If we have on our staff people trained in other universities, even Christian ones, we must remember that they do not necessarily have these elements in their experience. Most of them wouldn't have a clue how to lead in these areas. What they can do well is teach a subject, or a skill, so under their leadership a school becomes all about that kind of learning.

And for some of these people, they absolutely should do the introductory course! In talking with Dr. Bruce a few years ago about one lady who had a Master's in counseling, he said that they waived her doing the IBC and allowed her to go directly to MMBC. But after that she couldn't fit in at all, had problems, and left. My remark was, "You should probably have waived the MMBC, since that's the more academic stuff she already had, and asked her to take the IBC, which is where we start to teach counselors to hear from God about the person with problems". I guarantee that people trained in psychology do not normally know how to listen to the Lord concerning their counselees; even the ones from Christian universities.

Concerning creative areas, we could get lots of good Christians in to teach filmmaking, for example. But I want to see David Cunningham telling in our schools how he sought God every morning on the drive to the set, asking for Divine direction in how to set up the shoot for that day. He didn't get that training in the USC film school he attended, but at the UofN.

If we are going in new directions concerning these values because of principles, that's fine. But if we are driven by a need, such as lack of qualified staff, then that is NO reason to change. That is exactly how Christian organizations get into deep trouble. Why not fast and pray instead, and seek God as to why staff don't want to join us? Maybe we should change some of what what we do? Is our base attractive to potential staff? Is the school leader the kind of person people want to work with?

The taking on of non-Christian staff is THE principal factor in the drift of Christian universities away from their moorings. Giving leadership to imperfectly-discipled staff just because they have the mastery of the field would be the quickest way to turn the UofN into just another Christian university.

And friends, I'm not spending my life working on this project if that's going to be the result. Now, we all know people who have been students and staff in a school, and have still not "gotten it". We are aware of our need for ongoing staff training, and are at work on several initiatives.

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Just requiring people to be a student and then staff will not automatically turn out the kind of leaders we are looking for. But we must not forget the way the Lord has led us. These are some of the principles. Each training base and College must apply them, and each College leadership may make exceptions to our overall policy of the student-staff-leadership progression. But let us ask for the fear of the Lord concerning these kinds of decisions, and be led by Him and His principles instead of being driven by need.

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WHY DO WE NEED COURSE REGISTRATION FORMS?

By Thomas A. Bloomer

1. **Quality control.** How else can we know if you are really running a YWAM DTS/CDTS, or doing something else and calling it by our name? How can we know what you are teaching, who is teaching it, if you have an unhealthy emphasis on one area and have completely neglected other areas, even some basic Biblical values (like a DTS/CDTS with no teaching on the Word, which we have seen more than once)? What if there is a cult trying to infiltrate YWAM through twisted teaching? How can we help you to stay on line, avoid potential problems, turnout the best disciplined students in the world?

   Multiplication of truth. Maybe you are doing things so wonderful, that the rest of YWAM should know about it. A wonderful speaker, a dynamite outreach location or method, etc. How will we know?

2. **Ruts.** We don't want every DTS/CDTS to be the same around the world. DTS/CDTS is a process, not a system, and the heart of the process is listening to God. If we see that you have the same schedule, speakers, outreaches, every year, however good they may be, we can see that although you may be able to run a program, you haven't understood DTS/CDTS. And the process of thinking through and writing out your goals and objectives will help your staff realize what they're there for. We have had some people write back and actually thank us for the forms, as they realized they had been running schools without thinking through why they were doing what they were doing.

3. **Accountability.** We do not know what is happening in the DTS/CDTS's, unless we get some information. This is why we must have forms. I would prefer to have someone visit every DTS/CDTS in the world to collect this info firsthand, but that would be hard to do when 180 of them begin the first week of October! Also, you would be amazed how many base leaders do not know what's going on in the DTS/CDTS's where they live! If you can think of a better way to get this info to us, please share the light.

   Since accountability is a major principle of discipleship, if our DTS/CDTS leaders and staff are not accountable in writing down even the names and addresses of students, how can we have spiritual authority to disciple nations? And I assure you, many DTS/CDTS's have been run in YWAM without anyone keeping track of either speakers, message content, student names, outreach destinations, etc. Many times, we have had to go to students wanting past credits and ask them to dig the info out of their old notebooks themselves. Some of them have been shocked that YWAM did not record and keep this information. I assure you, this problem did not end with the amnesty.

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As you have moved into leadership, you are not just action-oriented, but you need to be reflecting on your actions, reporting them to others, passing on your lessons learned, warning others from your mistakes, communicating where the Lord has helped you. I'm glad the Lord wants things written down, because the previous sentence is one way of describing the Bible. In a University, should every DTS/CDTS leader have to make exactly the same mistakes as everyone else? Let's get on and make some creative new ones!

There are some things that can make it easier. For example, have the students write down their own names and addresses (legibly!) as you pass out copies of the Form B's in class. Also, once you have filled out Form A completely, you can just send in the changes the following year; no need to re-invent everything. And pull in your staff and even qualified students to help with the forms. The school leader isn't supposed to do everything, and there are some people who find these forms fascinating (strange but true!). Of course, your eventual goal would be to have most of this done before the first week of school, so you could give yourself to the bonding of the students.

In closing, let me leave you with this thought: if you don't want to account for money, you have no right to spend it; if you don't want to write down the names of your converts, you have no right to do evangelism; and if you don't want to properly document your school, you have no right to be in a training ministry. It's not about paperwork for a University; it's about plain old Biblical accountability.

I don't want to overwhelm you with this response, but I did want you to know that those of us in the University of Nations, almost all of whom have been or still are school leaders, have thought and discussed long hours about this. We really try to make it as easy and simple as possible. If you have any concrete suggestions, please do contact us.

May the Lord bless you as you under-shepherd His own sheep.

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LOVE FEAST BEGINNINGS

by Thomas A. Bloomer

In 1971 at YWAM Lausanne, there were a couple of serious accidents on Sunday afternoons, notably sledding accidents. When Loren and Darlene Cunningham sought the Lord as to the reason, they understood Him to be saying that there needed to be a new commitment to His holiness, especially concerning Sabbath observance; and then He would restore His protection.

One other key influence during the same period was the visit of two of the Sisters of Mary of the evangelical sisterhood of Darmstadt to the Lausanne base, who loved YWAM but were surprised at the unruliness of the meal times (people jumping up to get things, shouting across the room, reading their mail at the table, etc.). They told Loren and Darlene that their meals were times of peace, quietness, and relationship.

When we came as students in 1974 one of the first teachings in the school was that a meal could and should be an ordered time of fellowship. We were taught to stay seated for a full 45 minutes, to enjoy the meal and talking with the people around us, and to prefer one another at the table.

Reona Peterson-Joly returned from London in 1971, where she was pioneering YWAM England and supporting herself by teaching in a school for Orthodox Jewish children. When Reona heard that the leadership was studying what the Lord meant by Sabbath observance, she shared what she had understood from the Orthodox Jewish families. To sum up: the house was cleaned from top to bottom, to purge it of leaven; there was no work on the Sabbath day; the Sabbath began on the eve of the day, with the best meal of the week, which meant the best china, the best food, the best clothes for the family, and most of all, there was a total focus on the Lord.

Another key influence at that time was Joe and Judi Portale's return to the base, after visiting believers in Czechoslovakia with Al & Carolyn Akimoff. Arriving at the house of a Czech elder on Christmas Eve, they participated in their 'love feast', which consisted of passing around a round, flat bread and telling each person what they meant to them, and how they loved them. YWAM first heard about this 250-year-old Moravian tradition in this way, and that's how we began to use the term 'love feast'.

So, the Cunninghams proceeded to study the relevant passages in the Word (Is. 56 and 58, among others), and to restore the Sabbath by adapting the Jewish traditions to YWAM Lausanne:

- No work on Sunday -- so the noon meal was usually cold (salads and sandwiches prepared the day before, to reduce the kitchen work).
- No sports or hard play either -- not a legalistic rule, but an outworking of the commitment to 'turn your foot from your own pleasure on the Sabbath'.

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The Sabbath was a day of quiet, rest (many took naps), walks in the forest, and concentration on the Lord. (Of course, there was church in the morning and the main weekly community meeting in the evening, too.)

To prepare for the Sabbath, we had a love feast the evening before, on the eve of the Day of Rest.

We moved the tables from the crowded dining room into the larger lecture room, so as to have space for all students and staff to sit down together, and to have guests as well. The tables were beautifully decorated with candles, centerpieces, and flowers. The best meal of the week was prepared, everybody dressed up, and we set place cards so people wouldn't always sit next to their same friends all the time.

Best of all, there was a sense of expectancy and holiness that whole day; with a commitment to spiritual preparation. Students and staff both prayed for hours during the afternoon for the love feast. People would go and knock on each other's doors, to confess things to one another and ask forgiveness. Nobody wanted to be an obstacle to the Lord's meeting with us that evening, and each one took that responsibility very seriously. (A message that Loren preached a lot in those years was 'The Sin of Achan' from Joshua 6, that one person's sin could stop the flow of the blessing of God in the community.)

The children also had their own special meal with decorations, but it was earlier so they could be put to bed and the parents could be free to fully participate in the love feast.

When everyone arrived for the meal, they waited together, so all could enter the lecture room at one time. The joy and expectancy was high, as we saw people in their best clothes, and people wondered who they would be seated with (especially the singles!).

During the meal, all remained seated while one group served the others. Each week a different group would take that responsibility. Sometimes there were special songs and music but it was all completely oriented toward worship to the Lord: it was not just Christian entertainment.

At the end of the meal, the love feast leader gave a meditation on one aspect of the character of God, from the Bible. Then from that meditation, we went straight into a time of worship, still seated around the tables. The worship was not directed from up front, anybody could lead out in prayer, read a passage of Scripture, start a song, etc. The worship would last at least an hour, or even two, time would stand still, nobody wanted to leave. We waited upon God together, in His Presence.

In other words, it was a vertically- and horizontally-oriented meal, not just horizontal. When His Sabbath is honored and His people commit to holiness, the Lord makes Himself present in an unforgettable way. . . .

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We saw the fruit of the love feasts over the years, it was one of the only times that all the staff, with all the students, and without many outsiders, met with each other and with God. Sometimes guests would make commitments to the Lord after being there with us.

YWAM Lausanne learned to worship God during the love feasts (because as late as 1974, we didn't know how to worship yet, we had 'singing').

From Lausanne the love feast spread to other YWAM bases, then in 1974 the Cunninghams took it to Hawaii, and it went around the YWAM world.

Later, as Jannie Rogers has said, "The god of the weekend stole it away." He's pretty powerful .... and it's true, it was a tremendous amount of work. The hospitality crew would spend most of Friday to prepare the tables, and they prayed about the seating, even which singles to seat together (really!). Just folding the napkins took ten people a full hour, after lunch. And as base leader, I took the whole of Friday afternoon to prepare the meditation for the love feast, and to prepare myself, and to pray for the evening. Later we switched the love feast to Friday evening, and took Saturday as a full day off.

In more recent times in YWAM, 'love feast' has come to mean any meal that's a bit different from the normal ones. Such as the 'love feast' we attended at one base which consisted of a buffet, then everyone sharing their most embarrassing experience. No worship, no mention of the Lord; and the Holy Spirit didn't even visit that one.

Fun nights and skit nights and mime nights and costume nights are great. We had many of those during our school in Lausanne in 1974. As a matter of fact we averaged at least one skit per day, and a 'no-talent night' every three weeks or so. Most bases could use more of these kinds of evenings, they're tremendously important in community-building.

But let's not call them 'love feasts', OK? Because throughout the history of the Church, that term has meant a community meal which is lived in true fellowship and in the presence of the Holiness of God.

Loren and Darlene did a great job of adapting the Biblical and Jewish traditions to the hippyish Jesus-movement YWAM culture of the early 1970's. Now we need someone to re-adapt them for postmodern youth. What could a love feast look like for twentysomethings? It should be very different from what we had going for those years in Lausanne, but it would of course include the emphasis on beauty, fellowship, solemn joy, and the holy presence of God.

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THE BIBLICAL BASIS OF DISCIPLING NATIONS

by David Joel Hamilton

Mat 28:[18] *Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.* [19] *Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,* [20] *and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

As we look at this subject many questions arise? What is involved in the command to disciple nations? What is the end result to look like? How are we to accomplish this end? Is this really for us? How important is this? Why do we find this command only in one verse of the Bible? IS this concept a genuine theme of the Scriptures?

Pray requesting revelation, because apart from God's grace we all filter His truth through our inadequate belief systems and our limited world views. We do not want to reduce God's age-long dream to some little packet that can be archived in the narrow confines of our hearts. We want His truth to explode upon us in supernatural revelation that we may not only be able to understand His dream, but be active participants in it.

I. God's revelation

A. God's revelation is always strategically timed: it is spoken in season, always appropriately purposeful.

1. As Chaddai to Abraham:
Gen 17:1 *When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me and be blameless.*

2. As YHWH to Moses:
Exo 6:3 *I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the LORD I did not make myself known to them.*

B. God's revelation is progressive, a forward-looking process over a continuum of time, building a construct of truth culminating in Jesus. We sometimes loose the progressively intense, climactic effect of this revelation because we have read the last chapter (*cf.* a mystery novel): need to relive the process in order to capture the drama of God's heart revelation.

Isa 28:[9] *"Who is it he is trying to teach? To whom is he explaining his message? To children weaned from their milk, to those just taken from the breast?* [10] *For it is: Do and do, do and do, rule on rule, rule on rule; a little here, a little there."* (NIV) [*For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:* (KJV)]

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C. The key to getting to understanding God's revelation is to seek to understand God's heart/dream/purpose: why did He say that?

1. Why the careful documentation of the catalogue of nations in Gen 10 and elsewhere? Just a fascination with historical accuracy? Or do nations as nations hold a place in God's heart?

2. Why did God deal with the nation of Israel as He did? Was it only a pragmatic means for bringing Messiah into the world or were there other things He was attempting to teach us through the dealings with this particular nation?

3. He has shared with us his heart bit by bit for otherwise we would be overwhelmed with the vastness of His dream and be immobilized, unable to respond to the magnitude of the challenge His purpose sets before us. The fathomless depth and the incalculable breadth of His dream for His creation staggers us. We need to be taught by Him a step at a time in order that we might be able, in some small measure, to begin to dream the dreams that He dreams for His beloved world.

II. God's Revelation through Israel

A. God's initial words (**first commandment**) to Adam & Eve (PROGENITORS OF ALL NATIONS): Because this was given in a pre-fall context we cannot begin to grasp all that was intended (a totally foreign environment), yet we can affirm that expressed a purpose in the heart of God that included the totality of God's created order.

Gen 1:[28] *God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."*

After the detestation of Gen 3, God begins to rebuild a framework of truth by which He can restore his original purpose (line upon line).

B. God's initial words (**first promise**) to Abraham (PROGENITOR OF THE CHOSEN NATION): the formation of a nation.

Gen 12:[1] *The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.* [2] *"I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.* [3] *I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."*

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C. God's ongoing work through Moses: 613 laws according to the Mishnah, dealing with a wide range of aspects of life, not only those things necessary to personal salvation. God taught them through the law areas of

- worship & economics
- personal hygiene & corporate ecology
- governmental leadership & judicial principles
- agriculture & nutrition
- family relationships & national celebrations
- education & caring for the needy
- land usage & military strategies
- music & clothing styles
- immigration laws & medical practices
- architectural guidelines & perfume fabrication
- communication principles & fiscal guidelines

These things are not requisite for personal salvation, but they are an expression of the corporate life style of the community of the redeemed

1. The Decalogue is far more than privatized moral law. We often see God's law only as judicial decrees, whereas in fact they are likewise didactic principles. It is corporate teaching (Torah), a tutor, mentor that leads the hearer from godlessness to Christ (Gal 3:24 *So the law was put in charge to lead us to Christ that we might be justified by faith.*) from the material to the spiritual, from paradigm to precept, from the concrete to the abstract, and is designed to disciple a nation (Exo 20:13-17; Deu 5:17-21): It's not static; you have to work it out to its ultimate application.

   a. you shall not murder
   b. you shall not commit adultery
   c. you shall not steal
   d. you shall not give false testimony
   e. you shall not covet

   This is why the Psalmist exclaims: Psa 147:[19] *He has revealed his word to Jacob, his laws and decrees to Israel.* [20] *He has done this for no other nation; they do not know his laws. Praise the LORD.*

   And God, speaking through Moses, states: Deu 4:[5] *See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it.* [6] *Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people."* [7] *What other nation is so*

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great as to have their gods near them the way the LORD our God is near us whenever we pray to him? [8] And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

2. The Sermon on the Mount: Jesus continues the process of walking out the implications of seed truths planted at an earlier time. God's truth is alive: it grows in our midst, the full implications not always fully grasped at the first expression of that truth.

   6x: "You have heard that it was said ... But I tell you ... " (Mt 5:21f, 27f, 31f, 33f, 38f, 43f)

3. Jesus takes the seed truths of the Old Testament to their ultimate conclusion in a totally new way:

   Joh 13:[34] *"A new command I give you: Love one another. As I have loved you, so you must love one another.* [35] *By this all men will know that you are my disciples, if you love one another."*

III. God's Revelation through Christ

Jesus came to usher in the kingdom of God, but the fullness of His purpose escaped even the most discerning of hearts.

A. The religious leaders did not understand Him (Joh 3:10)

B. His parents did not understand Him (Luk 2.50)

C. John the Baptist did not understand Him (Mat 11:2-3; Luk 7:20)

D. Even His own disciples did not understand Him (Joh 8:27; 10:6; 12:16; 13:28; 20:9). Time and again Jesus had to say things like:

- *"Do you understand what I have done for you?"* (Joh 13:12)
- *"Don't you understand...?"* (Mar 4:13)
- *"Don't you see...?"* (Mat 15:17; Mar 7:18)
- *"Do you still not understand?"* (Mat 16:9; Mar 8:21)
- *"Do you still not see or understand?"* (Mar 8:17)
- *"You don't know what you are asking..."* (Mat 20:22)
- *"Why is my language not clear to you?"* (Joh 8:43)

Then when it came to the most important thing of all, when He began to share with them about His upcoming death and resurrection it was more of the same.

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Mar 9:32 *But they did not understand what he meant and were afraid to ask him about it.* (cf. Luk 9:45; 18:34)

So Jesus had to pace His teaching. He shared only as they were able to listen. *With many similar parables Jesus spoke the word to them, as much as they could understand* (Mar 4:33). When washing their feet *Jesus replied, "You do not realize now what I am doing, but later you will understand"* (Joh 13:7).

Jesus' final evening with His disciples was filled with many expressions revealing His desire to share more with them. He had not been able to fully pour out His heart to them, not because of his unwillingness to share, but because of their inability to understand. He longed to be able to go deeper in His communication with them.

Joh 14:[25] *"All this I have spoken while still with you.* [26] *But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.*

Joh 15:[26] *"When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.*

Joh 16:[7] *But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you...* [12] *"I have much more to say to you, more than you can now bear.* [13] *But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.* [14] *He will bring glory to me by taking from what is mine and making it known to you.* [15] *All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.*

Joh 16:[25] *"Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father.*

When would that coming time be? It would not be until after He had borne the cross and risen from the dead.

IV. Discipling Nations: Mat 28

A. **CONTEXT/PREMISE/FOUNDATION:**

18 *Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.*

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This passage begins with Jesus' initiative. Jesus, resurrected, reclothed in the full authority due to his divine nature, comes to His disciples. This was not their good proposal; this was His eternal purpose. It begins with a divine drawing near: intimacy with the Resurrected One is the foundation of all to follow.

The resurrection reality of Jesus. This was no mere preface to the final command: it was the absolute prerequisite. Only when face to face with the living Christ are they able to hear the next words, the culminating declaration of Jesus' earthly ministry: the most shocking of all that they have heard to this time. You know that when you have a very personal, secret, cherished dream, you carefully pick the moment and the company with which you want to share it. Every detail is orchestrated so that the ones who are privy to this dream value it as it should be valued. It is for this reason that Jesus had first to "wow" them with his resurrection in order to be able to share His heart's greatest dream. without it being discarded outright. it is for this reason that Jesus reminds them of who He is in the most absolute terms. The one who is always pointing to the Father and promoting the Spirit, says listen up, take stock in who I am and what I have done.

B. **CONSEQUENCE:**

19a *Therefore...*

"*Therefore*" (3767 οὖν) used by Jesus 96x in the Scriptures: 95x before His death; only 1x after His resurrection: Mat 28:19. This is the only cause-effect statement that He makes during these climactic 40 days. What follows is to be the paramount highlight consequence/effect/result of His resurrection and exaltation to the place of supreme power and authority in the universe. This is the major post-resurrection revelation that Jesus gave us. The scope and implications of the words to come were so overwhelming that the wonder of the resurrection (without which it would not be possible) would pale in comparison: the end (God's dream) would surpass the means (God's sacrifice). The concept would be so novel, so foreign to their way of thinking that it would require even a greater stretching of their heart and an increase of their faith to believe this than it did to believe in the resurrection. Indeed, like in the case of the predicted death and resurrection, they got it wrong more than once. It would be some time before they began to understand the implications of the new things that Jesus was about to unleash on them. In fact Peter would transmit the essence of the following words so erroneously to Cornelius in Act 10:42 (*He commanded us to preach to the people* --λαος -- *and to testify that he is the one whom God appointed as judge of the living and the dead.*) that the Holy Spirit had to interrupt him on the spot.

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C. **COMMANDMENT:**

19c *...make disciples of all nations...* μαθητεύσατε (3100 VMAA--YP) πάντα (3956 A--AN-P) τὰ (3588 DANP) ἔθνη (1484 N-AN-P)

In the 900+ years of Greek (European) literature from Homer to the New Testament, Jesus is the first person to ever connect the verb "to disciple" with the direct object "nations." This is a totally new, radical revolutionary concept. Although Aristotle's discipling of Alexander the Great had resulted in the hellenization of the Mediterranean world and beyond (NB 4 generational paradigm: Socrates -- Plato & his Academy -- Aristotle -- Alexander the Great), discipling the nations in the values of Greek philosophy and way of life, never had a teacher ever commanded his followers to make this task their deliberate aim.

a. The verb "to disciple" (3100) occurs only 4x in the New Testament (2x used by Jesus): it means "to shape, fashion, mold, teach, instruct, train, mentor, educate."

Mat 13:[52] *He said to them, "Therefore every teacher of the law* ***who has been instructed*** (μαθητευθεὶς -- VPAPNM-S) *about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old."* NB: the subject matter of discipleship is the kingdom. This is the only other time Jesus uses this verb outside of the Great Commission.

Mat 27:[57] *As evening approached, there came a rich man from Arimathea, named Joseph, who* ***had*** *himself* ***become a disciple of*** (ἐμαθητεύθη -- VIAP--ZS) *Jesus.*

Act 14:[21] *They preached the good news in that city and* ***won*** *a large number of* ***disciples*** (μαθητεύσαντες -- VPAANM-P). *Then they returned to Lystra, Iconium and Antioch,* [22] *strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said.*

b. The noun "nation" (1484) is used 164x in the NEW TESTAMENT (32x by Jesus)

2. 19b *...go(ing)...*

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3. 19d ...*baptizing* (907 βαπτίζοντες VRPANMYP) *them* (846 αὐτοὺς NPAMZP) *in the name of the Father and of the Son and of the Holy Spirit...*

15x Jesus is recorded as having used the verb "to baptize:"
9x Jesus uses it to refer to suffering and His sacrificial death (Mat 20:22a,22b,23a,23b; Mar 10:38a,38b,39a,39b; Luk 12:50).
3x Jesus uses it to refer to water baptism (Mar 16:16; Act 1:5a; 11:16a).
2x Jesus uses it to refer to Holy Spirit baptism (Act 1:5b; 11:16b).

So how is it used in this passage? Generally it is unquestionably understood to refer to water baptism. This is most probably correct. The question then is how do you baptize a nation. You obviously cannot put all of Sweden in a baptismal font at one time: water baptism is something that individuals undergo as a public expression of repentance and faith. In this case this sub-command indicates that discipling a nation begins with evangelism, resulting in the conversion that results in individual, yet public demonstrations of faith.

The other possibility is that Jesus is simply telling them to immerse the nations in the name (character/ways) of the Triune God. This would mean that He has called us to flood the nations with the proclamation of the Gospel until all have come into contact with the kingdom: this could be called saturation evangelism or immersion education.

4. 20a *and teaching them to obey everything I have commanded you.*

When the disciples were told by Jesus that he would rise from the dead, they did not believe. They discarded it outright for how could such an impossible thing be done? Now they were confronted with the one who had said he would do and had done the ultimate impossible thing imaginable, risen in authority and power before them. Now he was talking to them about something even more inconceivable! If it were not for the fact that they were standing in His resurrected presence, when He spoke to them of discipling nations the thought would have been totally preposterous. They would have discarded it outright for how could such an impossible thing be done? but he wowed them with the powerful display of his resurrection in order to be able to finally share with them the desire that had been on his and the Father's heart since the begin of time: the dream of seeing all of the created order reshaped by the transforming revelation of the gospel.

Resurrection? How can it be done? Incomprehensible! Impossible!
Disciple Nations? How can it be done? Incomprehensible! Impossible!

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D. **COMMITMENT/PROMISE/FUTURE:**

20b *And surely I am with you always, to the very end of the age."*

The commission begins and ends with Jesus. He draws near to share His heart and He promises to never withdraw. His presence is the energizing means of accomplishing the task. He who commissioned us committed Himself to us. That is the only way in which this dream will become reality.

V. How does this become reality?

Going, baptizing, teaching are only the sketchiest of outlines. Didn't Jesus have more to say on the subject? YES!! Just like a good mystery: you can't figure out the ending until you get there. But once there the clues scattered throughout the preceding pages seem so obvious and so numerous you can't imagine how you missed them the first time through. Jesus always carried the ultimate vision in His heart, but He knew how to pace Himself. Though His plan was to see all nations discipled He undertook one thing at a time: Jesus said, *"I was sent only to the lost sheep of Israel"* (Mat 15:24). Likewise He told His disciples, *"Do not go among the* ϵθνος *or enter any town of the Samaritans"* (Mat 10:5). It was not just a pragmatic survival strategy in light of the tense nationalist mood of the day, it was that Jesus had a mission linked to a people. He thought strategically of nations. His mission was to touch not only individuals, but a people with His grace. Peoplehood is important to Him. But how was peoplehood understood at that time?

A. Today peolehood/ethnicity is most often linked with nation-states. This was a non-existent concept in the New Testament. There were no states in antiquity as we know them today. A person's peoplehood was usually tied to a city (see preceding quotation). Babylon, Athens, Rome were cities. People belonged to cities ("citizenship") which in Greek is πολις ("police, policy, politician").

Mat 12:[25] *Jesus knew their thoughts and said to them, "Every kingdom divided against itself will be ruined, and every city* (πολις) *or household divided against itself will not stand.*

NOTE: Here Jesus appears to bring the same application to ever diminishing units: kingdoms which are comprised of cities which in turn are made up of households. Are these the building blocks of nations? In like manner Rev 16:19 speaks of "*the cities* (πολις) *of the nations* (ϵθνος)." NOTE the similar imagery in Hebrews when it speaks of Abraham who was promised a nation:

Heb 11:[8] *By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was*

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going. [9] *By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise.* [10] *For he was looking forward to the city* (πολις) *with foundations, whose architect and builder is God...* [13] *All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth.* [14] *People who say such things show that they are looking for a country of their own.* [15] *If they had been thinking of the country they had left, they would have had opportunity to return.* [16] *Instead, they were longing for a better country -- a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city* (πολις) *for them.*

NOTE: The πολις is the venue, the ministry focus for Jesus' earthly ministry. NB that He sums up this corporate ministry as the reason for His incarnation. 2x He states in John that He is sending His disciples in the same manner as He was sent. If therefore He came with an awareness of a corporate ministry, then we must go in like manner. NB that in keeping with this he sent His disciples ahead of Him 2 x 2 to every πολις.

Luk 4:[43] *But he said, "I must preach the good news of the kingdom of God to the other towns* (πολις) *also, because that is why I <u>was sent</u>* (649 ἀποστέλλω)."

Joh 17:[18] *As you <u>sent</u>* (649 ἀποστέλλω) *me into the world, I <u>have sent</u>* (649 ἀποστέλλω) *them into the world.*

Joh 20:[21] *Again Jesus said, "Peace be with you! As the Father <u>has sent</u>* (649 ἀποστέλλω) *me, I <u>am sending</u>* (3992 πέμπω) *you."*

Luk 10:[1] *After this the Lord appointed seventy-two others and <u>sent</u>* (649 ἀποστέλλω) *them two by two ahead of him to every town* (πολις) *and place where he was about to go.*

NOTE: 2x Jesus is recorded to have wept: once for an individual (his friend Lazarus); once for a city (Jerusalem). In both cases there was sorrow for the destruction that sin brings in a fallen world. In both the anguish is deep and genuine. Whereas he wept silently for Lazarus (more controlled), he wept audibly over Jerusalem (greater grief? harder to keep His pain in check?)

Luk 19:[41] *As he approached Jerusalem and saw the city* (πολις)*, he wept* (κλαίω 2799: to weep audibly) *over it*

Joh 11:[32] *When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."* [33] *When Jesus saw her weeping, and the Jews who had come along with her also*

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weeping, he was deeply moved in spirit and troubled. [34] *"Where have you laid him?" he asked. "Come and see, Lord," they replied.* [35] *Jesus wept* (δακρύω 1145: to weep silently).

NOTE that the reward for being faithful for "small matters" (the wise stewardship of financial matters -- 10 minas = two and a half years worth of salary) is that His followers are given responsibility now to manage cities. Success in personal discipleship will lead us to the challenge of corporate discipleship!! Jesus was concerned for the corporate expression of society, and calls us to the same.

Luk 19:[17] *"`Well done, my good servant!' his master replied. `Because you have been trustworthy in a very small matter, take charge of ten cities* (πολις)*.'* [18] *"The second came and said, `Sir, your mina has earned five more.'* [19] *"His master answered, `You take charge of five cities* (πολις)*.'*

NOTE: Final most radical thought about cities: we are to be one.

Mat 5:[14] *"You are the light of the world. A city* (πολις) *on a hill cannot be hidden.* [15] *Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.* [16] *In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.*

Imagine: Parque de las Naciones & garbage collection vignette. How do you build a city? Modularly: you must have a vision/plan for the whole, but then you do it one building at a time.

B. Koinonia: this is a nice "Christian" term today with lots of affectionate religious overtones. In Jesus' day it had not this sense. It was simply a fiscal partnership, a for-profit society, a business corporation. Plato, in his *Republic* speaks of the koinonia as the smallest, most basic building block of society: it is what cities and nations are made of. The shocking thing is that the early Christian church called the new thing that God had done in their midst a "koinonia" a corporate partnership with God and one another that would serve as the basic building block of an alternate, counter-culture, model society.

Act 2:[42] *They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.* [43] *Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles.* [44] *All the believers were together and had everything in common.*

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The new koinonia was not identified with the surrounding culture but challenged the surrounding culture prophetically. A koinonia has five distinguishing elements:

1. Socialization process (values, ethics, customs, belief systems): education
2. Economic structure (greed vs generosity; mammon vs stewardship)
3. Leadership structure (domination vs servanthood)
4. Conflict resolution structure (injustice vs justice)
5. External relationships mechanism (coercion vs conviction: evangelism)

According to the koinonia model we are to be distinct from but involved with and influencing the greater society around us. Not a top-down, centralized control. Rather a minority significant in its influence shaping, molding, flavoring. Two culinary metaphors from Jesus: We are called to be

* **SALT** Mat 5:13 *"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men."*

* **LEAVEN/YEAST** (shocking imagery for a Jew) Mat 13:33 *He told them still another parable: "The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough."*

C. The individual: Because Jesus dreamed of discipled nation, because He ministered in cities, because His followers became an alternate koinonia, He spent some three years with a dozen men (144 U of N credits). This is where it begins.

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REACHING INTO OUR SPHERES OF INFLUENCE

By Loren Cunningham

Sometimes God does something dramatic to get our attention. That's what happened to me in 1975. I was praying and considering how we Christians - not just the mission I was part of, but all of us - could turn the world around for Jesus. A list came to my mind: categories of society which I believed we should focus on to turn nations around to God. I wrote them down. The next day, I met Dr Bill Bright, Founder of Campus Crusade for Christ. He told me something God had given him - several areas to concentrate on to turn nations back to God! They were the same areas even though the exact wording differed a bit here and there.

Here is that list (refined and clarified a bit over the years):

- Family - the home
- Religion - the church
- Education - schools
- Government
- Media - communications
- Celebration - Arts, Entertainment and Sports
- Economics - business, commerce, science and technology

These seven spheres of influence will help us shape societies for Christ; they are God-given handles for us to use in carrying out Matthew 28 - to disciple nations for Him. He obviously didn't just intend them for us in YWAM. I believe He wants all His people to use these seven spheres to extend Christ's reign throughout the earth. So how do we go about reclaiming these seven areas that are so influential in any nation?

We are to take territory from Satan in the place of prayer. With the power of the Holy Spirit, through the mighty weapons of spiritual warfare described in Eph. 6:10-20, 2 Co. 10:1-6, and James 4:7-10, we are told to pull down the devil's strongholds. We must pray against the enemy's influence in whatever area we are aware. Praying is a powerful part of the spiritual warfare we use to recapture this world for Jesus Christ.

Our prayers should be specific. As we listen to the voice of the Holy Spirit in our minds. He will tell us how to pray. (See Pro. 3:5, 6; Isa. 55:8; 59:16; 62:6-7; 1 Ti. 2:1-6). We then pray for the Holy Spirit to bring His influence to people in a strategic area.

Let's say we are led to pray for the government of a certain region. We should pray for a Christian witness to come to the individuals in that government, leading them towards the Lord Jesus. Then, if individuals won't submit to Him, we can pray that God will replace them, putting someone else in their place who will do His will.

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After we have prayed for a specific category - be it a government, a school system, an area of the media, or whatever - God may then choose to use us in the very arena for which we have been praying. He may call us to penetrate that influential place for Him, placing us, like Daniel or Joseph, in a place of authority.

In whatever area of influence God has given us, whether it's our family or a presidential palace, we are to live out His will in our lives. We aren't to do it in a way that lords it over others, but we are to be servants in the same way Jesus was. Jesus wants to rule the world through us. But He extends His authority through us as He sees us giving up our rights for His sake and the gospel's (Mar. 10:42-45). As we follow Jesus' way in our spheres of influence, so we will bring the kingdom there.

Let's consider the seven areas of influence, this time in more detail.

FAMILY Through families, we are discipling the next generation, for good or for bad. We can establish Christian homes along biblical patterns to shine light in places of spiritual darkness.

RELIGION Jesus commanded us to disciple the nations. We do this not by staying inside the Church, but by getting out into the world. Church is where we are fed, so we can take the kingdom of God into the world!

EDUCATION The next generation is being influenced daily in our schools and universities. Christians must get involved, writing curriculum, teaching, administrating and participating in parent-teacher associations and as governors and teaching assistants.

CELEBRATION ARTS, ENTERTAINMENT AND SPORTS Any territory we abandon, Satan fills. That has happened in the entertainment world. Modern drama was born as a form of evangelism - medieval morality plays teaching scripture to an illiterate public. We must recapture every form of entertainment for Jesus, seeking Him for creative ways to show the world the Author of drama, pageantry, majesty, beauty, colour, life, emotion and joy.

MEDIA Journalists are often viewed as self-serving and conniving. Yet the electronic and print media are crucial in shaping society. Most media people have little or no religious belief: we need Christians to bring the Truth into this sphere.

GOVERNMENT The Bible is clear: God's people should be involved in politics. Think of the leaders of God's chosen nation, such as David and Solomon. And those who governed in heathen countries, such as Daniel and Joseph,

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young men who exercised Godly principles and eventually became prime ministers. If God raised up Godly leaders in ancient Egypt and Babylon, He can do it today. But if Christians seek to serve in government, they will have to face a modern den of lions. God will use that to purge and build character, to produce His style of leaders - servant leaders.

ECONOMICS Jesus knew it was hard to serve God when we are blessed materially. But God wants His people to succeed in the business world - and be missionaries there. The issue is not money, but whether money means more to us than God (see Luke 18:18 - 25). God will test us in this, and may ask us to give away everything we have. Similarly, we need Christians called to science and technology as their mission field, for never has a society been able to work so many technological miracles, and yet been so unsure of its moral moorings.

There are two kingdoms - light and dark - and they are at war. We need to win for the kingdom of light by moving into these seven areas of influence in the opposite way that Satan is working. Where he spreads hate we must show love. Where greed prevails we must outdo everyone in our giving. Where intolerance is winning we need to show loyalty and forgiveness. We need to pray "Your kingdom come, Your will be done" in whatever area of influence God has called us to.

As we disciple the nations by listening to the Master and obeying Him, He will use us to give the world Godly economic systems, Biblical-based forms of government, education anchored in God's Word, families with Jesus at the head, entertainment that portrays God in His variety and excitement, media based on communicating the truth in love, and churches that send missionaries into all areas of society. Then we will see the Great Commission fulfilled and multiplied millions coming into the kingdom.

A more in-depth treatment of this topic is given in Loren Cunningham's book *Making Jesus Lord* (previously entitled *Winning God's Way*).

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ALIGNING YOUR MINISTRY AND TRAINING COURSES WITH YWAM'S FOUNDATIONAL VALUES

by Tim Svaboda

What do you think about the YWAM Foundational Values?
How do the Foundational Values help us in achieving God's purpose in our lives?
How often do you go through the Foundational Values with your team?
How many Foundational Values do you think your team is following?

YWAM Foundational Values: all official text in Italic

Preamble:
*Youth With A Mission (YWAM) affirms **the Bible** as the authoritative word of God and, with the Holy Sprit's inspiration, the absolute reference point for every aspect of life and ministry.*

- How do you collectively study the Bible with your staff?
- How would you describe your staff's knowledge of the Bible?
- How many of your staff know how to do Inductive Bible Study and how many are practicing it?
- Is there anything we are doing either personally or as a team, which doesn't line up with Biblical standards? What grey/unclear areas in regards to Biblical standards in your team bother you that you are seeking God and His word for clarification?
- What are some of the biblical principals that you hold on to as a team?
- Do you have a regular bible study schedule that you follow for yourself and for the team?
- In what ways can you impart a better understanding and desire for God's Word in the lives of those on your team and those you are reaching in your ministry?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

Based upon the God's word, who He is, and His initiative of salvation, the following responses are strongly emphasizes in YWAM:

***Worship**: We are called to praise and worship God alone (see #8 below)*
***Holiness**: We are called to lead holy and righteous lives that exemplify the nature and character of God*

- What is the atmosphere like on our team? I.e. is there gossip, slander, right (clear) relationships, forgiveness/unforgiveness, etc.?
- Are people conducting themselves with each other in holiness? In what ways? How many wrong relationships have happened under your leadership in the last one-year?
- Are we being responsible with our things and other peoples things?
- If we break something, do we pay for its repair or do we replace it or do we give it back broken?

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- Are we paying our bills on time or do we allow debts to accumulate?
- What have you done to inculcate the importance of holy and righteous living to your staff members?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

***Witness**: We are called to share the Gospel of Jesus Christ with those who do not know Him (see #2 below)*

***Prayer**: We are called to engage in intercessory prayer for the people and causes on God's heart, including standing against evil in every form. (see #8 below)*

***Fellowship:** We are called to commit to the Church in both its local nurturing expression and its mobile multiplying expression*

- How are we including the local church in our ministries?
- Are we doing anything on our team to promote unity between all of the body of Christ?
- How are we partnering with any other church or mission agencies in our work?
- In what ways can you make fresh efforts for partnership with other churches and agencies in the next two years?
- Are you a regular member of a local church? Do your staffs attend a local church on a regular basis?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

The Foundational Values of Youth With A Mission are the expression of our basic beliefs, coupled with specific directives given by God since YWAM's beginning in 1960. They are recorded here in order to pass on to successive generations that which God has emphasized to us. These shared beliefs and values are the guiding principles for both the past and future growth of our Mission. Some are common to all Christians everywhere; others are distinctive to Youth With A Mission. The combination of these beliefs and values make up the unique family characteristics of YWAM–our "DNA." They are values we hold in high regard which determine who we are, how we live and how we make decisions.

1. *YWAM is committed to **Know God**, His Nature, His Character and His ways. We seek to reflect who He is in every aspect of our lives and ministry. The automatic overflow of knowing and enjoying fellowship with God is a desire to share Him with others.*

    - How many of your staff spends a proper quiet time every day?
    - How are you implementing the knowledge about the character of God in the team life and in our ministry?
    - Have we done a study on any character of God in depth and in what situations have we applied it in our ministries and lives?
    - What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

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2. *YWAM is called to **make God known** throughout the whole world, and into every arena of society through evangelism, training and mercy ministries. We believe that salvation of souls should result in transformation of societies thus obeying Jesus' command to make disciples of all nations.*

- In what different ways is our team involved in evangelism and discipleship?
- How are our activities contributing toward the goal of disciplining the nations?
- When was the last time we shared the gospel with some one?
- Are our staff involved in regular evangelism?
- How are you equipping your staff and yourself and what ways can you improve on this more?
- In what ways can you improve in implementing evangelism, mercy ministries, and training in and through your team?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

3. *YWAM is committed to creating with God through listening to Him, praying His prayers and obeying His commands in matters great and small. We are dependent upon **hearing His voice** as individuals, together in team contexts and in larger corporate gatherings, as an integral part of our process for decision making.*

- Is there regular teaching and practicing on the steps of intercession and hearing God's voice in our teams?
- Do you feel your team members can hear God's voice regularly and do we encourage our team members to do so?
- Can you give a recent example of how you lead your team in seeking the Lord on a decision/plan/vision and what was the outcome?
- What are some practical ways we are trying to seek God more with our team?
- How much time is given to teaching on hearing the voice of God and what teaching material are you using?

4. *YWAM is dedicated to **worship** Jesus and engage in **intercessory prayer** as integral aspects of daily life. We also recognize the intent of Satan to destroy the work of God and we call upon God's power and the Holy Spirit to overcome his strategies in the lives of individuals and in the affairs of nations.*

- Are we having regular times of team intercession, in which we endeavor to hear the voice of God, get His heart as to what to pray for, and then go into praying through every point deeply and thoroughly until there is no more to pray for, before moving on to the next point?
- Do we read newspapers and magazines to keep up with what is happening in the world, so we can more effectively intercede?
- Are we having regular times of worship?
- What regular intercessory schedule do you have your team follow?

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- What other ministries do we pray for? And how regularly do you pray for them?
- How often do you pray for Chennai / other cities / places / countries?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

5. *YWAM is called to **be visionary**, continually receiving, nurturing and releasing fresh vision from God. We support the pioneering of new ministires and methods, always willing to be radical in order to be relevant to every generation, people group, and sphere of society. We believe that the apostolic call of YWAM requires the integration of spiritual eldership, freedom in the Spirit and relationship, centered on the Word of God.*

- How are we as a team and team leader seeking God's face for new ideas, new vision for our ministry?
- What new ideas have do we have right now and how to we know if they are from the Lord?
- What new strategies have we recently put into practice?
- Where do you think your ministry will be in the next 5 years?
- How do you keep your ministry relevant to the changing trends of society around you?
- What guidelines do you follow in releasing new visions?
- Who are you mentoring to release them in new initiatives from your team?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

6. *YWAM is called **to champion youth**. We believe God has gifted and called young people to spearhead vision and ministry. We are committed to value, trust, train, support, make space and release them. They are not only the Church of the future; they are the Church of today. We commit to follow where they lead, in the will of God.*
   - What do you think of young people in leadership? What age do you think is right for a young person to be released into ministry?
   - What do you think about youth between the age of 18-25 being released into leadership?
   - Who are the second / third / fourth line leaders you have developed under you and what are their ages?
   - What are you doing to recruit and develop young leaders?
   - How much responsibility will you give for people under 25?
   - What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

7. *YWAM is **board structured and diverse yet integrated**. We are a global family of ministries held together by shared purpose, vision, values and relationship. We believe that structures should serve the people and the purposes of God. Every ministry at every level has the privilege and responsibility to the YWAM Global Leadership Team.*

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- How are you accountable to your leaders and encouraging your staff to be accountable to you?
- Are we encouraging any of our people to think in a broader sense, i.e. going to other countries, locations Tamil Nadu, South India, Sub Continent to evangelize or pioneer?
- What are the steps you are taking to link with other ministries in YWAM in the city?
- What are we doing to raise our own funds? How much have you raised in the last one-year?
- What do you understand by decentralization? What do your team members understand of it?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

8. *YWAM is **international and interdenominational** in its global scope as well as its local constituency. We believe that ethnic, linguistic and denominational diversity, along with redeemed aspects of culture, are positive factors that contribute to that to the health and growth of the Mission.*

- What is the denominational, international, and national breakup of your team?
- What are we doing to build and promote a multi racial interdenominational team?
- Are there members on your team that feel out of place because of race, denomination, or language differences?
- What churches do your staffs attend?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

9. *YWAM is called to a **Biblical worldview**. We believe that the Bible makes a clear division between good and evil; right and wrong. The practical dimensions of life are no less spiritual than the ministry expressions. Everything done in obedience to God is spiritual. We seek to honor God with all that we do, equipping and mobilizing men and women of God to take roles of service and influence in every arean of society.*

- What initiatives are you taking to blend your ministry into both the secular and sacred worlds?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

10. *YWAM is called to **function in teams** in all aspects of ministry and leadership.. We believe that a combination of complementary gifts, callings, perspectives, ministries and generations working together in unity at all levels of our Mission provides wisdom and safety. Seeking God's will and making decisions in a team context allows accountability and contributes to greater relationship, motivation, responsibility and*

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ownership of the vision.

- What do you do to maintain a good team spirit within your team?
- What activities in ministry do you do as team?
- How often do you take time off as a team and go on a holiday?
- How do you implement Pro 15:22 on your team
- How have you balanced your weaknesses with other peoples gifts on your team?
- How do you involve your team people in decision making? How much input can they give in the final decision making?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

11. *YWAM is called **to servant leadership** as a lifestyle, rather than a leadership hierarchy. A servant leader is one who honors the gifts and calling of those under his/her care and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities serving those whom they lead.*

- Please explain JN 13:12-17 & Mk 10:42-45 and the term "Servant Leadership"
- Give 5 principles of leadership you follow in leading your team?
- What do you do to find the gifts and callings of God in the lives of your staff? How do you serve them into that calling?
- In what ways do you serve the needs of your team?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

12. *YWAM is committed to **doing, first, then teaching**. We believe that firsthand experience gives authority to our words. Godly character and a call from God are more important than an individual's gifts, abilities and expertise.*

- Are we living out what we teach and also teaching from our own experiences?
- Have our staffs ever pointed out that we do not practice what we preach?
- Have we ever released a person because of their abilities, gifts, and talents but their character was lacking and if so what did we do to rectify the situation?
- Are there people on your team that are being released more because of their talents than their character?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

13. *YWAM is dedicated to **being relationship-oriented** in our living and working together. We desire to be united through lives of holiness, mutual support, transparency, humility and open communication, rather than a dependence on structures or rules.*

- How are we modeling transparency in our relationships?

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- Are we living in humility? When was the last time you asked forgiveness of someone? Would you say that your staff are regularly admitting their failures, faults, and sins?
- Are your staff having relationships with others that they are accountable to in the personal struggles of their life? Do they meet on a regular basis for personal accountability?
- Is there a healthy environment on your team to share openly?
- Are we living in openness and brokenness? When was the last time you shared a personal struggle with your team and asked them to pray for you?
- Is there any unresolved conflicts / unforgiveness / bitterness in your team? If yes what are you planning to do about it and when? How quick are unresolved conflicts solved on your team?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

14. *YWAM is called to **value each individual**. We believe equal opportunity and justice for all. Created in the image of God, people of all nationalities, ages and functions have distinctive contributions and callings. We are committed to honoring God-given leadership and ministry gifts in both men and women.*

- How do you make sure you are not giving any preferential treatment or favoritism to any team member?
- What kinds of preferential treatment are given to you because of your position of leadership? Do you think that can be dangerous or used against you in the future?
- How are you encouraging the use of the giftings and callings of the staff we have?
- How are you promoting individuals from other cultures and gender?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

15. *YWAM affirms the **importance of families** serving together in missions, not just the father and/or mother. We encourage the development of strong and healthy family units, with each member sharing the call to missions and contributing their gifts in unique and complementary ways.*

- Do we place more value on ministry over family? i.e. are we neglecting our families for the sake of "ministry"?
- Do we spend a good amount of time with our children -- imparting godly values to them, but also having fun with them?
- Do we take holidays with our families where there is no ministry done?
- Do we take time to regularly go out alone with our wife/husband, without children along in order to talk through personal issues?
- Is your team attractive for married couples to join?

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- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

16. *YWAM is called to **relationship-based support** system, depending upon God had His people for financial provision, both corporately and individually. We believe that relationship-based support promotes responsibility, accountability, communication and mutual prayer. It involves the donor as a partner in ministry. YWAMers give themselves, their time and talents to God through the Mission with no expectation of remuneration.*

- What are you doing as individuals to raise your own financial support?
- How often do you write newsletters?
- How often do you express gratefulness to your regular or spontaneous supporters?
- Are we thinking of ways to bless those who do support us? Are we praying regularly for those who support us?
- Are the people on our teams paying their bills, responsibilities first? (like rent, telephone bills, etc.)
- Is there teaching from you on in your team on faith and finances? How often?
- What are you doing for your team members to raise their support?
- What are you doing to raise finance for your ministry as a leader? And how much have you raised this year?
- How much are you debt? How are you planning to settle it?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

17. *YWAM affirms the ministry of **hospitality** as an expression of God's character and the value of people. We believe it is important to open our hearts, homes, campuses and bases to serve and honor one another, our guests and the poor and needy, not as acts of social protocol, but as expressions of generosity.*

- Are we practicing hospitality on our team?
- Do we have a hospitality-in-charge? Is he/she properly trained?
- Are all our team members encouraged to practice hospitality or do we leave it to the hospitality-in-charge?
- Are we concerned about the people who come to visit us?
- Do we practice hospitality between our own team members too?
- What changes in your ministry do you see you need to make in light of this value? Do you need help in this area?

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ATTRACTING & KEEPING LONG TERM STAFF

By Barry Austin

The harvest is plentiful but the laborers are few! How can we increase the number of long term staff in YWAM?

Why Do People Stay?

I think most people join YWAM because they are attracted to a particular vision or ministry, and also because of the person leading that ministry. Although they initially commit to YWAM because of the vision or leader, I believe they stay in YWAM long term for other reasons.

I have found that people stay because they find it to be a place where one or more of the following conditions or desires are met. In general, the more of these conditions they find, the greater and longer will be their commitment.

- It's a place where they feel significant and fruitful in serving God.
- It's a place where they feel they are growing spiritually.
- It's a place where there is vital community life.
- It's a place where they have friends.

Is it valid for our staff to have these expectations? I believe so. I think these needs are valid and Biblical and should be met within the corporate life of the mission. In fact it is essential for the health of our people that we do so.

Keeping Staff Long Term

Discuss the following questions with your team, find some answers and develop strategies to meet each need. As we apply these strategies, I believe we'll be more effective in keeping staff long term.

1. How can we help our staff identify their gifts and ministries and find their place of maximum fruitfulness in the kingdom of God? 1 Peter 4:10,11; Romans 12:1-8; Ephesians 4:12

2. How can we best create an environment in our communities and teams that is conducive to the ongoing personal and spiritual growth of our individual staff? Hebrews 10:24,25; 2 Peter 1:8

3. How can we best create and maintain vital community life so that our works of service come out of the spiritual overflow from our relationship with God and our corporate life together? Ephesians 2:22; 4:15,16; 3:20

4. How can we better provide an environment in our communities and teams that is conducive to making friends and supportive relationships?

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TRANSACTIONAL AND TRANSFORMATIONAL LEADERSHIP STYLES

by Tom Bloomer

MESSAGE GIVEN AT U of N WORKSHOP:

There are two different kinds of leaders [terms from social psychologist James McGregor/Burns].
1. Transactional leadership
2. Transformational leadership

1. Transactional Leadership (Greek: dunamis)
   a. Based on power/force.
   b. Works through coercion.
   c. The leader tells you what to do.
   d. Model: the leader is like the engineer in a factory.
   e. Leaders see his/her organization as a machine.
   f. All the workers have a role to play and a job to perform in that machine.
   g. The relationship between the worker and the leader is based on concessions back and forth. A leader says, "Come do this work for us and we will give you things in return." There is money involved, but there can also be security and a recognized place in society. A contract is created so all understand what their job is.
   h. Authoritarian style of leadership
   i. Practically universal throughout most of the 19th and 20th century.

2. Transformational Leadership (Greek: exousia)
   a. Based on authority of the leader
   b. When Jesus ascended into heaven, He said He would give us authority, not power.
   c. "Authority" and "power" are often confused in different translations of the Bible.
   d. Works through influence, a vision that calls the people
   e. A transformational leader
      i. Doesn't tell people what to do
      ii. Puts out their vision – a picture of the future that others want to follow.
      iii. Challenges us with a calling
      iv. Gives certain values; not just about a job, but about accomplishing something together
   f. Based on the transformation of each worker, not based on contract.
   g. The leader invites people to work with him/her.
   h. Not authoritarian, but liberating.
   i. Many businesses built on this model.

3. As organizations model themselves on the transactional or transformational view of leadership, their view of the human being differs.
   a. Transactional organization

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i. Rules and emphasis on compliance with rules.
ii. Low tolerance for diversity.
iii. Emphasis on hierarchy: It is clear who is up in the hierarchy and who is down. The ones lower down are treated differently that those higher up.
iv. Information is held closely by the leadership. Withholding information is a method of control.
v. Decisions are announced, not processed.
vi. Loyalty is valued more than truthfulness. People who tell the truth are obliged to leave. When the truth-teller leaves an organization, it teaches everyone in the organization not to tell the truth.
vii. The leaders may talk about accountability, but, in reality, they are accountable to nobody.
viii. Sometimes these leaders are visionary, but vision used for manipulation. Peter Wagner's teaching on apostles emphasized the vision and the authority of the apostle. But Hitler had vision and authority! I would add another element – true apostolic leaders have vision and authority; but also biblical character, and the welfare of their people at heart.
ix. Emphasis on departments and compartments.

b. Transformational organization
i. Visionary—type of vision that is liberating.
ii. Personal initiative encouraged.
iii. High level of trust at all levels.
iv. One quality of the entire organization is encouragement.
v. Personal fulfillment for all is an official goal of this organization.
vi. Creativity and diversity are promoted in the organization—the result is that young people come and stay as do creative and divergent people.
vii. There are not a lot of rules but principles. People are told to apply them as they see fit.
viii. The leader is not seen as superior to others.
ix. Respect for the individual.
x. Information is shared with everyone.
xi. Everyone is truly accountable.
xii. Truth-telling is encouraged.
xiii. All participate in the decision-making. Not all decide, that will not help an organization to work, but all can speak out, contribute and participate.
xiv. Structure is de-emphasized. It is subtle and flexible.

4. Jesus spoke of two types of leaders: Mat 20:25.
a. Worldly and carnal type of leadership.
b. Leadership of the kingdom of God.

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5. How did the disciples view leadership?
   a. Jesus worked a long time with His disciples even after they learned how to preach, heal, cast out demons. They had power evangelism and miracles. They did not understand that their leadership models had to be different than those around them.
   b. Who were the leadership models?
      i. Herod: corrupt king with power of life and death.
      ii. Crushing power of the Roman army.
      iii. Manipulation by controlling religious leadership of the Pharisees (Mat 23).
   c. What kinds of questions/arguments were the disciples asking/debating after their years with Jesus?
      i. What are the seating arrangements in the kingdom?
      ii. Who is the greatest?
      iii. Can we call fire upon these people we don't like?
      iv. As soon as Jesus started to tell them He was going to leave they started to argue as to who would lead them. Who would be at His right hand? Who is the greatest?
      v. Power, rank and privilege were the questions—the three things that occupy the mind of the transactional leader.

6. Biblical case
   a. Jesus stayed longer with His disciples to break them loose from the diabolical leadership that had a grip on their understanding. They knew how to do their ministry, but they could not lead like Jesus.
   b. The leadership models of family, culture and church, brand and mark us more deeply than we realize.
   c. Transactional leaders are not new in this world.
      i. Garden in Genesis. What did the serpent say? "I have a better contract for you? You are not getting much for your present arrangement. Do what I say and you will have more benefits."
      ii. The same strategy was used when trying to tempt Jesus. "If you worship me, I will give you all the kingdoms of this earth (Mat 4:7)."
   d. Biblical examples of transactional leadership.
      i. 1Sa 8. The people of Israel said to the prophet, "We want a king." Samuel was angry. He went to the Lord and complained. Even though they knew the cost of rejecting God's leadership, they wanted to be like other nations.
      ii. They wanted security and conformity—even today many know it will cost and is hard work but they want comfort, security and conformity more than anything else. They are content to stay under a transactional leader.
      iii. Moses on the mountain before God. Israel told Moses to go up. He was to tell them what God said. The people of God have always had this reaction. Rather than listen to God ourselves, we would rather have the security of someone else telling us what to do.

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iv. The original transactional leader was Satan. Dealing with Satan in European languages translates to "selling your soul."

v. When Israel was immature the Lord worked with Israel on a transactional basis. Deu 28 lays out blessings and curses. In our immaturity God acts with us in a transactional way. New convert—when I become a Christian what will I get? This is why new converts always get their prayers answered. As we become more spiritually mature, the Lord wants to move us away from transactional leadership; reliance on the hope of blessings and the fear of punishment.

7. Other examples of transactional leadership.
   a. Every religion in the world acts in a transactional way. Islam, Hinduism, Animism, folk Buddhism – things to do to receive the benefits. Christianity is supposed to be different because in the full expression of love there can be no transactions. But many Christians live as though they have a contract with God.
   b. When many Americans get married they go see a lawyer and they work out a contract. If you don't have love, you'd better have a contract.
   c. Galatians – "You were saved by grace, now you are doing religious ceremonies again." That is not the gospel; that is a religious practice and has nothing to do with the gospel. They had no grace; they slipped back onto this contract with God. It is easier if we have a contract. We think we have to do certain things to please God – quiet times, pray so much time every day, fast a certain amount. If we do these things, then God will bless us; if we don't do them, we feel guilt and condemnation.

8. God does covenants—not contracts.
   a. Theologians define a true covenant as a one-way agreement.
   b. A covenant is when God decides to do something and He does it. He decided to make a covenant with Abram. What did Abram do to deserve this? Nothing. This was a one-way action from God. In His sovereignty He chose this man – no contract, but a covenant.
   c. God has no contract with me or you. He owes us nothing.
      i. This is hard for missionaries to figure out. We are tempted to construct unconscious contracts with God.
      ii. Peter saw how hard it was to be saved and that it was difficult for the rich to enter heaven. He was concerned that after having left everything behind to serve Jesus, what was He finally going to get? Jesus' nuclear answer: "Peter, you and these men are going to sit on the twelve thrones and judge the twelve tribes of Israel and whatever you have left behind – family, house, land, you will get it back one hundred fold; but this is not a contract. "The last shall be first and the first shall be last."
      iii. God does not do contracts because His gifts are too big to fit into a contract.

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d. Throughout the biblical account, God is working with individuals and peoples to try to educate them away from the idea of a contract.
   i. Abram was a Middle Eastern negotiator. Abram negotiated over the fate of Sodom (he didn't negotiate far enough). He lied about who his wife was. He tried to construct his own answer to God's covenant with him. But by the time God finished with him he was transformed and he was so different he had to have a new name.
   ii. Jacob went through the same process. Jacob, the trickster. God worked with him for decades until he too, received a new name.

e. God is in the business of transformation.
   i. He is calling for us not to fulfill some contract and be able to squeeze into heaven with good deeds. That is Islam.
   ii. God does not let us into heaven because we serve Him and do things.
   iii. What God did in a world where they thought they had to bargain with God, He sent His son to live among us and die for us.
   iv. God gave all. There is nothing we can do to earn his favor.
   v. A contract is not needed – God already sent his son. It is finished. Col 2:14 – certificates of death written against us were the devil's contract we entered into through voluntary disobedience. Jesus took them and nailed them to the cross. Jesus died to cancel those contracts.

9. Symptoms of how we enter into contracts:
   a. We think we have to do certain things to earn God's favor.
   b. Most of us realize that is not true.
   c. We want explanations from God.
      i. We agreed to serve God but when our world falls apart, we want answers. What we are saying often in our reaction is, "This is not part of my contract. I thought if I served God with commitment and preached the gospel, this was not supposed to happen – cancer, death, betrayal." God is not interested in explanation.
      ii. Job's world fell apart.
         (1) Satan's accusation against Job was that he was serving God because of the blessing he received. "He's in it for the benefits – he has a transactional relationship with you. Take away the blessings and he will curse You."
         (2) The Lord said to Satan, "Take them away."
         (3) Thirty chapters of explanations. Job has three friends (who were consultants) and asks them to consult.
         (4) Job talks directly to God to find out what is going on, "I gave to the poor; I am a civic leader…."
         (5) At the end the Lord blows him away with a few questions, but Job never gets an explanation.
         (6)

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d. Another symptom – we do not want to forget betrayal and injustice.
   i. God hates unforgiveness.
   ii. Why? Because His Son died to cancel all those debts; and when we refuse to forgive, we are trying to bring back the debts that Jesus died to cancel.
   iii. When God sees us doing that, He sees the nails through the hands of His Son; because that is where He left His debts.

10. The Lord has called YWAM to be an organization with transformational leaders who are not just visionary, but who are releasing leaders.
   a. Loren did not just build one thing and control it, but released YWAM throughout the earth.
   b. Every Christian (man, woman and child) can and should be a missionary. That revelation is the calling of God upon this mission.
   c. We will give you just enough training and release you into your ministry. You can go anywhere on earth. That is a transformational mission and the first one in the history of the church to go this far. It is the very dream of heaven.

11. We are not all transformational leaders in YWAM.
   a. Cultural and religious models of leadership are creeping in more as our organization ages.
   b. We need to realize what God has given us.
   c. There are two types of leadership. On the authority of the word of God, one is Satanic. If it is controlling and hierarchical, it is Satanic. It is not just your "culture."

12. The original transformational leader was God Himself.
   a. Jesus came to transform us and set us free.
   b. Our transformation is the predestination of the church.
   c. Every time we look at the face of Jesus we are transformed more and more. He wants to reach our ultimate potential.

13. Our dream is that the U of N will be a transformational university.
   a. Education that does not transform is information transfer. Computers can do it better.
   b. Development work that does not transform is social action.
   c. Worship that does not transform is singing.
   d. Pastoral work that does not transform is either control or entertainment.
   e. I believe it is the purpose of God that every ministry be transformational—releasing and setting people and nations free.

14. Closing Thought: The nations were under hierarchical spiritual authority.
   a. This hierarchy is described in Eph 6:12 and Col 1:16.
   b. This diabolical control of the nations had to be broken.

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c. What was God's plan to break it?
   i. Not to use His power from heaven nor send an army of angels but to send His Son as a baby, a Lamb to be slain.
   ii. When He was slain on the cross (Col 2:15), the Satanic hierarchy, holding each nation back from its destiny, was broken and Jesus triumphed.
   iii. At the cross not at His resurrection when the divine power of God broke death.
   iv. Not at His ascension when He received all authority.
   v. It was at the cross when Jesus became like a Lamb being led away to His death on the cross.

d. When we act transactional in our leadership, are we not participating in feeding that same hierarchical and Satanic spirit?

e. When we become like the Lamb and accept the working of the cross in our lives, we break out of this system and it has no hold over us.

f. Why are nations in bondage over 2000 years? We need a clearer vision of the Lamb. This is no wimpy gospel; the Lamb has all authority in creation – angels worship Him around the throne. He accepted death and the cross. Because He accepted it He received the authority. The victory was won by the Lamb; the authority was given to the Lamb.

CLOSING PRAYER AND RESPONSE

Lord Jesus you told all your disciples to take up our cross daily and follow You. It is not in us naturally to love the cross. But reveal to us, to me, what is the working of Your cross in my life in these days. What is that You have wanted to use in Your sovereign love to work death in me that Your life might be more fully expressed? Open our eyes to what You have wanted to do.

I felt the Lord say as I was preparing this message that there are some here who have tried to construct a contract with Him. You are serving a contract with Him of your own making but God has not signed it. He loves you to much. He wants to set you free from your contract of service and give you revelation of His love. This is so much greater than a contract.

Some of you have been wronged toward unforgiveness. There was real injustice, but you must forgive. Now is the time. This is the place. Others: the Lord wants to change your leadership to transform you from being transactional, authoritarian and controlling. We cannot see that by ourselves, but our followers can. Ask them. Ask them to pray with you that the Lord would transform you by the authority of the Lamb.

I believe if we recommit to be transformational in our leadership the Lord will give us authority among the nations – authority in service. We will be able to serve the nations with new resources and we will be able to see the nations be transformed. It is only when the nations are transformed that they will be able to see the Lord and they will be able to see the Lamb and His glory.

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AUTHORITY: ITS USE AND ABUSE

By Floyd McClung, Jr.

Because of the tendency of good but sometimes immature leaders to respond to selfish or needy people with overbearing authority, and because of the influence of cult figures on so many unwary young people, it is important to be aware of some of the unhealthy extremes leaders can go to in exercising their leadership.

Hopefully the checklist below will not only help members of organizations or congregations evaluate the kind of authority they are following, but will also help sincere leaders do some "soul-searching" if they are leading out of insecurity or are responding wrongly to those with needs in their group.

I have included at the end of this paper some Biblical principles for leaders to follow in responding to those people in their congregation or group that have need of loving confrontation. I have also included some guidelines on how to respond to leaders when they are wrong.

Extremism on the question of authority is easy to find: some go to one extreme and propound a kind of Christian anarchism where everyone is a law unto themselves with no need for accountability or submission; others go to the other extreme and teach a pyramidal authority structure that undermines the priesthood of the believer and exalts authority figures to a place God never intended them to have. Those who dare to live in the "radical middle" will no doubt make mistakes in finding their way, but will in the end enjoy the rewards of their efforts: deep friendships, godly accountability, the serenity of surrendering others to the Lord and the peace of living in a manner that is pleasing to our Father.

I am a bit uncomfortable with those who appoint themselves to be "watch dogs" for the Body of Christ, especially when they are quick to judge or are harsh in their spirit. Perhaps this is another form of authoritarianism? Obviously we need those who are called by God to serve the church by discerning the "inroads of apostasy" (I highly recommend the Spiritual Counterfeits Project, Berkeley Christian College, Box 4309, Berkeley, CA 94704), but is very important that they do their research thoroughly and without bias, and that they pray for those they find to be immature or unbiblical. Those who do this kind of research have an additional responsibility to be mature, discerning Christians (Jam 3:5-12). They need to seek out those they find to be in extremism and give them a chance to both explain themselves and/or repent if they have been wrong (Mat 5:21-16; 7:1-5; Gal 6:1-3). Researchers on cults have no less a responsibility to follow biblical principles of intercession, conversation and church discipline that what they expect from those they are researching in other areas of belief and practice. I have known of instances where those researching the cults have judged others in the Body of Christ wrongly and have hurt and damaged people to the same extent that they were accusing others of doing. The following information contains principles that should be applied equally to all those in the Body of Christ whether pastor, leader or researcher.

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1. Insistence on sharing all things in common.

   Insisting on giving up private ownership can be a way of controlling people's lives.

2. Treatment of women.

   When women are not given authority or are not recognized as equals to men through respect for their opinions, then authoritarianism is sure to follow.

3. The power of leaders.

   The scripture teaches us to submit to those whom the Lord has placed over us (Act 20:28-31; 1Ti 1:3; 4:11; Tit 1:13; 3:1; Heb 13:17). The question is: how much and where. The Bible makes clear that in specific areas leaders do have authority, but there are very definite limits to this authority. For example, a leader does not have the right to tell people what to do in their personal lives. If you think through all the illustrations in the scriptures where elders and apostles were exercising authority, can you think of any instance where any of the leaders in the scriptures, even in the crisis days of the early church in Jerusalem, even tried to dominate or control somebody's life? Even Peter made the clear comment that Ananias and Saphira could have kept all their money and property (the point is that doing what everyone else was doing was not mandatory). The sin was not in what they kept, but in their lying. There are no illustrations in the New Testament that are even remotely similar to the control being exercised by some elders or leaders over God's people today.

   Leaders do not have the right to confirm people's personal guidance as to whether they get married, continue working in full-time Christian service or go to another place in that service. It is a privilege to pray with others about their personal guidance but not a right. A leader can obviously give a word of caution or counsel for a person from the word, but that should be shared as a friend. To confuse the two is to bring people under condemnation and make them feel obligated to do what the person is saying because they are an authority figure.

4. Turnover in leadership.

   If there is a rapid turnover in leadership every two or three years, it could be an indication the leader is not the kind of person who can win long term friendships due to instability in his life or an overbearing personality. It is very important for those in an organization to ask how long do those working up-close stay with their leader. If people do leave, do they feel condemned when they do so? Would they feel comfortable in returning for a visit?

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5. The leaders reaction under pressure.

If the leader is consistently defensive, it may show that he is insecure, unsure of himself and his work. He may try to exercise a great deal of control over others and is often unsure of himself and may express his insecurity through authoritarianism.

6. Exclusiveness.

Any time a group has an exclusive view toward their role in the church, it could be an indication that there is not only pride but authoritarianism. Do they recognize all other committed Christians as believers and a part of the Body of Christ? Beware of those who categorize some Christians as being more special to God, or having a revelation or experience or doctrine that produces the fruit of pride and/or exclusiveness.

7. The psychological makeup of a leader.

Does the leader have in his nature a need to control others within his environment? There are some people who have this psychological flaw. The Lord can use this man, but he must have God break this in his life or he will tend towards authoritarianism and manipulation. Sometimes this trait surfaces in the beginning of a ministry, or it could come out later in a time of crisis or conflict.

8. Group conformity.

There is always some need for conformity, particularly amongst organizations that have policies and procedures that are necessary for the accomplishing of their goals. However these policies and goals should be open for the scrutiny of all in the Body of Christ, and should be made with the counsel of godly people outside of the organization. They should be explained to those who join the organization before any commitment of membership is made so that the individuals understand what would be required of them and expected of them and they can agree to it beforehand.

9. Leaving the group

When individuals want to leave the group are they made to feel guilty or is pressure put on them to stay? Do they feel hurt when they leave? Do they feel like they're second-class Christians, if they are not staying with the group and going back to a local church?

10. Possessiveness of staff and fellow workers.

Does the leader make those who work with him feel obligated to stay? Is there a constant pressure used by the leadership to manipulate people into staying with the group? Do they feel somehow they have to break out in order to leave the group? Is "guidance" or "covering" used as a way of keeping people in the group? This kind of possessiveness can often lead to great hurts and make people feel very condemned for leaving the group.

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11. Atmosphere of mistrust.

Do the leaders use rules, regulations, scriptures and policies to control people's lives? Or do they create an atmosphere of grace and trust? Do the leaders rely upon people's maturity or do they continually infer that the people cannot be trusted and "laws" must exist to regulate people's behavior? Obviously there must a certain amount of submission, particularly in missionary organizations that have developed policies and procedures in order to be more efficient in achieving their goals. But even then those policies should be based on trust and not forced on those who disagree. Hopefully potential areas of disagreement will be discovered before a candidate joins the missionary society, but if not they should be given the freedom to leave (if conflict does arise) with appreciation for one another and a simple agreement that it is best for a parting of the ways.

12. Questions and criticisms.

Can members of the group bring up their questions or make constructive criticism without the leadership becoming defensive? Are the leaders secure enough and mature enough in the Lord to encourage people to share hurts or disappointments, or ask questions about things they disagree with without fear of recrimination or being judged as being "critical or rebellious"? Are the leaders accountable to somebody else besides themselves and "the Lord"? Are they open to be corrected?

13. Overwork.

Does the leadership make the members of the group or organization feel obligated to work long hours, burning the candle at both ends? Do the leaders drive their people and make them feel guilty for having personal time for hobbies, recreation, letter writing etc.? Leaders can be guilty of burning their people out and placing them under condemnation for wanting the time necessary to be refueled and refreshed in order to keep doing their work with the emotional strength that they need to carry it out.

14. Moral impurity.

Often those who become authoritarian or manipulative have compromised morally and are living in sin.

15. Role confusion: inspirational and pastoral leadership.

A leader can become authoritarian or abusive in his leadership if he does not learn to distinguish the difference between personal counselling and visionary inspiration. It is one thing to stand in front of a group and inspire the group with "the word of the Lord" for the direction of the group; it is quite another thing to be involved in personal counselling. If the leader approaches his personal counselling in the same style and manner as he would to seek to inspire the whole group with a word of the Lord, he can come across not only very directional but also overbearing or overwhelming to those to

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whom he is giving counsel. His role in counseling is to remind people of scriptural principles and encourage them to seek the Lord and to put God first in obeying His word. It is not his responsibility to tell people what to do or to correct the errors in their life, but more to encourage them to be open to the Lord and to obey His word.

16. Ownership of policies and major decisions

Do the leaders give the people an opportunity to feel ownership at a grass roots level about decisions that are being made in the group? Are decisions handed down arbitrarily from the top without any opportunity for the staff to participate in the decision? Do the people feel like they can be a part of shaping the policies of the community and not be rebellious if they question them?

17. Over emphasis on man's responsibility

Too much emphasis in this area without emphasizing God's grace and mercy produces condemnation and doubt about God's love and forgiveness. It is the loving kindness of God that leads men to repentance.

18. Taking too much responsibility to correct the problems in peoples lives and not leaving them free to respond to the Lord when they are ready to do so.

Trying to be the Holy Spirit for people always leads to conflict and hurt.

19. Denying people the right of appeal of a decision they disagree with or denying them right to accessibility to go to others for counsel when they disagree with a leader.

To "box" a person in in this way is very unjust and shows that the leader is at the very least exerting undue pressure on the person concerned, and perhaps it indicates the basic insecurity of the leader and his unhealthy need to be in control of the situation.

20. Not admitting faults or refusing to lead from a position of weakness.

If the leadership makes mistakes or has somehow been a part of a situation that has been unjust which can include not communicating difficult living situations ahead of time and then blaming people for reacting to them; or not giving people adequate food or hearing; or putting them under immature leadership and then blaming them for not cooperating, or exploiting their financial generosity. In all these circumstances we should admit our failures and weaknesses and ask forgiveness from those who have been hurt. If a leader does not do that he will tend to blame others for their reactions and accuse them of "having the wrong attitude" of "being in rebellion" (an excellent book on this subject is *The Man Who Could Do No Wrong*, by Charles Blair, Chosen Books).

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21. Teaching that a leader should always be obeyed no matter what he says because he is "God's anointed," or "you should obey the leader even if he is wrong."

We should teach people to obey God and His Word, not men because they are called "leaders". Obviously people need to deal with independence and an unbroken spirit, but that should be dealt with in the opposite spirit: gentleness and love. When there is a need for confrontation over bad attitudes, the following scriptural guidelines should be followed:

1. Gal 6:1-3. Go in a spirit of gentleness and humility "looking to ourselves lest we too be tempted...".

2. Deu 17:3-4; Pro 18:17; 1Ti 5:19. Always hear both sides of a matter and thoroughly look into all the points of view before a judgment is made.

3. Mat 18:15-18; Jam 3:13-18; 5:19-20. Follow the spirit of love outlined in these passages. Seek in every way to be redemptive. Never put people in a position where it is hard for them to return or seek counsel or find help from others. Remember that the portions of scripture on church discipline in Matthew are preceded and followed by injunctions to "not despise one of these little ones" (speaking of a straying or lost sheep) and to forgive our brother "seventy times seven" - which does not mean exactly four hundred and ninety!

4. 1Sa 12:23. Pray for those we are concerned about to make sure we have God's heart for them and we are not reacting to them out of our own hurt or disappointment, even the disappointment that comes out of love for a person that we know could have done much better. We must pray until we have God's heart for a person, then go to them when we sense God has prepared their heart for the correction. Timing can be everything.

5. Pro 11:14; 15:22; 24:6. When there is a difficulty with someone's attitude seek the counsel of a mature, older pasture (particularly the pastor of the person involved) on how to respond. There is great protection and wisdom in seeking the counsel of others, especially from older more mature men outside one's own group or organization. The willingness to seek this counsel shows a caution that reflects maturity and real love for what is best for the person involved.

The principles above give us guidelines on how to respond to those that we are correcting when we are in a position of leadership or when we are going to a brother or sister in need. But what do we do when the leader over us or any person in a position of authority is wrong, either in their attitude or actions? The following guidelines can be helpful.

1. Make sure the facts are correct. Don't judge a person wrongly, and don't accept a charge against a person on the word of just one other person (Deu 13:12-14; Rom 2:12; 1Ti 5:19) It is very important to hear all sides of a conflict before a judgment is made.

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2. Pray for the leader and make sure that you have no critical spirit or root of bitterness in your heart toward them. If you've been hurt or disappointed, make sure that you keep on forgiving until your heart is free of hurt. Make sure you maintain a heart of love since love covers a multitude of sins (1Pe 4:8). It is possible to lose objectivity about a situation through taking on the hurts of others. If you counsel with people who have been hurt by an authority figure and you take on their pain you can take sides in the conflict and lose the opportunity to both offer sound biblical counsel to the one hurt (e.g. to forgive and pray for the ones who hurt them) and be a minister of reconciliation and healing in the broken relationship.

3. Pray for the leader that he will have a revelation from the Lord about the wrong that he's done or that he will know the right thing to do if he needs wisdom in the situation. It's extremely important that we intercede for him as an indication of our genuine commitment to the person and for God's best in the situation.

4. If a leader has done something wrong and there is no change, seek God in humility if you are to speak to them. If it is an obvious wrong, such as stealing, being involved in a sexual sin, being dishonest etc., and you've gone to them and they do not repent, then go to another godly person in the Body of Christ and ask them to go with you to talk to the person again (Mat 18:15-18; Luk 17:4).

5. If there is no response and it is not a matter of serious disobedience to obvious moral principles, then do not go to others in the Body of Christ criticizing and slandering the person concerned. The Bible does speak very strongly about the importance of unity and forgiveness in the Body of Christ. To go to others when you disagree with a decision could put you in a position of causing a greater sin than the one that you are concerned about in the life of the leader. There are strong warnings in the scriptures about taking matters into our own hands and trying to correct them. Even David would not attack Saul in spite of his great sin because God had put him in that position of leadership. David trusted God to bring an answer in the situation (Num 14; 1Sa 24:6; Eph 4:26,29, 30-32).

6. If the leader is authoritarian or immature or very unwise, you have one of two options: you can stay under his authority and continue to pray for him after you've gone to him to share your concern, or you could leave the group. It is important that you do not stay and become critical and bitter. You have the freedom before God to leave at any time that you feel the pressure is too great on you. But do not stay and become a source of division. If you do stay you should have the faith that God is going to bring a change in the situation and that He wants you there to be a blessing to others and for your own personal growth. God will vindicate you if you keep your heart right and continue to pray and believe the Lord. If it is a matter of moral impurity or compromise on orthodox doctrines such as the inspiration of the scriptures, the divinity of Christ, the death and resurrection of our Lord Jesus, his atonement on the cross - then after bringing a warning to the person and they will not change, then you should also leave the group. To stay where there is moral impurity or doctrinal heresy could lead to compromise in your own life.

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7. If you are unsure as to what to do, seek counsel of godly people outside of the group. Go to a mature pastor or a leader in another organization, even if your leaders tell you not to do so! Every believer has that right.

At the same time that we point out some of the abuses of authority, it is important to affirm the great need for godly leaders. To become a wise leader means years of experience, which of course includes making mistakes and failing. The scripture gives many examples of failure on the part of those who went on to be greatly used by God, this includes Moses, Abraham, Jacob, David, Peter, Paul and many others.

There is a great need for wise fathers in the Lord who will take Timothy's under their wings and encourage them and train them in godliness and wisdom. Where there is abuse of authority obviously there needs to be correction, but even more important there needs to be restoration and the kind of counsel and commitment that redeems one who has failed. The leader who does that is indeed a rare and blessed person. May their kind greatly increase!

"The word of the Lord came to me: `Son of man, prophesy against the shepherds of Israel, prophesy, and say to them, even to the shepherds, "Thus says the Lord God: Ho, shepherds of Israel who have been feeding yourselves! Should not the shepherds feed the sheep?...The weak you have not strengthened, the sick you have not healed, the crippled you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them"'" (Eze 34:1-2,4). *"And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness..."* (2Ti 2:24-25a). *"So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed, Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock"* (1Pe 5:1-3). *"For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel...Therefore I sent to you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church"* (1Co 4:15,17). *"But we were gentle among you, like a nurse taking care of her children...For you know how, like a father with his children, we exhorted each one of you and encouraged you and charged you to lead a life worthy of God, who calls you into his own kingdom and glory"* (1Th 2:7,11-12).

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EVALUATION

by Tom Bloomer
with input from Howard Malmstadt, Helen Garrity and Mike Sheldon

Grading students in U of N schools is not an easy job. Particularly with our YWAM teachings concerning acceptance, not finding our value in what we do, not being judgmental, etc., it is difficult to assign grades when we see just about every student trying to do their best, with the end goal of serving the Lord better. Some have asked, "Why do we have grades in the U of N? Why don't we just all learn together, and just forget grading? Is it even Christian?"

Is it Biblical?

Of course, that is the essential question. Even if something is not easy, if it is clearly Biblical we are called to carry it out. Let's look at what Jesus said about the subject in the Gospel of Matthew:

Jesus evaluates:

The suitability of those who would be part of the Twelve (Mat 4:18-21), the great faith of the centurion (Mat 8:10), the readiness of two enthusiastic disciples to get serious about following Him (Mat 8:19-22), the little faith of his disciples (Mat 8:26; 17:19-20), the faith of the paralytic which seems to be related to repentance (Mat 9:2), the spiritual state of the scribes (Mat 9:4) and of the Pharisees (Mat 9:12-13; 12:2-45; 15:3-9; 16:1-6; 21:23-46; 22:1-15; 23:1-35), the faith of the woman with a hemorrhage (Mat 9:22) and of the Canaanite woman (Mat 15:21-28) and of the two blind men (Mat 9:28-30; 20:29-34), the faith of Peter to be able to walk on the water (Mat 14:27-31). He evaluates and warns the cities of Chorazin, Tyre, Sidon, and Capernaum (Mat 11:20-24), and also the present generation in Israel (Mat 12:39-45; 13:10-17; 17:17). He rejoices that God's standards are not what the world supposes (Mat 11:25-7). The disciples are given an oral exam to see if they grasped the lesson of the first feeding of the multitude (Mat 15:32-33); they did not, and the Master was not happy with them (Mat 16:8-12). He evaluates the Temple moneychangers, and gives them a failing grade (Mat 21:12-13), as he did the fig tree (Mat 21:18-22). Mary of Bethany was given a very high grade indeed, and a commensurate reward (Mat 26:12-13).

Jesus warns:

About the Evaluation to come (Mat 10:28; 18:6-9), which begins now, in exhortations about keeping our saltiness salty (Mat 5:13), in not putting on a false front (Mat 6:1-7, 16-18; 23:2-3), about the spirit in which we are to evaluate others (Mat 7:1-5), about looking at fruit and not just words (Mat 7:15-23), and about what will happen if we are content just to listen to truth but not to practice it (Mat 7:24-7). He warns the Pharisees that their standards of evaluation are

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seriously flawed (Mat 12:11-12), so much so that they are in danger of mistaking the acts of God for those of Satan (Mat 12:24-32).

He teaches that the outward things we do and say are but reflections of the heart (Mat 12:34-5; 15:10-20). He evaluates Peter's revelation as not coming from his intelligence, but rather as a revelation from the Father (Mat 16:16-19); but also evaluates his discouraging remarks as coming from Satan (Mat 16:21-3). Peter's state of mind at the end was also well evaluated (Mat 26:33-34).

The standards of evaluation are given in the Beatitudes (Mat 5:1-11) and in the elaboration of the Law (Mat 5:17-7.27), specifically that the standard we use to judge others is the one that will be used to judge us (Mat 7:2, 12), and that we will be judged by our own words (Mat 12:36-7). He gives John's disciples the Messianic standard by which John should judge who He is (Mat 11:4-6), and gives doing His will as the way of knowing who are His true brothers and sisters (Mat 12:47-50). The model of evaluation in the Kingdom is a little child (Mat 18:3-4; 19:14; 21:16), and treatment of the poor and needy (Mat 25:31-46). The goal of the preparation of the Twelve is that they would judge in the coming Kingdom (Mat 19:28; 25:21, 23). The leadership standards of the Kingdom are diametrically opposed to the ones we are used to in the world (Mat 20:20-28).

The method of evaluation, and the remedy for a moral problem, is not just individual but community-based (Mat 18:15-20). The remedy begins with the one who was wronged (Mat 18:34-5), with forgiveness and not justice.

But should we evaluate?

Yes, because Jesus did not just say not to judge, but to judge rightly (Joh 7:24). He tells his disciples to evaluate the place in which they stay (Mat 10:13-16). Paul prays that his followers would be able to discern in love (Php 1:9-11), and tells them that they are responsible to know what the gospel really is (Col 2:8), so that even if he goes off the track, they will be able to hold fast (Gal 1:8). He rebukes the Corinthians because they have not evaluated and judged each other sufficiently (1Co 5:1-6:11). Elders and deacons are to be carefully evaluated before they are named (1Ti 3:1-13; Tit 1:5-9).

> ***"We proclaim him**, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me"* (Col 1:28-29).

The responsibility of leadership before the Lord is encompassed in two words: humility and prayer. leaders are to be keenly aware of the conditions of their flock and responsibility to the Lord; for this awareness precedes any attempt to righteously judge and/or evaluate student performance.

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Principles to remember about evaluation

1. God is Judge, above all and after all.

2. We are to begin by judging ourselves (Gal 6.4; 1Co 11.28).

3. When we evaluate others, it should never be to judge heart motivation (which is what Jesus forbade), but rather to edify them.

4. We are called to judge character (fruit), learning performance, and skill learning; stewardship of gifts from God is called faithfulness, and our faithfulness can and must be evaluated by others (Rom 15:4; 2Ti 2:15).

5. This evaluation should be for the purpose of:
   a. discovering hidden talents and strengths, so as to develop them
   b. discovering hidden areas of weakness, so as to build them up.
   c. monitoring growth in these areas
   d. giving goals to motivate the student to do better
   e. helping the school leader see which teaching strategies are effective and which are not working so well.

6. The evaluation should never balk at personality or cultural differences (for example, outspokenness in women is viewed as quite positively in some cultures, and quite negatively in others).

7. Examinations should be exciting and challenging for both the student and the teacher. They should be seen as an important part of the training experience. To this end, examinations should be designed so that they are more than just a rehash of information. Application, analysis and integration issues should be included in examinations.

8. The evaluation should never be competitive with other students (1Co 10:12), and should always take into account the distance the student has come. In other words, grading "on the curve," a system in which a pre-established percentage of students obtain high passing grades, medium passing grades, and failing grades, is NOT right. There is no minimum number of good grades or bad grades in a U of N course.

9. Love and grace should shine through (remember the Golden Rule, Mat 7:12, and the Love Chapter, 1Co 13)!

10. The staff should lead out in vulnerability and transparency, and ask the students to evaluate them and the school first of all.

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As we seek to teach and model accountability as one of the keys to true discipleship, Christlike evaluation, whether oral, written, or in any other way, will be one of the main engines of spiritual and practical growth toward maturity.

Practical points:

1. "*Perfect love drives out fear*" (1Jn 4:18): make sure your students are healed of educational wounding before discussing exams and grades.

2. The evaluation should begin early in the school term, and never wait until the end, when the student can do nothing more to improve. The standards of evaluation should also be shared with the students ahead of time, so that they know upon what they are being graded.

3. Ensure ample time to take a test in a non-stressful test environment.

4. Review test results with students. Encourage them, and find out why certain areas were not learned. Help reinforce the learning process.

5. Instructors should be certain that students understand that their value before the Lord does not lay in a performance statistic, but that the student's heart motivation should be pure, to offer himself for God's service by a desire to be a disciplined learner -- called to excellence in order "to know God and to make Him known."

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MAKING EVALUATION/ASSESSMENT WORK IN YOUR SCHOOL

by Brad Tout

As Tom Bloomer has explained so well in the preceding article entitled "Evaluation", evaluation of our students is not simply an academic exercise. Yes, we do produce grades and evaluations that result in credits and satisfactory completion of courses. But the academic result is not the core purpose of evaluation. Evaluation and assessment is the process by which we and the student know just where they are at in their progress toward achieving the goals of their learning. It shows strengths, gifts, and points needing development. It allows us to know whether or not the student is ready to put their learning into practice and/or move on to the next level of learning.

This is a purpose we also see reflected in scripture. Whenever God 'tests' an individual it is not so that He can say, "Aha! I've caught you!" Instead it is to show us just where we still need to grow and what things need to change in our lives in order to live as a reflection of who He is. It is also an encouragement to us when we 'pass' the test and can feel confident that we can step forward into the future. It is a process designed for growth, not condemnation.

Evaluation and assessment should not be about judgement or comparisons between one student and another. In fact we want to encourage cooperation, learning together, achieving common goals through joint effort. Evaluation is a way of checking out how far a person has progressed towards God's vision for them and signposts to the next stage of learning.

The word 'assess' has a Latin root which means 'sit beside'. This provides a word picture with two helpful interpretations. You can see two people sitting beside one another, not one person taking a superior position but an expression of mutuality. The second thought is laying one thing alongside another to see where it is the same and where it is different. In the context of training it is comparing the student against something which shows just what they need to know and be able to do in order to fulfil the tasks for which they are being trained.

It is not our desire to compare one trainee against another but rather to check them against what they need to know and do in order to move into the ministry or vocation that the course is training them to do. Evaluation is a cooperative effort between trainee and trainer in order to maximise the learning experience and develop the tools the trainee will need in order to move on to the tasks and/or next phase God has for them.

How Do I Plan the Assessment for My School?

When it comes to developing an assessment for a school, there are a number of considerations.

1. What do we want to actually assess? The end result we will be aiming at for most of our courses will usually be a combination of:

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a) certain knowledge,
b) certain skills and
c) using these in the way God would use them (character/attitudes).

So you need to define what knowledge, skills and character aspects are important in order to be effective in the type of ministry or field of study your school is preparing someone for. This can involve visualising the person doing this ministry/work after they have been trained. Ask yourself: what are they doing; what skills are they using; what knowledge are they using; how are they showing God's character. Once you've done that you can start to design appropriate tools for measuring progress in those things.

2. What is an appropriate tool or method?

First, it should measure what it is meant to measure.

For example, if you are wanting to check someone's knowledge, do you want to test their memory of that knowledge or their ability to apply it to certain types of situation? If it does not need to be a memory test then you could allow the students to refer to notes and books while they answer the questions.

You can also ask other questions that help such as, is spelling and grammar important or not?

Because of the variety of nationalities, cultures and educational backgrounds in our schools, an assessment tool also needs to be flexible in how you use it so that it can be adapted to the needs of the student where that is appropriate.

It should be reliable and objective enough to produce a consistent result with different students and each different time that you use it.

The tool, or combination of tools, should provide enough information so that you can make a clear decision about the person's knowledge or skill or character.

3. What is an inappropriate tool or method?

To begin with, refer back to Tom Bloomer's article entitled "Evaluation". This article gives guidelines on principles that should shape our evaluation, including some aspects that should **not** be followed in the U of N. Any tool that incorporates these aspects is inappropriate: grading on a curve; comparing one student against another; not considering cultural variations; not considering learning challenges, such as attention deficit and dyslexia, not considering language, literacy and numeracy difficulties related to nationality, culture and/or educational experience.

Tools which are too subjective or are too easily influenced by the examiner's personal views and pre-conceptions are inappropriate.

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Tools which are not understood by the students are inappropriate. The directions need to be clear and not possible to be misinterpreted.

What we are asking them to do or present must be achievable. A tool which tests knowledge or skills we have not yet taught them or is beyond a reasonable expectation that they can be achieved is also inappropriate.

A tool that is too rigid and does not allow for different forms of expression is also inappropriate. We all of different learning styles and different strengths in the way we express our understanding. Our tools need to allow for this variety. Rosalie Pedder has produced a number of resource books which provide more information regarding learning styles and ideas for developing tools which allow for variation of expression. These are available through the International DTS Centre - www.ywamdtscentre.co.za; email: ywamdtscentre@mweb.co.za .

You can also find some helpful suggestions in "Principles Made Practical" by Dawn Gauslin. This helpful guide is highly recommended to all who are pioneering and leading schools and is available in the resources section of her website - www.ywamconnect.com/sites/DawnGauslin/dgResources .

Whatever tool you develop, it is a good idea to 'try it out' on someone before you give it to students. That way you can find out where it is unclear or not working in some way, and make the necessary changes.

4. When should we do assessment?

One answer is "early and often". Remember that a significant goal of evaluation is to help a student progress toward a positive end result. That means it is helpful to start giving them feedback as early as possible so that they have time to improve before the end of the course. Of course, you can't assess something before it is taught! But there are a number of things you can start looking at early and continue to look at throughout the school.

Here it is helpful to understand that there are at least three types of assessment. The one we are most familiar with is the assessment that is at the end of a period of study, doing an assignment, application of skills or the end of a course. This final assessment is called *summative assessment*. It sums up all of the training and how well the student has done.

A second type of assessment is *formative assessment*. This is usually smaller 'tests' or points of evaluation that show how the student is progressing toward getting a good result at the final, summative, assessment. It may form a part of the final grade but not necessarily. It helps the student know where they need to improve. Your regular one-on-one meetings (the U of N sets a minimum of at least one every two weeks and encourages weekly meetings) are one such evaluation point. Many schools meet together as staff three or four times during a lecture phase or outreach and evaluate where each student is up to in their learning and development.

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The third type of assessment we will mention here is *diagnostic assessment*. This is done when a student seems to be having difficulty learning something so we want to try to find out why they are having this difficulty. There may be a language problem. There may be a learning difficulty. There may be something in their world view or life experience that makes it difficult to understand a particular concept. If they are performing badly we should not just accept that but try to see if there is some way we can help them perform better.

5. What sort of end result do we need to pass on to others?

At then end of each course you will need to assign a grade (see Grading Explanation). This grade usually relates to a percentage result which is gained by assigning numeric value to that assessment. Assigning this numeric value can be easier in some forms of assessment than in others.

When your assessment consists of a set of questions you can simply assign values to each question depending on their relative importance or depth and then add up the numbers for the questions that the student gets right. This is a simple way but this type of assessment may not always be the most appropriate. For book reviews, research and other written work you can make up a checklist of key things you are looking for and assign values to each of these. This is an objective way to evaluate such work as opposed to just giving a grade based on how much you 'liked' what they had to say.

When your assessment is looking at skills in action, or attitudes reflected by lifestyle and behaviour, one way to assign numeric values to this is to observe the student against a scale related to how well they have integrated this skill or behaviour into their work/ministry or lifestyle. This scale can range from not being able to do it at all (assigned a value of zero) up to performing very well in every circumstance (assigned a value of 10 or 5 or whatever depending on how many levels you include in your scale).

For the student we will want to give very clear, regular and specific feedback in one-on-ones that encourages them, shows them where they still need development or gives them new direction if they appear unable to develop sufficient skills or knowledge. The grade that we get from adding up the numbers can be a part of that but it doesn't give the student the full picture. It should be our aim to know them well enough to give them specific feedback that can help them in their future.

6. How have others done this?

It is always helpful to look at what has worked for others, both in similar schools and in different types of schools. Different people can come up with different great ideas and by sharing those ideas we all benefit. So we encourage you to check out other schools near you and perhaps contact a representative of the college under which your school is registered.

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It is important to understand that a plan is not an absolute. It is a guideline to help remind you of when and how assessment *can* happen. However the plan needs to be flexible both in terms of assessment method and timing. Different students will be able to demonstrate competency at different times and through different means. Some may demonstrate competency in all the outcomes halfway through the lecture phase and others only demonstrate it in the last week of outreach. Treat the students on an individual basis and help them to work towards competency.

How should we conduct the assessment

We want to give our students every chance for success while at the same time making a 'right judgement'. That means:

1. Take time early in the school to discover our students' background, educational experience (and possibly wounding), learning styles and anything else which may inhibit or help them to achieve success. Then working with them to overcome obstacles and maximise strengths.

2. Explain all of the assessment clearly at the start of the school. Then explain each assessment activity again in the few days leading up to it and at the time of the assessment. Give them very clear instructions about how the assessment will happen and what end result is required.

3. Make sure you organise the assessment well. Who needs to be involved? Do they know what they need to know? What resources and facilities do you need? How are you going to make sure they are available when you need them? When and where will it happen? Is someone planning to dig up the drains outside of your classroom on the day you are doing the assessment? Noise and other disruptions can be a problem so we need to be thinking about how we can make sure that the environment is suitable for whatever assessment we are doing.

4. Help the students to have peace about the assessment, encourage them through it and providing any clarification if it is needed.

Before the assessment actually begins, students may be nervous so you will need to support and reassure them. You should consider their comfort and ways they can be put at ease.

- create a positive atmosphere and pay attention to the surroundings
- ensure the trainees are relaxed and not apprehensive
- allow time for them to settle in and feel comfortable
- chat about something unrelated to the assessment for a minute or two
- give a brief overview of the assessment process in terms that are easily understood
- advise on the time allowed for the assessment
- invite them to ask questions

During the assessment provide encourage and guidance where needed.

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No matter which method and tool you use, you need to record the results in some way. That way you are not making a decision based simply on memory. It also means that you can show the results to others to either get their opinion or back up any decision you make.

If the assessment involves observing the student as they do something then the simplest, and usually most effective, type of record is some sort of check-list with additional space for specific feedback. List the important things you need to see them doing and key aspects of how they should be doing it and then tick each of these off as they are completed. Then write down any specific feedback comments that will help them in the future.

If the assessment is something that they are presenting to you on paper you can make notes on that paper of the grades and any specific feedback. You can also have a separate paper that records these if that works better for you. Once again, having a clear checklist of the critical aspects helps you to make an objective and unbiased judgement.

Principles for grading the assessment

The key purpose in assigning a grade to each piece of assessment is to give an accurate measurement of what a student has achieved. That means the grading needs to be just, objective and lacking in personal bias. The best way to ensure this, as has been implied in previous sections of this document, is to have a list of key objectives related to each assessment activity against which a judgement can be made.

When the assessment tool is designed, part of the design is how we assign numeric values to the end result. We need to work through this very carefully at the design stage so that a clear measuring standard has been agreed by all those who are doing the assessment. It is like having a measuring tape that is used to assess how high someone jumps in a sporting event. All of the 'judges' need to use the same measuring tape. You need to ask yourselves: what does it actually mean, in practical and measurable terms, when we give one person eight out of a possible ten 'marks' and another person five out of ten.

All of these assessments will then be put together to produce an overall grade. For an explanation of assigned letter grades relevant to percentage grades see the article on 'Grading Explanation' in this guide.

Often a struggle for staff as they grade a student's work is a desire to be merciful which can lead to assigning a grade which is not a true reflection of the work. This does not help the student. This is not true mercy nor truly loving your student. By making an accurate judgement the student knows when they need to work harder or need to do something different. To give an honest accurate grade to a student who is not producing work of appropriate quality is actually the best help we can give them. If we send a student out with a false judgement of their abilities we are setting them up for disaster. They will be under-prepared or unsuited for the work they will be doing. In this way they may cause damage and will also suffer themselves.

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Going back to our high jump image, it's not enough that they get close to the standard. If they don't get over the bar then they haven't completed the jump. Imagine the chaos in the Olympic competition if the judges used that approach!

Nor should we fall into the opposite trap of being so rigid in our thinking that we cannot see where our assessment or even the assessment tool may be flawed. All of us are fallible and have our own perspectives. We should be humble in our approach and work with others, each looking at the same student's performance or submitted work, so that together we come to as impartial an evaluation as possible. In this way we can recognise any bias or misconception that may be in us.

This will also sometimes allow us to see where a point of assessment may not be giving an accurate measurement. By looking at more than one student's results, sometimes something will become apparent about the test we have designed or the standards we have set which are inappropriate in some way according to the guidelines we outlined earlier.

It can also be helpful to show the overall assessment results at the end of a lecture phase and/or outreach to base leader, training director, or someone else who has appropriate understanding but is not on staff of the school. This gives a final validation of the results before sending the form C to the international registrar.

Justice and mercy work equally together to help a student to know their abilities, including the work for which they are best suited, and maximise them.

"He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." (Micah 6:8, NIV)

Another justice issue we will mention briefly here is that of plagiarism and cheating. Plagiarism is the copying of someone else's work and calling it your own. It is cheating and ground for academic dismissal from a course. For a more complete discussion of this topic, including how we should help students avoid this, refer to the article titled "Plagiarism and Copyright".

Giving feedback to students

In our feedback to students our purpose is to be encouraging while at the same time giving them a clear picture of where they are up to in their development. The word "fail" can be loaded with negative meaning and fear associated with past experiences. As we assess our students and give them feedback we need to temper the use of this word, or avoid it completely, by using a better explanation. The feedback that we give to a person should fit into one of three categories.

- doing really well and/or ready to be released into ministry
- improving but not quite there yet but with more time and effort they will be (this may be 'failing' grade at this time but also an encouragement to keep at it)
- not really gifted in this ministry

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In the second category we should be giving them advice as to what they should do next in order to take the next step in development.

In the third we must assure them that 'failing' the course because they just aren't suited to this kind of ministry or field is NOT failure as a person. It is only a recognition that their abilities and gifts lie elsewhere. Everybody is able to serve God in one way or another. We can encourage students who are in this category by helping them to identify their true gifts and where they may get training or find a place where they can use them.

Assessment needs to be constant and continuous. It is not just about waiting until the end of the course and telling the student that they have either passed or failed. If we do get to the end of the course and they receive a failing grade it should not be a surprise to them. We should have explained what is required to meet the mark, been telling them the areas that they need to improve throughout the course and they will already know that they are not hitting the mark. We need to be helping the student to constantly evaluate their own progress and be giving them regular feedback based on our own assessments and observations. In this way they are affirmed in what they have learned so far and given guidance regarding the areas they still need to work on. If we do not do this it is we who have 'failed'.

Evaluating our own evaluations

As in everything we do, we ought to have an attitude where we are continuing to learn and continuing to improve. After we have given the assessment, provided feedback, completed Form C and sent the students on their way, it is helpful to sit down as a staff and look back over the assessment to evaluate it. The essential questions we can ask in any review are: what worked well; what didn't work well; and what should we do differently next time. We can review:

1. the tools and methods we used
2. could the students understand the tools and our instructions
3. could the assessor understand the tools and how they should be used
4. the resources used
5. the environment
6. the assessor's skills in conducting the assessment and giving feedback
7. the decisions made
8. were proper records kept

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GRADING EXPLANATION

GRADES:

The evaluation of a student's development in a specific course or degree programme is based on many factors. Schools and universities throughout the world us various ways of assessing and communicating a student's status in their programmes. However, for long-term record-keeping purposes, a student's progress is often summarized and codified by simple letter or number grades. Universities in most nations use generally accepted and documented instructions to translate records and degree information between their institutions. Records for students of U of N are established and transferred between branches by the system described in this section. Some U of N locations may choose to use a dual record system-- one which is commonly used in their nation and the other described here for communication between U of N locations. Official U of N student records will contain information as outlined in this section.

The grading system used by the U of N is indicated below. Each grade is worth a certain number of grade points as follows:

GRADES USED IN ALL POST-DTS SCHOOLS:

Grade	Description	Grade Points	Grade Percentage
A	Excellent	5	90% - 100%
B	Good	4	80% - 89%
C	Satisfactory	3	70% - 79%
D	Borderline	2	60% - 69%
F	Failing	1	under 60%

Four **passing** grades, ("**A**," "**B**," "**C**," and "**D**"), signify various levels of achievement for each completed course. "**A**," as the term "excellent" describes, signifies the best of academic achievement. At the low end, "**D**," is indicative of meeting only the most minimal expectations; on the border of failing. "**B**" and "**C**" are the corresponding intermediate grades.

One **failing** grade is given by the U of N: "**F**" is indicative of unsatisfactory work, usually reflecting that less than 60% of the material has been adequately learned. Credit for a course failed ("**F**") may be obtained only by satisfactorily repeating the course.

GRADES USED IN ALL DTS AND CDTS SCHOOLS AND SOME SEMINARS:

Grade	Description	Grade Points
S	Satisfactory	N/A
U	Unsatisfactory (failing)	N/A

Satisfactory and Unsatisfactory: The grades of "**S**" and "**U**" will be given for satisfactory or unsatisfactory completion of Pass/Fail courses such as the Discipleship Training School (DTS)

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or Crossroads DTS and seminars of not more than three credits. In this case "**S**" is equivalent to an "**A**," "**B**," "**C**," or "**D**," whereas "**U**" is equivalent to an "**F**." Only the DTS, CDTS and 1 to 3 credit seminars are allowed to give "**S**" and "**U**" grades. All other schools are to use "**A**," "**B**," "**C**," "**D**," or "**F**" to evaluate their students.

GRADES USED IN ALL SCHOOLS AND SEMINARS FOR SPECIAL SITUATIONS:

Grade	Description	Grade Points
T	Deferred	N/A
I	Incomplete	N/A
W	Withdrawal	N/A
N	No credit	N/A
X	Audit	N/A

Deferred: a deferred grade, "**T**" is a temporary grade, used until completion of the subsequent related material or course(s). It may be given to a student who has taken the lecture phase of the DTS and has not completed the field assignment, and other special cases. Any course for which the "**T**" grade is used must be converted to a permanent grade within two years. The "T" grade after two years would revert to a "U" or "F."

Incomplete: the grade "**I**" (incomplete) may be given at the discretion of the course director when a student cannot fulfill the requirements of the course. This grade is given only when the deficiency is due to authorized absence or other cause beyond the control of the student, and when the work already done has been of a standard acceptable for the satisfactory completion of the course. An "**I**" grade is removed and replaced with a credit grade if the student completes the course requirements to the satisfaction of the course instructor within two calendar years. If the above condition is not met, the "**I**" will be changed to an "**F**" by the International Registrar and the student must repeat the course to receive credit for it.

The school leader has the responsibility to the student to explain the procedure when giving an "**I**" grade and must work with the student to complete the course. For this reason, when an "**I**" grade is received on a Grade Sheet (Form C), the International Registrar will inform the International Dean or Centre Director, so that they can be sure that the school leader understands their responsibility to the student when giving an "**I**" grade. If the student is unable to complete the work within the two-year time frame, they may apply for an extension by writing to both the school leader and the International Dean or Centre Director. The school leader and International Dean have the prerogative of creating special arrangements for the remaining work to be completed.

A student cannot 'make up' any weeks missed in a course while simultaneously attending the same course.

For example: If the student missed 2 weeks due to sickness or emergency etc., then the student receives and 'I' grade at the end of the school. After the school has ended, then the student has

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the opportunity to complete the 2 weeks missed. That can be done in a variety of ways, however, each scenario must meet the requirements of a "Full Learning Week" complete with curriculum content, qualified leadership/oversight, assignments, one on ones, evaluation etc. as would be true for any "Full Learning Week" of a course in the U of N.

Possible examples for making up weeks that a student missed in a U of N school:

a. The student may return to the same YWAM/U of N course operating location for 2 weeks at the end of the school (or at another designated time mutually agreed upon) with a qualified staff member (preferably from the original school, or the upcoming school) who creates and supervises 2 full learning weeks of the specific curriculum content that was missed by the student, in addition to other learning activities, assignments and evaluation that is necessary. This course work must be completed within a maximum time period of 2 years.

b. The student may return to the same YWAM/U of N course operating location at another time in the future when the same school is running and apply to the school leader to then take specifically the 2 weeks of missed curriculum in the original school. This course work must be completed within a maximum time period of 2 years.

C. The student applies to join the same school at another YWAM/U of N operating location to make up the specific 2 weeks of the course that they missed in their original school. This course work must be completed within a maximum time period of 2 years.

When any of the above are completed, the school leader/staff member is to file the FORM C1 (if it is a lecture phase) or C2 (if it is a field assignment phase) to record and report the student's 2 week course makeup and a file a 'Grade Correction Form' with the appropriate International Registrar's Office so that the student's 'I' grade is changed to what ever grade he/she is to receive for the total course based on appropriate evaluation of the completed course. The student then will receive U of N credit for completion of the U of N school.

Withdrawal: if a student withdraws from a school within the first week of the course, they will not receive a grade and are eligible for a full refund of fees. If a student withdraws from a school in the second week or prior to the final two weeks of a school, they will receive a grade of "**W**". During the final two weeks of any school in which a student withdraws, a grade of "**F**" (or "**U**" for DTS/CDTS only) will be recorded if a grade of "**I**" is not appropriate.

No credit:Certain courses numbered 800 to 850, because of their special nature, are offered for no credit to U of N students. These courses are designed to enrich and enhance the background of those enrolled in them, but since the material is not a part of a degree program and may be experimental in nature, degree credit is not granted for them. A grade of "N" will be assigned to these courses and enrollment in them will appear on a student transcript.

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Audit: special circumstances may make it desirable for a student to audit a regular U of N credit course, instead of pursuing it for academic credit. As with all U of N students, an audit student must have satisfactorily completed a DTS/CDTS including field assignment. A student registers to audit a course with the permission of the School Leader before instruction begins and may not change from academic credit to audit credit or from audit credit to academic credit during a course. A grade of "**X**" will be assigned to an audited course and no credit will be granted for any U of N degree unless the course is repeated for academic credit. If only a portion of a course is audited, the student will be treated as an observer and attendance will not be recorded on the official transcript.

Credits and Transcripts

Satisfactory completion of one "full learning week" of appropriate university-level education/training can earn one credit in the U of N. Therefore a 12-week course is granted 12 credits. A shorter course will receive credits in keeping with the number of "full learning weeks" in the course. The normal nine-month academic year is therefore 36 credits. Credit for a full learning week of a seminar and a course or two courses cannot be obtained simultaneously. In the U of N a "full learning week" represents at least 50 hours of appropriate university level classes, learning activities and study per week. A full 12-credit U of N modular course is equivalent to twelve "semester-equivalent" or sixteen "quarter-equivalent" credits in the USA's university systems.

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GUIDELINES FOR GIVING AND RECEIVING CORRECTION

(Taken from LTS teaching by Darlene Cunningham)

General thoughts to consider when handling "sticky situations."

1. In hearing a rumor or report of another's sin, always approach the need to deal with it through the grid of grace. Acknowledge your own temptation, weakness and failures. God can't give us His grace to deal with a situation if our own pride gets in the way. Remember that we are all "sinners, saved by grace."

Titus 3:1-8 We were once foolish ourselves
Proverbs 3:34 God opposes the proud but gives grace to the humble
James 4:6-17 Read entire passage.

2. Remember that restoration is always the end goal of correction. Humility on the part of the leader is a key ingredient.

Galatians 6, "Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; looking to yourselves, lest you too be tempted. Bear one another's burdens, and thus fulfill the law of Christ."

3. Always believe the best in others. Ask God for discernment, not the "gift of suspicion." Unsanctified curiosity will destroy the gift of discernment, but if curiosity is sanctified by love, you will be able to trust the Holy Spirit's hunches to have you be in the place you need to be, hearing the things you need to hear.

4. Guard your tongue. Choose wisely who, if anyone, you should share with about an alleged offense. There is no excuse for being loose-tongued with your spouse, other leaders, followers--anyone. Time and reflection are important in order to diffuse your own and others' emotions.

Prov. 16:23, "The heart of the wise teaches his mouth, and adds persuasiveness to his lips."
Proverbs 18:21, "Death and life are in the power of the tongue...."

Colossians 4:6, "Let your speech always be with grace, seasoned as it were, with salt, so that you may know how you should respond to each person."

Elements to consider in arbitration:
1. Ask: "Where have I/we as leaders failed to give proper oversight to the people involved or the situation?" We need to take responsibility in every way we can as leaders, at the same time recognizing each individual's responsibility for his own wrong choices.

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2. Check the facts and details to learn all sides of the story. Give an honest, objective listen to all parties involved. It is important as a just leader to remain impartial. When you hear a negative report, hang it on a hook in your mind and consciously tell yourself, "I've only heard part of the story." Guard against labeling people or jumping to conclusions.

3. Ask, "Has a Biblical principle been violated?"

4. Consider how culture or personal preference may have affected the situation or people's perspectives.

5. Ask, "What is the spiritual and chronological age and background of the individual?" It is a different matter for a newly converted prostitute to commit an immoral act than for a person who has been a pastor for 30 years to do so. For the ex-prostitute, it's just one step backward; for the pastor, it's a 180-degree turn.

6. Consider how broad the individual's circle of influence extends.

7. Is the person repentant?

8. What restitution should be made? Carefully weigh the ramifications of such decisions as sending someone home from YWAM. Dismissal may be the "easy" immediate solution, but the long-term implications in relationship with the individual, his family and home church are enormous.

If the person is in leadership and is repentant, it is still often important for them to be relieved of their leadership responsibilities, not as an act of discipline, but as an opportunity for discipleship in their area of weakness.

9. What is the scriptural basis for any course of action you decide to pursue?

10. What is the proper circle of people who must be communicated with regarding the offense, according to the person's sphere of influence? Who should not be drawn into communication? Circles to consider: YWAM leaders, staff, students, parents, home pastor. What is the best method for communicating: in person, on the telephone or in writing? Wisely weigh the fact that written communication may last far longer than the resolution of the offense and can continue to do much damage. If it is right and necessary for the individual to make a public confession of sin, you as a leader should stand together with him or her, giving your support.

If the matter is of major international concern, be sure that the President of YWAM is notified early on.

11. What discipling process and support relationships should be set in place to see that the individual is restored?

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If you as a leader do not know how to handle a situation, call in a leader above you who does.

When a leader must confront an individual:
1. Deal with the situation. Don't just "let it ride."

2. Ask God to give you the fear of the Lord and a spirit of God's grief over the sin.

3. Follow the guidelines in Matthew 18.
   A. Go first to the person in private.
   --Choose/create an environment which will minimize stress on the individual
   --Don't make the person wait outside the place of meeting for any length of time
   --Don't create "barriers" to communication by sitting behind a desk or other objects which "remove" you from the individual
   --Don't accuse. Take as much blame onto yourself as possible.

   B. Take a witness with you. Choose someone who is impartial and wise who will help those involved to hear each other. Don't "bribe" the witness with information.

How to respond when someone confronts YOU:
1. Look beyond the person's words to the motives of their heart. The method or approach may be harsh or unwise, but if you'll take their complaint to the Lord in humility, you may learn much.

2. Look for the truth. Even when 99% of a complaint is unwarranted, there is nearly always some seed of truth to be discovered. Our critics are often our best friends. They help keep us in balance.

3. Don't be defensive. If someone "comes on strong" with an accusation against you, remember that it is possibly out of their own insecurity. You, as an authority figure have a great potential to wound others easily and deeply if there is a lack of self control or wisdom in your response. Beware of taking a "you, you, you" attack mode in order to defend yourself. Remember that love delights to cover over another's transgression.

4. If you have difficulty receiving correction, do a study on the "wise man" who receives instruction.

Proverbs 1:5, "Let the wise listen and add to their learning, and let the discerning get guidance."

Proverbs 4:13, "Hold on to instruction, do not let it go: guard it well, for it is your life."

Proverbs 9:9, "Instruct a wise man and he will be wiser still; teach a righteous man and he will add to his learning."

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How to avoid the need for someone to confront you:
1. Make yourself vulnerable and approachable. Create an environment which encourages people to feel free to give input and ask questions. This will also allow many opportunities for you to teach principles.

2. Be humble. Freely admit, "I don't have it all together. I need you and your input." Recognize that you have areas where you need to learn. A threatened leader carries a heavy burden, always trying to cover over weaknesses to make himself look good.

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PLAGIARISM AND COPYRIGHT

by Brad Tout

"Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor." (Romans 13:7, NIV)

The issue of plagiarism and copyright is important both for us in terms of our own teaching and the development of educational materials as well as for students in the work they submit for assessment.

The following definition of plagiarism comes from *Turnitin.com* and *Research Resources*. Turnitin allows free distribution and non-profit use of this document in educational settings.

Many people think of plagiarism as copying another's work, or borrowing someone else's original ideas. But terms like "copying" and "borrowing" disguise the seriousness of the offense.

According to the Merriam-Webster Online Dictionary, to "plagiarize" means:

1. *To steal and pass off (ideas and words of another) as one's own*
2. *To use (another's production) without crediting the source*
3. *To commit literary theft*
4. *To present as new and original an idea or project derived from an existing source*

In other words, plagiarism is an act of fraud. *It involves both the* ***stealing*** *of someone else's work and* ***lying*** *about it.*

"Better to be poor than a liar." (Proverbs 19:22, NIV)

"When he (Satan) lies, he speaks his native tongue, for he is a liar and the father of lies." (John 8:44, NIV)

In the time that we have been operating as the University of the Nations, God has blessed us with many incredible speakers on many topics as well as the development of some very effective educational materials. As students and staff who have received this training it has been a gift from God. God calls us to ensure that we honour those who have developed this teaching and the published materials that are used. A part of that honouring is the acknowledgment of the original developer of a teaching and in some cases receiving permission from that person, when we pass that teaching on to others through our own teaching or include it in teaching that we have developed.

Most, if not all, of these great teachers are more than happy for their teaching to be passed on freely. They see it not as belonging to them but given to them by God and therefore belonging to

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Him. The only restrictions would usually be in order to maintain the integrity of the original word of God to them. However, to use it without acknowledging the role of these teachers is dishonouring to both them and God. It is also dishonouring, and in fact illegal, to claim a teaching as our own that another person has originally developed. This is true whether we claim it directly by saying it is ours or indirectly by not acknowledging the original teacher.

Even Jesus acknowledged the source of specific scriptures he quoted from. He would frequently begin by saying, "As the prophet Isaiah said, ..." or similar words. Who inspired the words of Isaiah? God did. So Jesus could rightly have considered himself the originator of Isaiah's words and yet he was humble enough to make the effort to give honor to Isaiah by citing them as his words. In this, as in all things, Jesus is our model whom we should follow.

Whenever we copy or use materials (including written materials, audio, video, material downloaded from the internet, etc) that originally were produced or written by someone else, we should acknowledge that on our version of those materials.

There is an almost universal acceptance that materials can be used for non-profit and educational purposes within specific limits. Portions of a document or video may be inserted into another being developed by you, provided it is within a certain length and the source is clearly acknowledged. The allowable length of these portions is usually defined in copyright laws under the concept of what is 'fair use' of portions of material. For larger portions it may still be possible to use them if we gain specific permission to do so from the source. Some materials, such as the description of plagiarism above, are marked as being freely available for non-profit and/or educational purposes.

There are both international and local laws governing copyright that we should also adhere to. Information on fair use and copyright laws can be found on the internet or by contacting your relevant government agency. If anything, we should be looking in the first place to the biblical mandate and be **more** honoring than the law requires rather than less.

When quoting a document, line from a movie, or something another person has said, we also need to acknowledge the original source. Sometime an idea or thought we want to use may have been something we have heard from someone else in a conversation or discussion or their teaching. That too should be acknowledged.

When taking notes from teaching, we should be careful to include the original author's or teacher's name in those notes and make sure we do not add any other notation that makes it seem as if we, our base or anyone other than the original author 'owns' this material.

How can you acknowledge the source of a quotation etc.

When quoting from the Bible it is recommended that you include the reference and the version from which the quotation is taken.

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The usual way to acknowledge a source used in written material or other media is to include a footnote or endnote and a bibliography. Alternatively it can be acknowledged within the text (or video, etc) as has been done in this article where we have acknowledged material from *Turnitin.com* and *Research Resources*. In formation that should be provided includes: the name of the book, movie, etc; the author, producer, developer, etc; the publisher or other relevant company or organisation; the date of the first edition/version and acknowledgement of which edition/version (including dates) you have used if it is no the first.

If the quotation is from teaching that you have heard or a conversation or similar situation, you should acknowledge who the person was that spoke it and on what occasion.

You can also find many helpful resources on the web, especially at www.turnitin.com. If you do not have access to the web you could try to contact other educational institutions, or obtain the standard books used by other universities.

Plagiarism and students

We need to educate our students regarding what plagiarism is, guidelines on the amount of other people's material that they use in their work and how to adequately acknowledge sources. Plagiarism by students is cheating and grounds for an immediate failing grade in a course and dismissal from the U of N (refer to the "Student Dismissal" document in the U of N Reference Guide).

Cheating: breaking rules to gain advantage; to break the rules in a game, examination or contest, in an attempt to gain an unfair advantage. (Encarta World English Dictionary.)

In the U of N we help students to grow in character in ways that follow Biblical standards of morality. Since cheating is essentially dishonesty, and plagiarism is theft, any accusation of this behavior will be thoroughly investigated.

This article may be used to help provide a Biblical perspective as well as other helpful information to your students. Once again, there are useful resources at www.turnitin.com.

Protecting our original materials

If we are developing written materials for our schools we should include some sort of copyright statement or notation for any original content in addition to acknowledging content we are using that was developed by someone else. In this way we help maintain the integrity of this material and prevent others from claiming it as their own for personal gain. This doesn't mean we become restrictive in allowing others to use it; but copying writing means it can be kept within appropriate boundaries and used in accordance with the original intent. Unfortunately incidents have occurred in the past where material developed within YWAM has been copied and registered as 'owned' in terms of copyright by another person who has profited financially from

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that ownership. We need to protect ourselves from that possibility, not so much to make profit ourselves but to ensure that the material remains freely available freely to others.

It is advisable to include the title and ownership of the material in a header and/or footer on each page such as will be found at the bottom of this page. A copyright statement that can be placed in several places of published material may be something like:

©This material was originally developed by .....in year..... (excepting portions where the original author's have been acknowledged).

Local laws may vary regarding the requirement to include or not include the copyright symbol (©) used above. Considering the international context of the U of N it is recommended that you include it anyway.

Retaining the original material in some medium, (tape, disc, paper, computer file, etc), including dates and authorship details, is sufficient proof of ownership in most countries. There are also official procedures under which copyright can be registered. The government department and procedures will vary depending on the nation you are registering in.

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ETHICS AND INTEGRITY IN ADVERTISING

by Brad Tout

All advertising for courses should be clear, accurate and within appropriate guidelines. We have a responsibility in all we do to reflect the character of God, including integrity in the way we describe ourselves and claims that we make in advertising. This applies to brochures, flyers, spoken comments, web pages and any other method of explaining and marketing our courses.

It is suggested that all materials be checked by a supervisor or other appropriate staff person before final printing, posting on the web, etc. to ensure that:

- marketing material is accurate, truly reflecting what a course is and is not and giving true information regarding dates, costs, duration, etc.
- prior written permission is obtained from any person or organisation for use of their name in advertising material, and must abide by any conditions of that permission
- advertised outcomes should be consistent with actual outcomes of the course (likely topics, credits, acceptance toward a degree or qualification, preparation for particular roles or ministries, etc.)
- a base/training location may only advertise courses or seminars as being registered with the U of N, and eligible for U of N credit, if they have submitted a form A and received a registration certificate from the Provost's office

Use of the YWAM and U of N name and logos:

- a base/training location may ONLY use the U of N name and/or logo to advertise courses or seminars that have been registered with the U of N

- the base/training location may only use the following phrases (or others similar phrases) in connection with courses or seminars which have been registered with the U of N:
    - registered with the University of the Nations
    - a course/seminar of the University of the Nations
    - eligible for credit with the University of the Nations

- if any advertising material includes both registered and non-registered courses or seminars, there must be clear differentiation between these so as not to mislead potential students regarding registration and credits

- the base/training location must comply with the guidelines for the use of YWAM and U of N logos

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- any organisation that is not a recognised YWAM base/location/organisation and accountable to the YWAM international leadership structure, may not use the YWAM and/or U of N logos on any advertising or marketing material

Certificates

- certificates issued to graduating students of a school which include the U of N name and/or logo need to be the standard size and format as issued by the International Registrar's Office upon receipt of the form B

- other certificates of a different size and format may be issued but these may only use the YWAM name and/or logo, not the U of N name and/or logo

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BIBLICAL BASIS FOR AN INTERNATIONAL FINANCIAL SCALE IN YOUTH WITH A MISSION

by David Joel Hamilton

JUST AND FAIR:

As we would seek to develop an international financial policy that is equitable in a world where international finances are very inequitable it is of utmost necessity to review the applicable Biblical principles and practices. First of all, let us understand the terms "just" and "fair." Fairness has to do with giving to or requiring from each the same. Justice has to do with giving to or requiring from each his or her due. The former insists on equality of treatment regardless of circumstances, whereas the latter weighs the circumstances, the merit or demerit, the ability or lack of it, in order to determine what equitable treatment is. If all the circumstances were the same, fairness and justice would give or require the same. But where circumstances differ, fairness and justice may no longer be one and the same.

For example, consider a family which has two teenage boys--twins, both of whom play football. It would be fair for each of them to receive an equal portion of food when they return from football practice. It would also be just. However, if another family served the same amount of food to their two-year-old girl and to their 16-year-old boy, though it would be fair, it would not be just. Fairness requires that each receive the same; justice that each receive his or her due. So it would be just for the 16-year-old to eat more than his two-year-old sister even though it would not be fair.

God is fair whenever fairness can be justly executed. But whenever fairness and justice diverge, God is unquestionably just. God's justice is revealed again and again in the principles of the scriptures. Jesus' parable of the faithful steward portrays this: "And that slave who knew his master's will and did not get ready or act in accord with his will, shall receive many lashes, but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much shall be required, and to whom they entrusted much, of him they will ask all the more" (Luke 12:47-48).

THE OLD TESTAMENT EXAMPLE:

God's requirements in the area of sacrifices followed the principle of justice. God did not ignore the economic differences that existed among His people; rather, He took them into consideration in His dealings with them. So it is, that in Leviticus 5 the law states: "Now if a person sins...he shall also bring his guilt offering to the Lord for his sin which he has committed, a female from the flock, a lamb or a goat as a sin offering" (Leviticus 5:1-6). Then note verse 7, "But if he cannot afford a lamb, then he shall bring to the Lord his guilt offering for that in which he has sinned, two turtledoves or two young pigeons...." Furthermore, verse 11 says, "But if his means

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are insufficient for two turtledoves or two young pigeons, then for his offering for which he has sinned, he will bring the tenth of an ephah of fine flour for a sin offering." The sacrifices God required were scaled to the people's economic possibilities. An inflexible "price" could not be set, otherwise it would be so low that it would not cost the wealthy anything or it would be so high that the poor wouldn't even be able to consider drawing near to God to make things right with Him. Justice required scaled financial obligations--for a sin offering!

In Leviticus 1, the guidelines for a burnt offering are laid out. Again, the offering itself may vary: it may be "from the herd" (verse 3) or "from the flock" (verse 10) or "of birds" (verse 14)--but the result is the same. In each case, the Bible stresses that the offering is a "soothing aroma to the Lord" (verses 9, 13, 17). The rich were not to boast of the greatness of their offering, despising that of the poor. Nor were the poor to depreciate their offering, thinking it worthless beside the wealthier offering. God was equally pleased with all three offerings for indeed, it required as much of a sacrifice for a poor man to offer up a bird as it would for a rich man to offer a bull. Justice was pleased.

We see this pattern repeated in chapter 15; the laws governing the cleansing of lepers. The offering for cleansing consisted of three lambs and three-tenths of a bushel of fine flour (verse 10). "But if he is poor, and his means are insufficient" one lamb, two birds and one-tenth bushel of fine flour would suffice (verses 21, 22). God takes into consideration whether or not a person's "means are limited" (verse 32) requiring only that a person "offer what he can afford" (verse 31).

We could also consider the offering for postnatal purification. It consisted in one lamb and a bird (Leviticus 12:6), unless "she cannot afford a lamb, then she shall take two turtledoves" (verse 8). Interpreters Dictionary (Vol 2, page 61) states that "It is a principle of jurisprudence that no law carries obligations if it demands the impossible. The very poor could not afford a lamb...they were allowed therefore to offer two turtledoves." And among those very poor was Mary, the mother of our Lord, who offered not the lamb, but the pair of turtledoves for her purification after Christ's birth (Luke 2:22-24).

Finally, we see the principle of justice clearly demonstrated in the laws concerning vows (Leviticus 27:1-8). The price of redemption was set according to one's potential for economic gain. A scale was established in which more was required of working-age men and less for others, according to their productive capability. The passage concludes that "if he is too poor to pay your valuation, then he shall present himself before the priest, and the priest shall set a value for him; according to the ability of him who vowed, the priest shall value him."

THE NEW TESTAMENT EXAMPLE:

In each of the Old Testament examples we saw that the same thing was obtained (forgiveness of sin, personal cleansing or bringing gladness to God) even though people gave varyingly according to their circumstances. We saw this as an expression of God's justice. We see the

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same thing in the New Testament. God wishes to give good gifts to all, but we see this not only as an expression of His justice but also of His lovingkindness. So, in the parable of Matthew 20:1-16 some laborers worked 12 hours while others worked only nine, six, three or even only one hour--yet all received the same. Justice was executed because both he who worked 12 hours and he who worked three hours each worked the maximum time their circumstances made allowable. Yet, not only is justice at work, but so also is God's generosity for He longs to see the underemployed as fully blessed by Him as the fully employed.

A MODERN DAY APPLICATION:

In neither the Old nor New Testament examples do we see God giving free handouts that undermined individual responsibility and personal cost. Sacrifices were sacrifices, and only those who worked received a wage. Yet in His justice He did not put the same demands on all people. You see, to require the same amount from the poor as from the rich is to require more from the poor--and that is unjust. To require the same principle from the poor as from the rich considering their circumstances is to be just.

So it is in YWAM that if we require the same amount of money for a particular training course, such as a DTS/CDTS, from every individual without due consideration of their financial capabilities we run the risk of being unjust. The tuition and fees for a school should present a financial challenge to a prospective student which would serve to weed out the casually interested and to exercise the faith of the seriously committed. They should be, as it were, a mountain to be scaled or moved by faith. However we must tailor our mountains to our students, so that they would not be so low as to fail to necessitate the exercise of their faith, nor so high that the prospective student would give up in discouragement before faith even has an opportunity to rise.

With this is mind, it is key to remember that one of the foundational words God has spoken to YWAM is that we are to be involved in releasing third world leaders and missionaries. By the end of this decade we are to have more third world workers in our ranks than those from the first world. This involves much training. To this end God has raised up a university to train people from around the globe, most of whom come from nations which are economically in the third world. If this is indeed to happen, the principle of justice must be followed and economic obligations in our training programs should be scaled so that each is required to give according to his or her ability.

It is with the desire to see hundreds upon thousands more of our third world sisters and brothers trained and released in justice into the Great Commission that the International Financial Scale has been developed.

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FINAL CONSIDERATIONS:

Tuition for schools in first world countries hopefully reflects the real cost of the schools in those countries. Now herein lies a dilemma. If a person with a third world income is expected to pay first world prices, we will continue to see only a token handful of third worlders in our first world schools. However, a first world school cannot at present take on too many students paying third world tuitions and still hope to make the ends meet. Presently third worlders cannot afford first world schools and first world schools cannot afford third world students. But if we are in fact going to fulfill the Great Commission together, we definitely cannot afford to let the situation continue as is. We cannot allow for separation based on economics. The solution may include adopting a policy of justly scaled tuitions and then effectively communicating this to YWAM supporters in the first world so that third world scholarship funds and endowments can be set up. In this way each base could subsidize its cost without putting an unjust burden on the third world student. And together we could obey God's command to go into all nations.

NOTE: Two other examples of scaled economic justice in the Bible include:

1. the principle of tithing (Leviticus 27:30; Numbers 18:26,28; Deuteronomy 12:17; 14:22) and
2. the story of the poor widow (Mark 12:41-44; Luke 21:1-4).

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2005 INTERNATIONAL FINANCIAL SCALE

Per Capita Income Sorted by Country

Country Name	Category	PCI Average	2003 PCI Almanac	2005 PCI CIA
Afghanistan	C			800
Albania	C	3320	1740	4,900
Algeria	C	4245	1890	6,600
American Samoa	B		NA	8,000
Andorra	A		NA	26,800
Angola	A	1420	740	2,100
Anguilla	B		NA	7,500
Antigua & Barbuda	B	10080	9160	11,000
Argentina	B	8025	3650	12,400
Armenia	C	2775	950	4,600
Aruba	A		NA	28,000
Australia	A	26175	21650	30,700
Austria	A	29010	26720	31,300
Azerbaijan	C	2305	810	3,800
Bahamas	A		NA	17,700
Bahrain	A		NA	19,200
Bangladesh	C	1200	400	2,000
Barbados	A	12835	9270	16,400
Belarus	C	4195	1590	6,800
Belgium	A	28210	25820	30,600
Belize	C	4845	3190	6,500
Benin	C	800	440	1,200
Bermuda	A		NA	36,000
Bhutan	C	1000	660	1,400
Bolivia	C	1745	890	2,600
Bosnia Herzegovina	C	4020	1540	6,500
Botswana	B	6315	3430	9,200
Brazil	B	5405	2710	8,100
British Virgin Islands	A		NA	38,500
Brunei	A		NA	23,600
Bulgaria	B	5165	2130	8,200

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Burkina Faso	C	750	300	1,200
Burundi	C	350	100	600
Cambodia	C	1155	310	2,000
Cameroon	C	1270	640	1,900
Canada	A	27715	23930	31,500
Cape Verde Islands	C	1445	1490	1,400
Cayman Islands	A		NA	32,300
Central Africa Republic	C	680	260	1,100
Chad	C	925	250	1,600
Chile	B	7545	4390	10,700
China	C	3350	1100	5,600
Columbia	C	4205	1810	6,600
Comoros Islands	C	575	450	700
Congo, Dem Rep of the	C	400	100	700
Congo, Republic of the	C	720	640	800
Cook Islands	C		NA	5,000
Costa Rica	B	6940	4280	9,600
Cote de Ivoire	C	1080	660	1,500
Croatia	B	8275	5350	11,200
Cuba	C		NA	3,000
Cyprus - Turkish	B		NA	7,135
Cyprus - Greek				
Czech Republic	A	11770	6740	16,800
Denmark	A	32975	33750	32,200
Djibouti	C	1055	910	1,300
Dominica	C	4430	3360	5,500
Dominican Republic	C	3250	2070	6,300
East Timor	C	415	430	400
Ecuador	C	2745	1790	3,700
Egypt	C	905	1390	4,200
El Salvador	C	3550	2200	4,900
Equatorial Guinea	C		NA	2,700
Eritrea	C	545	190	900
Estonia	B	9630	4960	14,300
Ethiopia	C	445	90	800

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Falkland Islands	A		NA	25,000
Faroe Islands	A		NA	22,000
Fiji	C	4130	2360	5,900
Finland	A	28010	27020	29,000
France	A	26735	24770	28,700
French Guiana	B		NA	8,300
French Polynesia			NA	NA
Gabon	C	4740	3580	5,900
Gambia, The	C	1055	310	1,800
Gaza Strip	C	855	1110	600
Georgia	C	1965	830	3,100
Germany	A	26975	25250	28,700
Ghana	C	1310	320	2,300
Gibraltar	A		NA	27,900
Greece	A	17510	13720	21,300
Greenland	A		NA	20,000
Grenada	C	4395	3790	5,000
Guadeloupe	B		NA	7,900
Guam	A		NA	21,000
Guatemala	C	3055	1910	4,200
Guernsey	A		NA	40,000
Guinea	C	1265	430	2,100
Guinea-Bissau	C	420	140	700
Guyana	C	2350	900	3,800
Haiti	C	940	380	1,500
Honduras	C	1835	970	2,800
Hong Kong	A	29815	25430	34,200
Hungary	B	10615	6330	14,900
Iceland	A	31355	30810	31,900
India	C	1815	530	3,100
Indonesia	C	2155	810	3,500
Iran	C	4850	2000	7,700
Iraq	C		NA	3,500
Ireland	A	29430	26960	31,900
Israel	A		NA	20,800

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Italy	A	29630	21560	27,700
Jamaica	C	3430	2760	4,100
Japan	A	31955	34510	29,400
Jersey	A		NA	40,000
Jordan	C	3175	1850	4,500
Kazakhstan	C	4790	1780	7,800
Kenya	C	745	390	1,100
Kiribati	C	840	880	800
Korea, North	C		NA	1,400
Korea, South	A	15610	12020	19,200
Kuwait	A		NA	21,300
Kyrgyzstan	C	1015	330	1,700
Laos	C	1110	320	1,900
Latvia	B	7785	4070	11,500
Lebanon	C	4520	4040	5,000
Lesotho	C	1895	590	3,200
Liberia	C	515	130	900
Libya	B		NA	6,700
Liechtenstein	A		NA	25,000
Lithuania	B	8495	4490	12,500
Luxembourg	A	51420	43940	58,900
Macau	A		NA	19,400
Macedonia	C	4540	1980	7,100
Madagascar	C	545	290	800
Malawi	C	385	170	600
Malaysia	B	6740	3780	9,700
Maldives	C	3100	2300	3,900
Mali	C	595	290	900
Malta	A		NA	18,200
Man, Isle of	A		NA	28,500
Marshall Islands	C	2155	2710	1,600
Martinique	A		NA	14,400
Mauritania	C	1115	430	1,800
Mauritius	B	8445	4090	12,800
Mayotte	C		NA	2,600

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Mexico	B	7915	6230	9,600
Micronesia	C	2045	2090	2,000
Moldova	C	1245	590	1,900
Monaco	A		NA	27,000
Mongolia	C	1190	480	1,900
Montserrat	C		NA	3,400
Morocco	C	2760	1320	4,200
Mozambique	C	705	210	1,200
Namibia	C	4585	1870	7,300
Nauru	C		NA	5,000
Nepal	C	870	240	1,500
Netherlands	A	27905	26310	29,500
Netherlands Antilles	B		NA	11,400
New Caledonia	A		NA	15,000
New Zealand	A	19535	15870	23,200
Nicaragua	C	1515	730	2,300
Niger	C	550	200	900
Nigeria	C	660	320	1,000
Niue	C		NA	3,600
Northern Mariana Isla.	A		NA	12,500
Norway	A	41675	43350	40,000
Oman	A		NA	13,100
Pakistan	C	1335	470	2,200
Palau Islands	B	8250	7500	9,000
Panama	B	5575	4250	6,900
Papua New Guinea	C	1355	510	2,200
Paraguay	C	2950	1100	4,800
Peru	C	3875	2150	5,600
Philippines	C	3040	1080	5,000
Poland	B	8635	5270	12,000
Portugal	A	15015	12130	17,900
Puerto Rico	A		NA	17,700
Qatar	A		NA	23,200
Reunion Island	B		NA	6,000
Romania	B	5005	2310	7,700

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Russia	B	6205	2610	9,800
Rwanda	C	760	220	1,300
Saint Helena	C		NA	2,500
Saint Kitts & Nevis	B	7840	6880	8,800
Saint Lucia	C	4725	4050	5,400
Saint Pierre & Miquellon	B		NA	7,000
Saint Vincent & Grenadines	C	3100	3300	2,900
Samoa	C	3600	1600	5,600
San Marino	A		NA	34,600
São Tome & Principe	C	760	320	1,200
Saudi Arabia	A		NA	12,000
Senegal	C	1125	550	1,700
Serbia & Montenegro	C	2155	1910	2,400
Seychelles	B	7640	7480	7,800
Sierra Leone	C	375	150	600
Singapore	A	24515	21230	27,800
Slovakia	B	9710	4920	14,500
Slovenia	A	15490	11380	19,600
Solomon Islands	C	1150	600	1,700
Somalia	C		NA	600
South Africa	B	6940	2780	11,100
Spain	A	20145	16990	23,300
Sri Lanka	C	2465	930	4,000
Sudan	C	1180	460	1,900
Suriname	C	3290	2280	4,300
Swaziland	C	3225	1350	5,100
Sweden	A	28620	28840	28,400
Switzerland	A	36840	39880	33,800
Syria	C	2280	1160	3,400
Taiwan	A		NA	25,300
Tajikistan	C	645	190	1,100
Tanzania	C	495	290	700
Thailand	B	5145	2190	8,100
Togo	C	955	310	1,600
Tokelau	C		NA	1,000

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Tonga	C	1895	1490	2,300
Trinidad & Tobago	B	8880	7260	10,500
Tunisia	C	4670	2240	7,100
Turkey	B	5095	2790	7,400
Turkmenistan	C	3410	1120	5,700
Turks & Caicos Islands	B		NA	11,500
Tuvalu	C		NA	1,100
Uganda	C	870	240	1,500
Ukraine	C	3635	970	6,300
United Arab Emirates	A		NA	25,200
United Kingdom	A	28975	28350	29,600
United States	A	38855	37610	40,100
Uruguay	B	9145	3790	14,500
Uzbekistan	C	1110	420	1,800
Vanuatu	C	2040	1180	2,900
Venezuela	C	4645	3490	5,800
Vietnam	C	1590	480	2,700
Virgin Islands	A		NA	17,200
Wallis and Futuna	C		NA	3,800
West Bank	C	955	1110	800
Yemen	C	660	520	800
Zambia	C	640	380	900
Zimbabwe	C		NA	1,900

Category “C” - $0 to $5000
Category “B” - $5001 to $12000
Category “A” - $12001+

Income source #1 is 2003 World Almanac
Income source #2 is: 2005 Internet CIA Factbook

www.odci.gov/cia/publications/factbook/index.html

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The Heart of

Student Advising

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University of the Nations

March 10, 2005

Dear Student Advisor,

A Christian university can be effective for the kingdom only to the extent that it serves its students. Our serving them all the more important because our students are called not just to get good jobs after their studies, but to advance the Kingdom.

In student advising, we work with students one-on-one to help them complete degree programs so they can continue in fulfilling their callings. This is a high responsibility, and a wonderful privilege.

Effective academic counseling can help a student maximize his/her University of the Nations experience; relationships formed during counseling can bear fruit for years. As you learn about student advising, you will be equipped to walk alongside our wonderful students. Personally this is one of my favorite tasks in the job portfolio of University leadership.

Let me close with the exhortation to student advisors written by our co-founder, Howard Malmstadt: “School leaders especially are in key positions for student academic advising, although not necessarily designated as official College/Faculty Advisors. They are in contact with students nearly every day for three months or more. Therefore they have repeated opportunities to serve students with good advice--or bad advice. But what is good advice?

Let's start with James' exhortation (1:19) and "be quick to listen and slow to speak..." And don't forget to pray! Ask the Lord Jesus Christ to impart to you His wisdom, His vision, His words, His direction, and His love for the students. Imagine being used by the Lord to give His perfect advice. Imagine the impact on the U of N students and the future people they will serve.

Advising is one big step toward discipling the future world changers. Are you interested in being prepared? Read on and see what's involved...Start with the basic principles, policies and procedures approved by the International Leadership Team.”

In His Service,

Dr. Tom Bloomer
University of the Nations,
International Provost

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FUNDAMENTALS OF STUDENT ADVISING

The most important question for the Student Advisor to hold before the student throughout is: "What has God called you to be and do, and how can we help you get there?"

> 2Pe 1[3] *"His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness.* [4] *Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.* [5] *For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge;* [6] *and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness;* [7] *and to godliness, brotherly kindness; and to brotherly kindness, love.* [8] *For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ."*

The University of the Nations, as a missions oriented institution, does not exist primarily to grant degrees; but rather to be a platform to help equip the student to fulfill the call of God on his or her life. Therefore:

1. Each student should be re-directed to the Lord to receive direction at each crossroads of their development. The advisor is not the primary source of guidance, but rather, a giver of counsel.

2. Students should be relieved of the pressure to complete a degree programme in two to four years, if at all; the goal is rather that they be equipped and assisted in pursuing the call of God in their lives. Degree completion can be stretched out over ten or twenty years, and in any case is totally optional.

3. U of N formation is not programme-oriented, but people-oriented. Advisors should be just as concerned with development of character, emotional and spiritual health as with cognitive and skill development.

4. Part of the educational process is the discovery of the gifts and calling God has placed in the student and how best to develop and release them. Therefore, students should be encouraged to move out in ministry as soon as possible. The priority is ministry, not the completion of a degree.

5. While not making credits the primary goal, students should be encouraged to maximize the potential of any given experience for credit, so as to give honor where honor is due.

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U OF N STUDENT ADVISOR JOB DESCRIPTION

QUALIFICATIONS:

A Student Advisor needs to have a vision for helping students discover how study programmes help them to enter the inheritance that God has for them. This position requires a healthy combination of:

1. Relationship skills for drawing students out and helping them explore and discover God's best for their lives; and

2. Knowledge of detailed degree requirements and ways of meeting them. In order to achieve this it is necessary for the candidate for official student advisor to attend a seminar and master the information contained in the academic advisor's reference guide and have been able to successfully draw up three degree planning forms under the supervision of experienced student advisors.

DUTIES AND RESPONSIBILITIES:

1. Learn information about training programmes offered around the world and catalogue requirements for the various degree programmes.

2. Give regular presentations in various schools about training opportunities and degree programmes.

3. Offer individualized and general academic advising to interested students. The Student Advisor is the first line contact with the prospective degree student. As such the Student Advisor fulfills a generalist role that helps the student outline the elements of a degree plan that are common to all U of N degrees. As such this role is not limited to serving only one particular College/Faculty.

4. Assist degree candidates by taking them through all of the process and procedures of degree programme planning as well as obtaining the necessary approval signatures for their specific degree plan from the International College/Faculty Dean and the Provost Team Representative.

5. Do follow-up advising with degree candidates as they continue their studies.

6. Keep records for each student that has been seen by the Student Advisor. These records should be updated every time there is new information. Instruct students to keep a copy of each record for their own files. Follow up on student records to confirm credits and locate missing credits.

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7. Collect and answer correspondence requesting information about degree programmes.

8. Keep a current list, including location and timing, of international courses that satisfy degree and Core Course requirements.

9. Keep current information and procedures for applying for financial aid. Be available to work with school leaders to assist getting financial aid to qualifying students.

10. Assist in the training of other Student Advisors.

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The International

DTS Centre

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CENTRE FOR DISCIPLESHIP TRAINING SCHOOLS

Mission Statement:

The Centre Network for Discipleship Training Schools has been established to maintain and enhance excellence in DTS/CDTS programmes worldwide in accordance with the DTS/CDTS purpose and curriculum guidelines set by the international leadership of Youth With A Mission and the University of the Nations. The Centre staff seek to serve DTS/CDTS leadership by providing encouragement, support and expertise in programme, leadership and resource development. The Centre facilitates the networking of personnel and resources among all DTS/CDTS and Field Assignment/Outreach locations and the seven Colleges/Centres of the University. It also aids in stimulating the multiplication of new DTS/CDTS's in strategic locations of the world.

The goals of the DTS Centre Network are:

1. Partnering within YWAM International: to develop a relational network of DTS/CDTS leaders/staff within each region that is also connected to the global DTS/CDTS world and with all streams of YWAM's family of ministries.

2. Programme Development: to aid in the design of DTS/CDTS programmes in accordance with the DTS/CDTS purpose and curriculum guidelines set by the international leadership of YWAM/
U of N.

3. Leadership Development: to facilitate DTS/CDTS leadership and staff development in response to requests and identified needs.

4. Educational Resource Development: to create resources that aid in the training of DTS/CDTS staff or in implementing an aspect of the curriculum in the DTS/CDTS and to facilitate the distribution of new and existing resources to the DTS/CDTS world.

5. Programme monitoring: to receive, track and review course registration documentation for each DTS/CDTS programme.

6. Strategic multiplication: to promote the pioneering of new DTS/CDTS's and Field Assignment/Outreaches in the ten major language groups and the least evangelized nations of the world.

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International Centre Committee Members:

John Allegretto . . . . . Tyler, TX, USA
Michael Berg . . . . . Orlando, FL, USA
Gwen Bergquist . . . . . Kailua-Kona, HI, USA
John and Jill Bills . . . . . Los Angeles, CA, USA
Claude Bonjour . . . . . Larnaca, Cyprus
Andrew Boonstra . . . . . Heidebeek, Netherlands
Elena Ciobo . . . . . Brisbane, Australia
Erika Cordoba . . . . . Pune, India
Teresa Drew . . . . . Heredia, Costa Rica
Ashraf Farahat . . . . . Larnaca, Cyprus
Twyla Fradsham . . . . . Brussels, Belgium
David Harper . . . . . St Philip, Barbados
Amos Hathway . . . . . Honolulu, HI, USA
Aimee Haase . . . . . Budapest, Hungary
Kim and Cindy Hunt . . . . . Budapest, Hungary
Jim Isom . . . . . Budapest, Hungary
Emele Kila . . . . . Melbourne, Australia
Leopold Kiwanuka . . . . . Arusha, Tanzania
Patti Lee, Int'l Asst. Director . . . . . Cape Town, South Africa
Shelley Leveridge . . . . . Buenos Aires, Argentina
Maureen Menard, Int'l. Director . . . . . Cape Town, South Africa
John Peachy . . . . . Harpenden, UK
Sue Pratt . . . . . Harpenden, UK
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Pete Thompson . . . . . Cape Town, South Africa
Robert Westwood . . . . . Melbourne, Australia
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Susan Whiteley . . . . . Katmandu, Nepal
Cassie Williams . . . . . Brussels, Belgium

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GUIDELINES FOR YWAM/U OF N DISCIPLESHIP TRAINING SCHOOLS

In order for your DTS/CDTS students to receive U of N credit for the DTS/CDTS, each learning week of the DTS/CDTS must be properly registered on a U of N Form A and be accompanied by the appropriate course registration fee. The Form A was revised to make the registration process easier for you and more helpful to us. You can obtain a Form A registration packet, including course registration fee information, by writing to your designated U of N International Registrar's Office.

1. The purpose and basic curriculum of the DTS/CDTS has been defined by the international leadership of YWAM and U of N. Please see the document entitled "DTS/CDTS Description, Purpose and Curriculum". To insure that the DTS/CDTS stays on course with the vision, it is essential that DTS/CDTS leaders keep the purpose statements in focus, that specific goals and objectives of each school support the fulfillment of the overall purpose statements and that the content be complete, based on the guidelines enclosed.

2. The DTS/CDTS must contain a minimum of 11 teaching content weeks, with a minimum of 12 teaching content hours per week for one language (16 hours minimum for a bi-lingual school) in addition to the other learning activities described in the document on "Full Learning Weeks". The DTS/CDTS must contain a minimum of 8 Field Assignment weeks. However, all leaders are encouraged to run a 24 week DTS/CDTS course which will enable students to receive the maximum 24 credits allowed for a U of N DTS/CDTS. This is based on the credit evaluation of one credit per "full learning week".

3. The DTS/CDTS is a full-time Christian training school. It is designed such that individuals are required to pull away from their jobs and school etc. for a specific time period and give their undivided attention to being trained in the DTS/CDTS.

4. Each week of the complete DTS/CDTS course must be a "Full Learning Week" as described in the document entitled "Full Learning Weeks". Three hours of intercession are required per week throughout all of the DTS/CDTS course weeks.

5. Regularly scheduled one-on-one meetings between staff and students are to be carried out for feedback, assessment & evaluation. Our goal is one such individual meeting a week.

6. The DTS/CDTS is to contain a minimum of 8 Field Assignment/Outreach weeks throughout the total course and is to be carried forth in accordance with the guidelines defined in the U of N Reference Guide document entitled "YWAM/U of N Field Assignment-Outreach Policy and Procedure". The primary emphasis of the DTS/CDTS outreach is to be evangelism, not only intercession or physical work and is to include **a minimum of 30 hours per week** of ministry activity serving people outside of the team. Ministry strategies are to come out of prayer. The majority of ministry activity is to involve connecting with people

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with the aim of facilitating them becoming followers of Jesus. (evangelism) The outreach in to include **a minimum of 15 hours per week** of other structured learning activities such as communication, team building, ministry debriefing, feedback, sharing of needs, prayer for individuals, ministry prep including **at least 3 hours of intercession, and 3 times of worship** as a team (God focused time) that is spread throughout each week of the outreach. We should endeavor also to expose our students to the three aspects of the ministry calling of YWAM which includes Mercy Ministries. There should be a positive, cross-cultural evangelistic experience, so that each one sees fruit. We want the students to see missions in action, and to like missions. As well, the outreach weeks should be a conscious "putting into practice" of the teaching content throughout the DTS/CDTS. Outreach leaders should be constantly helping the students see how to apply the teaching to their lives and ministry. (i.e. How does the Father Heart of God apply in this outreach situation? What about the application of spiritual warfare, giving up rights, relationships, the Word etc.) Also see 'DTS/CDTS Outreach Best Practice Document' www.ywamdtscentre.com

7. YWAM's Foundational Values are to be taught, modeled and integrated into your DTS/CDTS. See the document entitled "The Foundational Values of Youth With A Mission".

8. The setting for your DTS/CDTS is to be a live/learn environment as described in the U of N Catalogue (in the general information section). The live/learn philosophy is a community learning concept which accelerates and deepens the educational process.

9. Qualified trained leaders/staff in character, calling, gifting, and ability are necessary to run a DTS/CDTS effectively. Therefore, there is to be on-going DTS/CDTS staff/leadership training at the local base level. DTS/CDTS staff/leaders cannot create, nor lead, a quality DTS/CDTS that meets international requirements without on-going equipping for the task. Therefore, training of the DTS/CDTS school staff/leaders must be valued in such a way that DTS/CDTS staff/leaders have the time in their schedule to be trained prior to and during the DTS/CDTS. DTS/CDTS staff/leaders should not be expected to fulfill time-consuming non-DTS/CDTS roles on the base for several weeks before, nor during the DTS/CDTS. (i.e. roles that compete with their equipping and ability to fulfill their responsibilities with the DTS/CDTS.) note: 'qualified' assumes the local base leadership has set minimum standards for qualification. Please see documents: "U of N School Leaders Preamble"; "U of N School Leaders Characteristics"; "U of N School Leaders Accountability"; "U of N School Leaders Responsibilities"; "U of N School Leader and Staff Appointments".

10. Qualified teachers, those who represent and exemplify YWAM values in teaching and interaction with students, are also vital to the dynamic learning process of a DTS/CDTS. At least some of the teachers should be international, from different denominational backgrounds and should include women.

11. Orientation to YWAM, its values, callings, and ministry opportunities should be a part of

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every DTS/CDTS. Leaders/staff have the privilege and the responsibility to actively engage in linking students to missions through a variety of means based on the students' unique individual interests, gifts, abilities and callings. We suggest you give each student *The Go Manual* to be used as a personal resource tool to aid him/her in their understanding and pursuit of YWAM ministry opportunities. We want to make it easy for people to get into YWAM.

12. Orientation to U of N and its future courses should be carried out with students, enabling them to see the bigger picture of missions training available to them through the University. All students registered with the U of N are to receive a U of N Catalogue from their designated U of N International Registrar's Office. DTS/CDTS leaders/staff should make sure that all other students should have equal access to U of N course information.

13. Assessment and evaluation is required in each DTS/CDTS:
    1. **Student assessment and evaluation**:

    2. **School assessment and evaluation**: assessment and evaluation of every DTS/CDTS, both the lecture and outreach phases, as well as the staff/leaders, is to be carried out at the end of each DTS/CDTS by both the students and DTS/CDTS staff/leaders. The local base leadership is ultimately responsible for the quality of their DTS/CDTS programme and the DTS/CDTS staff/leaders at their location, including the fulfillment of all of the basic YWAM/U of N international requirements stated in this document entitled "Guidelines for YWAM/U of N Discipleship Training Schools". An evaluation of every DTS/CDTS school and staff/leader by both the students and staff/leaders of that school will give the necessary feedback to the base leadership regarding the affect of their own decision making influencing any aspect of the DTS/CDTS so that adjustments can be made to ensure effective transformational training is taking place in the DTS/CDTS at every location.

Note: for additional information, helps and other resources please see the International DTS Centre Website: www.ywamdtscentre.com

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Youth With A Mission
University of the Nations

August 1, 2001

Dear DTS/CDTS friends

Some years ago, through extensive travel and interaction with DTS/CDTS staff and leaders worldwide, it became apparent to the IDTSC that many DTS/CDTS leaders/staff did not understand the meaning behind key phrases in YWAM International's one page DTS curriculum document which identified the following topics:

CATEGORIES of the Old DTS Curriculum:

A.	The Christian's Relationship To God
B.	The Christian's Relationship To Oneself and Others
C.	The Christian's Relationship To The WORD
D.	The Christian's Relationship To The World
E.	The Christian's Relationship To The Church
F.	The Christian's Stand Against the Enemy
G.	The Christian's Orientation to Youth With A Mission International

We found that phrases like 'the Character and Ways of God' had lost much of their meaning as the DTS/CDTS leadership was passed on from one generation of leaders to another. Thus many DTS/CDTS's were not covering what the mission sees to be the essentials of the DTS/CDTS.

In 1998, Maureen Menard and the International DTS Centre Leadership Team, along with the Global Leadership Team (GLT) and the International Leadership for the U of N (ILT), started a process to further clarify the existing one page document. The outcomes of that two-year DTS/CDTS curriculum clarification process were:

- the wording of the DTS/CDTS purpose statement was updated
- a list of outcomes were identified for all DTS/CDTS graduates

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- a list of specific concepts, heart attitudes and activities for the DTS/CDTS was created.

When you look over the expanded curriculum document, you will see that it does not dictate a format, nor restrict the DTS/CDTS leader to a particular leadership style within the DTS/CDTS context. In fact, every effort has been made to identify individual components of the DTS/CDTS rather than specific models. The expanded curriculum document still allows for maximum flexibility of format and style, but will also insure a greater degree of consistency and quality in the content and learning context our schools worldwide for the future. DTS/CDTS leaders can still design their school in the way that suites the learning styles and cultures of their group and can emphasize certain relevant topics as long as they do not neglect others.

Below are the categories of the clarified/expanded DTS/CDTS Curriculum approved by the YWAM GLT, August 20, 2001.

CATEGORIES of the Clarified/Expanded DTS/CDTS Curriculum:

I.	**God's Nature and Character** *Encountering God*
II.	**God's Intention for Individuals, Peoples and Creation** *Seeing All of Life From God's Perspective*
III.	**God's Redemption: Sin and The Cross** *Recognizing Jesus as Lord*
IV.	**God's Family: His Children & His Church** *Becoming More Like Jesus*
V.	**God's World: His Call and His Commission** *Doing The Works of Jesus*
VI.	**YWAM: A Response to God** *Knowing God; Making Him Known*

Please read and review the complete expanded DTS/CDTS curriculum document. It is important for you to understand that the DTS/CDTS purpose and curriculum has NOT CHANGED. It has simply been CLARIFIED AND EXPANDED UPON.

Sincerely,

The International DTS Centre

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YWAM/U OF N DISCIPLESHIP TRAINING SCHOOLS DESCRIPTION, PURPOSE, OUTCOMES AND CURRICULUM OF THE DTS/CDTS

DESCRIPTION OF THE DTS/CDTS:

The Discipleship Training School (DTS/CDTS) is an intensive Christian training course beginning with a 12 week lecture/teaching phase followed by a 12 week practical field assignment. The DTS/CDTS is designed to encourage students in personal character development, cultivating a living relationship with God and identifying their unique individual gifts and callings in God. Cross-cultural exposure and global awareness are special emphases throughout the course, preparing the students to reach current and future generations and answer the call to "*Go into all the world and disciple all nations*" (Mat 28:19).

THE PURPOSE OF THE DTS/CDTS:

1. To **GATHER** and **CHALLENGE** people to worship, listen to and obey God, releasing them (in the context of the DTS/CDTS) to serve through evangelism, intercession, acts of compassion and other expressions of God's heart for the world, possibly even pioneering new ministries.

2. To **INSPIRE** and **CULTIVATE** growth in one's relationship with God resulting in Christ-like character, which is based on a solid Biblical foundation, the work of the Holy Spirit and the personal application of Biblical truth, especially concerning God's Character, the Cross and empowering Grace.

3. To **SHARPEN** one's ability to relate to, learn from and work with people, including those of different cultures, personalities and perspectives.

4. To further **EQUIP** each one to serve God's purposes either in or outside of YWAM Family of Ministries, strengthening a commitment to reach the lost, especially the unreached, to care for the poor, and to influence all areas of society.

5. To **IMPART** the vision and foundational values of Youth With A Mission International as well as that of the host operating location and to provide information regarding a variety of opportunities for service.

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THE OUTCOMES OF THE DTS/CDTS:

The DTS/CDTS aims to graduate students

- with a growing understanding of the breadth and depth of God's character and ways
- who are becoming more like Jesus in the way they relate to God and people
- who increasingly cooperate with the empowering presence of the indwelling Holy Spirit
- who listen to and obey God as the result of God's enabling Grace
- who search the Scripture in such a way that transforms beliefs, values and behaviors
- with strengthened lifestyles of worship, intercession and spiritual warfare
- with a greater ability to work with others, especially those different to themselves
- who can share the Gospel with the lost and have a life long commitment to do so
- with a commitment to continue to be involved in some way with God's work among the nations, including unreached people, the poor and needy and in spheres of society
- who understand the calling and values of YWAM and are aware of a variety of opportunities available to them throughout YWAM
- with a clearer understanding of God's purposes for their life and a sense of their life direction
- who either

    1. go on to serve God in a context familiar or foreign to them, or

    2. pursue further training (in or outside of YWAM) to equip them for further service.

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Expanded DTS/CDTS Curriculum

(Approved by YWAM's GLT in Nairobi, Kenya on August 25, 2001)

I. God's Nature and Character
Encountering God

The DTS/CDTS

- **affirms** that God seeks to make himself known to all people.
- **recognizes** that God desires to have relationship with people and share his heart with them.
- **imparts** a life-changing understanding of God and his ways**.**
- **seeks** for the Holy Spirit to reveal aspects of God and truth**.**
- **encourages** personal response to God in worship, prayer and obedience.
- **nurtures** a love and hunger for the Bible**.**
- **equips** to read the Bible in such a way that transforms beliefs, values and behaviors.
- **cultivates** the practice of hearing God's voice.

Concepts to Understand and Apply

1. God is uncreated.
2. God is infinite in that he is all powerful, all knowing, all present, creator, eternal, and more.
3. God is a personal/relational being in that he is three distinct persons in one being (Father, Son and Holy Spirit).
4. By character God is loving, just, holy, wise, gracious, compassionate, merciful, kind, forgiving, long suffering, slow to anger, faithful and more.
5. God is sovereign and has ultimate control of history while taking into account the very real choices of people.
6. God is both transcendent (outside of creation) and immanent (is present and active in creation
a nd dwells within the believer).
7. God created people to be relational so that he could have relationship with them. (Relationship is built by a free exchange of thoughts, emotions and decisions.)
8. Worship is an appropriate response to God. There are many different ways to worship God corporately and privately. Worship should also be reflected in our lifestyle.
9. God invites people to talk (pray) to him about their needs and concerns.
10. God longs to share things that are on his heart with his people.
11. Prayer in the name of Jesus makes a real difference.
12. The Holy Spirit speaks personally and clearly to people through a variety of ways (e.g. an inner voice, a picture, other people). These personal words or instructions must always be consistent with the Bible and may be confirmed through others.
13. God pursues the lost and desires all to be saved through Jesus Christ.
14. Jesus is the ultimate revelation of God.
15. A general knowledge about God is available to all people through creation.

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16. God's specific revelation of himself and his purposes are recorded in the Bible.
17. The Bible is God's inspired and authoritative Word and is our primary standard for living.
18. The Bible is to be used in a way that strengthens our faith, renews our mind and informs us to be able to make right choices (read, meditate, study, memorize, etc.).
19. The Holy Spirit is the teacher and revealer of God's truth.
20. Believing and obeying the truth that one already knows is critical to gaining further revelation of truth.

Attitudes To Nurture

In relationship to God: trust; faith; reverence; love; dependence; loyalty; submission; cooperation; desire for ongoing communication with God; hunger and passion to know God and to make him known; hope; courage; commitment; worship; humility; teachable; gratefulness; contentment; hatred of sin; abiding in God; seeking more revelation of God and truth; love for the Bible; questioning; seeking understanding and wisdom; confidence to hear God's voice.

Activities To Do

(These should be happening throughout the DTS/CDTS. Some are structured into the schedule, some are simply expressed in informal interactions. The goal is for every person to take responsibility for engaging in these ways.)

1. Praise and worship God through a variety of ways both individually and corporately.
2. Actively listen to God and obey him.
3. Consistently read, study, meditate and apply God's Word.
4. Actively develop godly attitudes by searching God's Word.
5. Honestly share one's heart with God in prayer.
6. Regularly choose to draw aside in private times with God.
7. Live out of a dependance on the Holy Spirit within.
8. Seek to demonstrate God's character in relationships and circumstances.
9. Step out in faith, trust God to supply what is needed to do what he asks you to do (e.g. courage, money, people)**.**
10. Seek out the lost and share Christ.
11. Study/reflect on Scripture relevant to the concepts in this category.

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II. God's Intention for Individuals, Peoples and Creation
Seeing All of Life from God's Perspective

The DTS/CDTS

- **affirms** God's purposes for each individual, peoples and nation.
- **seeks** to inspire people to make responsible choices that bring joy to God and glorify him.
- **teaches** and practices responsible stewardship in every aspect of life.
- **promotes** the potential that ONE can make a Kingdom difference in any people group, place or sphere of society.
- **encourages** creativity both in thought and deed.
- **practices** dynamic Spirit-led intercession that has a transforming impact on what is prayed for as well as the one praying.

Concepts to Understand and Apply

1. God created the heavens and the earth and all that is in them.
2. All people are made in the image of God and as such are the most valuable of all creation.
3. Every person is of equal value regardless of race, gender, age, social standing, and each person is unique and significant to God.
4. People are to live and work in a way that honors and glorifies God.
5. Relationship with God, self and with others is the most fundamental part of life. The Ten Commandments set the standard for these relationships.
6. All people are created with an ability to recognize the existence of God and with a conscience to help guide in knowing and doing what is right.
7. God gave people the capacity to create, to have ideas, and to find solutions.
8. God gave people the capacity and responsibility to make choices that have an effect in history.
9. God has chosen to accomplish his purposes by partnering with people. He respects the gifts and responsibilities he has given them by making room for their initiatives and choices.
10. Intercession involves interaction between people and God and furthers God's purposes in people, place and circumstance. (Intercession can involve the use of Scripture).
11. God made people responsible (stewards) for all of creation. Areas of stewardship include relationships, the environment, personal health, the value of work, making responsible choices, value of rest, generosity, finances, spiritual gifts, hospitality, and the value of time.
12. God intended for every people group to worship him and live for his glory
13. God intended for people to be fruitful and multiply: to develop communities, nations and cultures that reflect aspects of his character.
14. God reveals in the Bible some basic principles on which a Nation or Society should be built. These principles can be applied differently in nations in the spheres of family, church, art and entertainment, economy, media, health, government, education.

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15. God gave humanity abilities to serve one another in various ways in these spheres. All occupations are of equal value and can be a context through which a believer can glorify God (e.g. farmer, pastor, politician, artist, shop keeper, nurse, teacher, evangelist).

Attitudes To Nurture

In relationship to people and creation: respect and value for every human being: all ages, genders, peoples and social/economic background*;* appreciation and honoring of others: their cultures, personalities, and gifts; welcoming*;* hospitable; sharing*;* generous; respect and responsibility for all creation*;* awareness that all one has comes from God and is to be used to glorify God; the desire to glorify God through work*;* diligence; faithfulness*;* excellence; perseverance*;* servanthood; seeking possibilities, solutions and creative alternatives*;* hopeful; joyful; contentment; desiring to have and maintain a pure conscience*;* acknowledgment and reverence for God's moral law.

Activities To Do

(These should be happening throughout the DTS/CDTS. Some are structured into the schedule, some are simply expressed in informal interactions. The goal is for every person to take responsibility for engaging in these ways.)

1. Intercede for God's purposes to come into nations, cultures, and spheres of society.
2. Carry out all responsibilities such as work duties and homework assignments with diligence.
3. Handle finances, time and energy responsibly.
4. Respect and take responsibility for personal and community belongings.
5. Seek opportunities to accept and affirm the value and uniqueness of each individual.
6. Respectfully express your culture and embrace the cultural expressions of others.
7. Become familiar with the details of some unreached people groups.
8. Personally take responsibility to deal with conflict in one's relationships.
9. Demonstrate love for God and one another in practical ways.
10. Express acts of generosity and hospitality.
11. Explore new ideas, ask questions, actively listen, think through possibilities and solve problems.
12. Study/ reflect on Scripture relevant to the concepts in this category.

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III. God's Redemption: Sin and The Cross
Recognizing Jesus as Lord

The DTS/CDTS

- **acknowledges** Jesus Christ is God and he is the only way for one to be saved.
- **recognizes** the reality of Satan and his strategies.
- **proclaims** the life, death and resurrection of Jesus as God's successful act to disarm and destroy Satan.
- **affirms** the Lordship of Jesus and upholds the need to obey him.
- **cultivates** "the fear of the Lord" and a hatred of sin.

Concepts to Understand and Apply

1. Satan is a created being, who in pride, rebelled against God.
2. Satan is evil. He is a deceiver, accuser, thief, tempter, and a liar. As the enemy of God, he fights against God and his purposes.
3. People and creation were fundamentally affected by the sin of Adam and Eve. They opened the door for Satan to usurp their God-given rule of creation.
4. Disobeying God's commandments is sin.
5. Every person has sinned and is deserving of God's judgment.
6. Some of the general effects of sin include suffering, disease and death.
7. All nations, societies and cultures, to one degree or another, are built on non- Biblical foundations.
8. Out of his love for mankind, God sent his only Son, Jesus.
9. Jesus, while remaining fully God, laid aside his privileges as God to become fully man and lived his life in unbroken communion with God.
10. Jesus was instructed and filled by God's Spirit to do God's work, fulfill God's purposes and to demonstrate God's character in every situation.
11. Jesus, though tempted in every way, never sinned.
12. Jesus died on the cross, and suffered God's judgment for the sins of the world.
13. Jesus bodily rose from the dead and continued to appear to his disciples for 40 days.
14. After 40 days, Jesus ascended to his rightful place in heaven where he remains today.
15. Through his life, death and resurrection, Jesus broke the power of sin, defeated Satan and inaugurated the beginning of God's kingdom rule.

Attitudes To Nurture

In relationship to the reality of Satan, sin and God as revealed in the Cross: courageous; warrior; worship; hatred of evil and sin; desire to align with God; humility; thankfulness; discernment; cooperation with God; resistance to Satan; confidence God is with me; victorious over temptation; reverence/awe; willingness to sacrifice; faith; love; hope; enduring; longsuffering; expectancy; unworthiness; being alert; world changer.

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Activities To Do

(These should be happening throughout the DTS/CDTS. Some are structured into the schedule, some are simply expressed in informal interactions. The goal is for every person to take responsibility for engaging in these ways.)

1. Identify and resist the activity of Satan at work around you.
2. Seek to see sin as God sees it.
3. Thank God for Jesus.
4. Worship God in response to all the cross reveals about his character and purposes.
5. Seek to relate to people and God as Jesus did.
6. Serve one another, following the example of Jesus .
7. Identify non-Biblical foundations in the cultures around you and intercede for God's truth to uproot them.
8. Study/ reflect on Scripture relevant to the concepts in this category.

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IV. God's Family: His Children & His Church
Becoming more like Jesus

The DTS/CDTS

- **strengthens** one's knowledge of and trust in God as "father," "savior," and "friend."
- **nurtures** the awareness of personal value and significance to God.
- **gives** opportunity for one's past, present and future to be surrendered at the cross.
- **emphasizes** the primary role of the Bible and the Holy Spirit in the process of becoming more like Jesus.
- **makes** room for the Holy Spirit to work in and through people.
- **believes** personal holiness is necessary and only possible through appropriating God's grace.
- **recognizes** and affirms God' s love for and commitment to his Church.
- **promotes** participation in and partnership with the local church.
- **cultivates** an atmosphere where unity and diversity are equally valued**.**
- **furthers** the practice of healthy relationships, and the need to build one another up.
- **gives** opportunity to discover and demonstrate one's spiritual gifts to serve others.
- **advocates** learning from one another.

Concepts to Understand and Apply

1. Each believer has been given God's Spirit, who gives eternal life and who adopts us into God's family.
2. The Holy Spirit reveals God's Word to the believer and continually assures the believer of God's love and that "Christ is within."
3. The Holy Spirit works to comfort, heal (physical and emotional), convict, teach and restore the believer.
4. God desires for the believer to live a holy life,that is to relate to God and others as Jesus did.
5. A key to living a Christ-like life (bearing the fruit of the Spirit) is to consistently draw upon the indwelling Holy Spirit.
6. Satan, though defeated through the cross, continues to deceive people and draw them into sin.
7. The Holy Spirit and the grace of God are always available within believers empowering them to recognize, resist and overcome Satan's temptations/lies and to free them from bondage. (In some cases deliverance from spiritual bondage may be necessary.)
8. Forgiveness and relinquishing rights are keys to living a Christ-like life.
9. Each believer is responsible to cooperate with the Spirit within to believe and obey the truth. In addition, he is to repent of false beliefs, sinful attitudes (e.g. pride, unbelief), destructive habits (e.g. gossip, coveting), other areas of disobedience and to make restitution when appropriate.
10. Every believer is part of "The Body of Christ." Each person is significant and yet needs other members of the body.
11. There are two basic classifications of church: the local body of believers (modality) and mission agency (sodality).

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12. Believers are expected to commit themselves to a church body to gather together regularly to worship, hear the Word, and fellowship.
13. God gives the Body of Christ a variety of spiritual gifts (e.g. prophecy, teaching, encouragement). Believers are to use their spiritual gifts to build others up "in Christ."
14. Believers are to reflect Christ in all their relationships. Godly, healthy relationships are mutually submissive, pure, honoring , loving, respectful, humble, interdependent, etc.

Attitudes To Nurture

In relationship to strengthening personal faith, character development, and right relationships: Faith; dependency on the Spirit; assurance of God's love and commitment to me; confidence; belonging; maturity; responsibility; patience; perseverance with self and others; contentment; teachable; humility; hope; trust towards God and others; willingness to change; desire for integrity; gratefulness; quickness to acknowledge and turn from sin; forgiving; repentance; transparency; graciousness towards others; willingness to give up rights; others aware; celebrate people; giving and receiving; seeking to understand; honoring; accepting; self respect and respect of others; appreciate differences; purity; preferring one another; commitment; loyalty; serving; gentleness; sharing; lighthearted; caring; compassion; mutually submissive; team player; self restraint; faithful; peaceable, loyalty to God's character; vulnerability to God's love, respect for God's opinion.

Activities To Do

(These should be happening throughout the DTS/CDTS. Some are structured into the schedule, some are simply expressed in informal interactions. The goal is for every person to take responsibility for engaging in these ways.)

1. Actively take responsibility for one's own growth.
2. Appropriately respond to God and others, in dealing with the past, giving up rights, sin, forgiving others, etc.
3. Cooperate with the deepening work of the Spirt within through times of worship and ministry.
4. Demonstrate the fruit of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control).
5. Personally recognize and choose to resist temptation.
6. Develop mutually accountable relationships to spiritually strengthen one another.
7. Work effectively as a team where every member makes a unique contribution and takes appropriate responsibility.
8. When appropriate, take leadership initiative according to your gift and personality.
9. Discover, understand and use one's spiritual gifts in serving one another including in a small group context.
10. Appropriately participate with local churches.
11. Actively build one another up through caring, blessing, encouraging, sharing, affirming, serving, praying, giving. . .etc. including in a small group context.
12. Actively cultivate relationships with a variety of people, including those different from yourself.
13. Practice making someone else successful.

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14. Enjoy recreation; have fun together.
15. Learn from one another through listening, talking, asking questions, debating, discussing, including in a small group context.
16. Study/ reflect on Scripture relevant to the concepts in this category.

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V. God's World: His Call & His Commission
Doing the Works of Jesus

The DTS/CDTS

- **believes** God is interactive and gives people responsibility for his world.
- **equips** to actively invade the kingdom of darkness with truth**.**
- **challenges** one to action to see people of every tongue, tribe, and nation take their place around the throne of God.
- **affirms** that God calls all believers to "full-time service" into any realm of society. **encourages** one to seek the empowering and equipping of the Holy Spirit**.**
- **brings** hope to people and nations**.**
- **inspires,** equips and regularly gives opportunity to share the Gospel with the lost in relevant and sensitive ways**.**
- **practices** intercession/spiritual warfare for people and nations**.**
- **imparts** God's heart of mercy and compassion and displays it to those in need.
- **affirms** that one believer, who is sensitive to the Holy Spirit, has the potential to make a significant contribution to help complete the "Great Commission."
- **challenges** one to clarify with God one's personal life direction and purpose

Concepts to Understand and Apply

1. Before ascending Jesus commissioned his disciples to go into all the world to live, proclaim and teach the gospel of God's Kingdom; taking back from the enemy that which is God's.
2. One way God's kingdom advances throughout the world is when believers discern and defeat the enemy's strategies through intercession.
3. Believers, empowered by the work of the Holy Spirit, can also defeat the works of the enemy by responding in the opposite spirit (respond with humility to pride, generosity to greed etc.).
4. All believers are called by God to glorify him in every aspect of their lives (general calling).
5. Every believer has the privilege and responsibility to be ready to share the gospel in an effective manner that is relevant (a basic knowledge of cross- cultural communication principles is included in the DTS/CDTS to equip the staff/students to talk to people of other cultures).
6. There are still nations/peoples with little to no gospel witness. Every believer has the privilege and responsibility to respond in some way to this need (Pray, Go, Give, Support) (general calling).
7. Every believer has the privilege and responsibility to demonstrate God's mercy and compassion to those in need (general calling).
8. Each believer has been created by God with certain abilities, capacities, gifts, and personality. Understanding one's God- given design can help a person discern his specific calling.
9. Believers are co-workers with God. As they intimately relate with God and others, they come to understand God's call and how he is leading them to fulfill it.

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10. The Holy Spirit equips and empowers believers to fulfill their call (general and specific).
11. The prayer and counsel of others plays a vital role in the formation and strengthening of one's ability to know and walk in one's calling.
12. God loves, respects, and has a purpose for peoples/nations (not just for the individuals of a people group/nation).
13. The Body of Christ has the privilege and responsibility to serve God's redemptive purposes in cultures/people groups.
14. God calls ALL believers to serve in one or more of the spheres of society. He calls some into nations, cultures, or situations that are "foreign" to them and calls others to serve in their familiar setting.

Attitudes To Nurture

In relationship to God's Call and Commission: joyfulness; thanksgiving; patience; endurance; faithfulness; obedience; uncompromising; yieldedness; servanthood; responsible stewardship; selfless; respectful of others contributions; surrender of "self" will; celebration of our uniqueness and callings; purity of motivation; hope; love; sober awareness we will give an account; delighting to do God's will; a desire to please the heart of God; compassion; mercy; commitment; discernment; listening; respectful; wise; courageous; bold; humility; inquiring; seeking to understand; loving; in faith; passion for the lost; zealous; willingness to learn from others; cooperation with others; loyalty; longsuffering; graciousness towards others; compelled by love; hospitable; accepting/celebrating other cultures.

Activities To Do

(These should be happening throughout the DTS/CDTS. Some are structured into the schedule, some are simply expressed in informal interactions. The goal is for every person to take responsibility for engaging in these ways.)

1. Discern and defeat the enemy's resistance in situations through intercession.
2. Respond in a godly way regardless of the way people treat you.
3 Take time in prayer, individually and corporately, to enter into the thoughts and longings of God and take active steps to fulfill his purposes (Co-Creating with God).
4. Seek out the lost and build relationship when possible.
5. Intercede for the lost in nations, people groups and spheres of society and specific individuals by name.
6. Be ready to share Christ everywhere you go (e.g. in the shops, on the bus, in the streets, in the neighborhood).
7. Share the Gospel in ways appropriate to the audience.
8. Formulate, practice and share personal testimony of God's current involvement in your life. (It may be helpful to write this out.)
9. Participate in or develop activities that will disciple new believers (e.g. build friendships, gather them together for Bible Study or discussion, accompany them to a local church or house group).

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10. Broaden awareness of the poor and needy throughout the world.
11. Be aware of and respond appropriately to situations and people in need of a demonstration of God's Kingdom (e.g. feeding the hungry, playing with children, picking up trash, creating beauty out of a wasteland, assisting the elderly, bring laughter in the midst of despair).
12. Increase understanding of the current status of world missions in response to Jesus' last command.
13. Respond in some way to nations/people groups with little to no Gospel witness (Pray, Go, Give, Support).
14. Intentionally highlight, recognize and incorporate other's ideas, vision, gifts, talents, and abilities.
15. Get feedback from others to aid in the discovery of one's gifts and God-given design.
16. Practice doing things that support or engage one's gifts and motivations as they are presently understood.
17. Pray for one another in a way that strengthens one to know and do the will of God.
18. Reflect on how one can use all God has given one to make the greatest difference possible.
19. Challenge and encourage each other to pursue God's general and specific call beyond DTS/CDTS into whatever context (e.g. with a mission agency or in an occupation or for further training).
20. Personally explore a wide variety of opportunities to serve God in the future, including further training if relevant.
21. Build relationships and serve others from different nations, cultures or foreign situations.
22. Research Study and pray for a specific people group.
23. Exposure to the mind molders/cultures/spheres of societies through various means (e.g. visit a mosque, watch the news, attend the theater, pray for the government).
22. Study/ reflect on Scripture relevant to the concepts in this category.

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VI. YWAM: A Response to God
Knowing God and Making Him Known

Concepts to Understand and Apply

1. An understanding of Youth With A Mission International's History, Vision, Statement of Purpose, Statement of Faith, the Manila Covenant and approved corporate documents (e.g. the Red Sea Covenant); these approved corporate documents are found in the U of N Reference Guide.
2. An understanding of Youth With A Mission International's values and ministry philosophy as reflected in the Foundational Values and Christian Magna Carta; these approved corporate documents are found in the U of N Reference Guide.
3. An understanding of Youth with A Mission International's three-fold ministry calling: Evangelism/Frontier Missions, Training, and Mercy Ministries as well as the many ministries within these callings ("Family of Ministries"). See "Go Manual," "Global Perspectives," "U of N Catalogue," and the many other YWAM ministry resource materials available.
4. An understanding that the DTS/CDTS is the entry way into Youth With A Mission and all its expressions in the "Family of Ministries" and that it lays the common foundation for the mission. See Documents "Discipleship Training School Prerequisite;" "YWAM/U of N--DTS/CDTS Description, Purpose, and Curriculum;" "Guidelines for YWAM/U of N Discipleship Training Schools;" "YWAM/U of N Field Assignments;" "YWAM's Anointing and Appointing for Discipleship Training Schools." Each document is found in the "U of N Reference Guide."
5. An understanding that YWAM is primarily an apostolic missions movement which has and must continue to be on the cutting edge of pioneering the new things God is doing.
6. An understanding of specific opportunities in YWAM for one to serve in after DTS/CDTS.

Attitudes To Nurture

In relationship to YWAM: "Part of a global movement;" inclusive; servanthood; loyalty; team work; commitment; humility; respect for others calling; gifting; ministries; way of thinking and doing; honor and value one another; flexibility; sensitivity; generous; supportive; hospitable; desire and commitment to relationships; teachable; part of a whole.

Activities To Do

(These should be happening throughout the DTS/CDTS. Some are structured into the schedule, some are simply expressed in informal interactions. The goal is for every person to take responsibility for engaging in these ways.)

1. Familiarize yourself with, discover, and understand YWAM's history (read or have someone tell the stories in "Is That Really You God?" by Loren Cunningham as well as other YWAM books/stories).

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2. Live and work in such a way that reflects YWAM's values and affirms YWAM's statements of purpose, faith and mission.
3. Live the YWAM story today that will be passed on tomorrow.
4. Receive and review a U of N catalogue to explore further YWAM/U of N training opportunities.
5. Interact with YWAM bases, ministries and individual staff outside the DTS/CDTS (e.g. Visit other bases/teams, watch YWAM videos, interact with speakers).
6. Explore and discover practical opportunities to serve within YWAM locally/internationally following DTS/CDTS.
7. Engage in an activity representative of YWAM's threefold calling: Evangelism/Frontier Missions, Training and Mercy Ministries (either lead or participate in).
8. Intercede for YWAM, however God may lead.

Suggestion: Integrate these concepts and activities into every week of the DTS/CDTS.

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A Note About Curriculum Design

The list of concepts identified may help in the selection of speakers and topics but **they are not meant to be an outline for a week's teaching** as speakers' topics may draw from concepts in two or more of the categories**.** In addition it may be used as a check list to help guide the school week by week. As the school progresses, the school leader can use this list to keep track of concepts that are covered by speakers, books, etc. so that he or she can address the remaining concepts in some other way (Bible study, devotionals, etc.).

Topics: The **concepts** identified in each category **must be imparted** in some way in the context of the DTS/CDTS.

The following reflect speakers topics for a whole or partial week's teaching that satisfy this requirement. Note a topic may draw concepts from more than one category. Remember these topics are **possible ways** to cover the concepts.

1. The Nature and Character of God (I)
2. Strengthening your personal relationship with God, Hearing God's Voice. (I)
3. Worship and Prayer (I)
4. Feeding one's heart through the Word, Bible Study (I)
5. Cultural Mandate/Kingdom of God (II, V)
6. Intercessory prayer (I, II, V)
7. Godly Relationships (II, IV)
8. Stewardship/Work (II, V)
9. Creating With God (I, II, V)
10. Biblical World View (key concepts are in all Categories)
11. Spiritual Warfare (III, V)
12. The Person and Work of Jesus -- the Cross (I, III, IV)
13. The Fear of the Lord (I, III, IV)
14. Father Heart of God (I, IV)
15. Sin, Repentance and Restitution (III, IV)
16. The Plumb line (III, IV) (remember this is optional in DTS/CDTS)
17. Relinquishing rights (III, IV)
18. Identity in Christ (III, IV)
19. Renewing the mind (III, IV)
20. Person and work of the Holy Spirit (I, IV, V)
21. Relationships in the body -- friendships, husband-wife, parent-child; with the opposite sex, (III, IV)
22. God's Calling (V)
23. Gifts/calling/destiny (IV, V)
24. Body Life/Community/team work (VI)
25. The Abrahamic Covenant (I, II, V)
26. The Great Commission Mandate (III, V)
27. History of the advance of the Gospel (V)

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28. Sharing the Gospel with the Lost (I, III, V)
29. Basic cross cultural communication principles (V)
30. Heart for the Lost (I, III, V)
31. Unreached Peoples /10-40 window (V)
32. Poor and Needy (I, V))
33. Discipling Nations (II, V)

Suggestions for Application Formats: possible formats for facilitating understanding and life application.

1. Classroom Leadership: following the lecture, staff lead the class to clarify what God is saying and give opportunity for personal response.
2. Small Groups assigned groups that meet regularly.
3. Spontaneous small groups: divide the group into smaller groups in the lecture setting.
4. One on Ones.
5. Journal.
6. Reporting/sharing with the Corporate: give time for individuals to share insights with the group.
7. The Outreach weeks are a key context for furthering understanding and life application for all categories.

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University of the Nations

Dear YWAM Base Leadership Team Member,

God has clearly instructed us to "value, trust, train, support, make space and release" our people. (Value 6) The DTS/CDTS is one context where this value is to be implemented. Our DTS/CDTS leaders and staff are to be released with on going support and equipping. DTS/CDTSs run in this way will be a blessing to not only staff and students but also to the many they touch in the course of their time together.

We recognize many of our DTS/CDTSs throughout the mission are run as such. And we are thankful for all the hard work and sacrifice happening to keep the DTS/CDTS an effective tool in God's plan for the nations.

However, we are aware there are times when local YWAM expressions (Bases or Operating Locations) do not have enough staff or finances to do all that is needed. And under those pressures they are tempted to allow a DTS/CDTS to be run with staff who have not been orientated to what is expected of them nor given the training and support needed to do what is being asked of them.

Therefore we have found it necessary to ask:

1. Every base/operating leadership team to prayerfully consider the different roles and responsibilities needed to run the DTS/CDTS and the minimum criteria for those who will fill these roles when making appointments.

International DTS Centre (IDTSC) team members are available to assist any leadership team in this process. For reference, we have posted the following documents from the U of N Reference Guide on our web site: "U of N School Leader's Preamble" and U of N School Leader's Characteristics". We have also created a tool that includes the criteria in these documents but adds further minimum criteria for DTS/CDTS School leaders, outreach leaders and small group leaders. www.ywamDTScentre.com

We also invite any YWAM leader to one of the many DTS Centre Foundational Workshops run throughout the world if they are in need of more information regarding what YWAM International Leadership expects of the DTS/CDTS program. (See our web site for the International DTS Centre team member available to serve your region, for process questions and the minimum criteria for DTS/CDTS staff and leaders, and for information on future DTS/CDTS Foundational Workshops www.ywamDTScentre.com

Therefore we ask leadership to ensure:

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2a. that DTS/CDTS leaders and staff have time in their schedules prior to the beginning of the school for adequate preparation and equipping. (We suggest a minimum of two weeks.)
2b. and that DTS/CDTS leaders and staff have as much time as possible to devote to students and the learning process throughout the course of the DTS/CDTS.

In addition we appeal to the leadership of every base and operating location, if they have a DTS/CDTS scheduled but do not have staff sufficiently trained to lead it they postpone that school until they adequately equip their staff or recruit more experienced staff.

We are also aware that sometimes the local leadership team of the YWAM expression where the DTS/CDTS is run is not in enough contact with the DTS/CDTS to really know how well the staff and program are doing. Therefore, we ask that:

3. We ask that these leaders create a feedback loop from the student body to themselves.

This feedback from the students should give them an accurate picture of how each staff person is doing as well as the quality of the program itself. Questions should be asked that draw out positive aspects as well as areas in need of improvement. The feedback can be a written evaluation form or through intentional conversation with the students.
(See the International DTS Centre website for tools to help in this process.)

From this feedback the base leaders can see where their DTS/CDTS program and staff are strong and where there is a need for improvement. Feedback regarding the program is intended to help the leadership make adjustments to improve the DTS/CDTS program. The feedback regarding the staff is meant to encourage the staff and to point them in the direction of further growth and development.

Finally, we ask that:

4. Every base and operating location leadership team to provide for on going training of their DTS/CDTS staff or to release them for a season to be equipped in seminars, workshops or training schools designed for this purpose.

The DTS/CDTS is the doorway into our Mission and the entry into the U of N. It is an anointed process that releases God's work in and through lives throughout the nations. Let us continue to be a good steward of what God has given us until the day we all stand before him and hear His words "well done".

With gratitude and respect

Maureen Menard
For the International DTS Centre Leadership Team, U of N Int. Leadership team, YWAM GLT

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MINIMUM CRITERIA FOR DTS/CDTS STAFF APPOINTMENTS

Excerpt from the document entitled "Base Leadership Team Letter regarding DTS":

> *We have found it necessary to ask (1) every base/operating location leadership team to prayerfully consider the different roles and responsibilities needed to run the DTS and the minimum criteria for those who will fill these roles when making appointments. IDTS Centre team members are available to assist any leadership team in this process. We have posted documents from the UofN Reference guide on our web site that identify the minimum criteria for DTS staff and leaders as well as some questions to consider when making appointments.*

The following list is to assist base and DTS/CDTS leadership teams in the creating of DTS/CDTS staff teams. It identifies minimum criteria for leaders and staff in specific leadership roles of the DTS/CDTS.

Different roles require different levels of ability. The following key explains the graduation represented in the chart.

Key

Demonstrated:	They must have demonstrated ability in the area mentioned (this does not suggest an expectation of perfection but rather an ability and general practice of using these skills)
Growing:	The person is aware of the importance of this skill and is seen to be developing in the area
Beginning:	The person is starting to understand and develop these skills
Not required:	This skill is not required in order to fulfill the role they have been given. (This does not mean that they should not be given opportunities to experience this skill.)

Whilst this is a list of minimum requirements, it is understood that in the DTS/CDTS, staff function as a team with complimentary gifts and therefore if one is less strong in a certain area another member of the team could be brought in to strengthen that area. For example, where a leader has less experience in drawing together what the Holy Spirit was doing, this would not necessarily affect their leadership if they were able to bring in and release a team member who was strong in this area.

When considering the DTS/CDTS staff team as a whole in terms of being equipped to run the DTS/CDTS, leadership teams have found the following 2 basic questions helpful:

1. "Would I be happy for my son or daughter to be on this DTS/CDTS, with this DTS/CDTS staff team?"

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2. "Would I recommend this DTS/CDTS for the children of my supporters and friends?"

We hope these questions will serve you as you prayerfully consider who is qualified and right to staff/lead a DTS/CDTS at your base/operating location.

Does/Is/Has the potential staff/leader…

	Criteria	**School leader**	**Outreach Leader**	**Small Group &/or 1:1 Leader**
1	Staffed a DTS/CDTS previously	Required	Not required	Not required
2	Know about what a DTS/CDTS is - the vision, values and ethos	Demonstrated	Demonstrated	Growing
3	Have vision, faith and passion for the whole DTS/CDTS, including the outreach	Demonstrated	Demonstrated	Growing
4	Actively live YWAM values	Demonstrated	Growing	Growing
5	Have demonstrated leadership ability in some context	Demonstrated	Demonstrated	Must have shown potential
6	Show servant leadership	Demonstrated	Demonstrated	Demonstrated
7	Able to draw together all that the Holy Spirit is doing and saying, leading in personal application.	Demonstrated	Growing	Not required
8	Able to gather, inspire, motivate and challenge people	Demonstrated	Growing (not so much to gather)	Not required
9	Able to release people into ministry and team functions	Demonstrated	Growing	Beginning
10	Able to draw people out from a variety of cultural, linguistic, national and interdenominational backgrounds	Demonstrated	Growing	Beginning
11	Teachable (open, correctable and self-aware)	Demonstrated	Demonstrated	Demonstrated
12	Have no major character flaw that is likely to damage people and/or the ministry	Demonstrated	Demonstrated	Demonstrated
13	Able to hear God's voice	Demonstrated	Demonstrated	Demonstrated
14	Dependence upon God in one's own life direction and for the direction of the school	Demonstrated	Demonstrated	Demonstrated
15	Able to help people grow	Demonstrated	Demonstrated	Demonstrated
16	Able to think on their feet and act quickly particularly in a crisis (even if it is not their natural preference)	Demonstrated	Demonstrated	Not required
17	An understanding of the principles of conflict resolution and an ability to put them into practice	Demonstrated	Demonstrated	Growing

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18	Able to handle the Word of God correctly	Demonstrated	Growing	Beginning
19	A passion for the word and a desire to apply it personally and to help others apply it	Demonstrated	Demonstrated	Demonstrated
20	An ability in a one on one context to ask questions, listen and give appropriate input and feedback.	Demonstrated	Demonstrated	Demonstrated
21	A lifestyle of intercession and a commitment to see it expressed in the whole school.	Demonstrated	Demonstrated	Growing
22	Ability to share their faith with others *and lead people to Jesus*	Demonstrated	Demonstrated	Growing
23	A desire and ability to see people released and mobilized into the nations	Demonstrated	Growing desire and ability	Growing desire
24	Is trustworthy with finances (appropriately, with wisdom, and is able to give an account of how money is spent)	Demonstrated	Demonstrated	Demonstrated

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THE DTS/CDTS IS YWAM'S FOUNDATION

by Loren Cunningham
International DTS Consultation – January 1998

The Discipleship Training School is the foundational building block of Youth With A Mission, the cornerstone of the mission. It is our DNA, our genetic code. The DTS/CDTS gives vision, it gives understanding, it gives people something to hang on to so that they will understand what YWAM is – and isn't.

DTS/CDTS is also a bonding time, a time of impartation, of living and learning. It is not only formal but it is non-formal – intentional, planned informality. (Example: Everyone's mother tongue is learned informally, never in an academic class.) Informal training is one of the most powerful ways of learning. DTS/CDTS is a "live/learn" 24-hours-a-day experience because of the principles God has given us.

One of the founding principles of U of N is the scripture 2Pe 1:5, "First take diligent heed to your faith; add to your faith, character (virtue), add to your character, knowledge." There is a sequence involved. If the DTS/CDTS is anything, it is about faith and character. You BUILD faith and character. So the sequence must be faith THEN character. That's the DTS/CDTS. Only afterwards, the knowledge from other courses may be added.

The church is built on the foundations of the apostles and prophets, Jesus Christ being the chief cornerstone. There is no one more important than Jesus. The cornerstone of everything is Jesus – He is our point of reference.

God has given us foundations for YWAM, and the DTS/CDTS is foundational to the mission. In the beginning of YWAM, God said, "Start a school." Foundations come at the beginning; they are laid at pioneering times, they are laid underground and they are not highly visible. Pioneers (foundation-builders), are "unknowns" at the beginning and they are not understood. They are like the apostles and prophets in the Bible. No one really perceives what is in their hearts, what their vision from God is, or what they are living for. They appear to be just digging a hole in the ground and filling it with concrete and steel. The DTS/CDTS was foundational for YWAM and it is foundational to each person who joins the mission. There are no exceptions.

After the foundations are secure, then come the floors (teaching), the walls (evangelism) and the roof (pastors – see Eph 4:11-13). The sequence is of key importance. If the foundations that God has given are unstable or have been moved, the whole building becomes suspect, and in a worst case scenario, comes tumbling down. To change the metaphor, "You shall not move the ancient walls, the boundaries that your fathers have set" (Pro 22:28).

The closer we come to our goal for YWAM (the evangelization of the whole world), the more we must go back and check up on our beginnings, our foundations. We must ask questions like ... "Have they moved? Are they crumbling? Do they need repair, renewal or restoration?"

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In the early 1990's, the Lausanne base almost closed because of a decrepit building. God often speaks through the "natural" to get our attention about the "spiritual." The foundations of the old five storey hotel were damaged and the whole building was close to being condemned and torn down. In order to rebuild the structure, the foundations had to be restored before renovation could begin above ground. As the physical renewal started, it also became a time of cleansing our hearts – our spiritual foundations – and asking God to show us where we had gone wrong; a time of asking God to show us where the spiritual foundations had been damaged, destroyed or moved; and a time of praying for God to re-anoint our foundations. Now, in 1998, the base is once again fully functioning.

But God was not only speaking to the Lausanne base – He was just speaking there first. He was also speaking to all of us in YWAM internationally. In YWAM, the scope of our ministry is found in Mark 16:15, "Go into all the world and preach the gospel to every creature." Our expressions of that scope are evangelism, training and mercy ministries. These are what we all do, and have been doing since the beginning: they are integral part of our foundation. First we only did evangelism, but then the Lord showed us the need for training. Jesus Himself first studied the word, then He began "to do and to teach" (Act 1:1-2).

Little by little YWAM's foundations were laid. Yet we didn't discover until recently, how important the role of training was – specifically in the DTS/CDTS – for the laying of those foundations; not only for YWAM, but for every YWAM staff member. Each YWAM staff member needs to carry that DNA, that genetic code. This only comes through a life impartation like that which Elisha received from Elijah. That impartation, that annointing, is passed on and imparted to individuals in a DTS/CDTS. Bonding to YWAM and its vision comes through the DTS/CDTS. It is only through the DTS/CDTS that one becomes a true member of YWAM.

Leaders from other major organizations of the world, seeing that there is an anointing on our DTS/CDTSs, ask, "What is it that you do in them that we can do?" Whatever it is, it is because God said to do it, and He said to do it in a particular way. When we stray from that way, our foundations will crumble.

Likewise, in all of our lives and ministries, when we deviate from what God has said to us, we stand in danger of toppling down. In YWAM's case, we have learned that we cannot shortcut the DTS/CDTS. It is absolutely foundational.

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YWAM'S ANOINTING AND APPOINTING FOR DISCIPLESHIP TRAINING SCHOOLS

by Loren Cunningham

These comments by Loren Cunningham were recorded during a question and answer time on May 13, 1994. He was asked whether a church-based or other non-YWAM discipleship training programme can qualify as an equivalent to the YWAM DTS/CDTS, therefore fulfilling the DTS/CDTS requirement for individuals desiring to become YWAM staff or attend YWAM schools.

Psa 139:13-15 says that gifts and callings begin within the mother's womb and Rom 11:29 says that they are "without repentance," which means that they never change. This is true for individuals, but I believe it is also true for groups.

In Exo 40:15, the Bible says that your "anointing qualifies you." This scripture talks specifically about the priestly anointing, but identifies the fact that **anointing from God is what qualifies any ministry**. They were gifted and called to be priests. We in Youth With A Mission are also gifted and called to specific areas, one of which is to conduct Discipleship Training Schools. 1Co 12 says that it is God who sets ministries into the church (universal) and equips those ministries with giftings. YWAM is one of those ministries.

God does not anoint what He does not appoint. This saying is almost a cliché within YWAM – it is part of our ethos. God calls YWAM to give birth to certain things and He anoints us in those categories. Our spiritual genetic code in YWAM – the genetic code formed in the womb of our creation – is different from all other genetic codes. It's not necessarily better, it is just a different design for a specific calling and purpose in God's kingdom.

For example, there is a Christian training institute in the United States which was inspired by the YWAM DTS/SOE. The founder came to the first schools we held in Lausanne, Switzerland in 1969-71 and he said, "You know, we have got to have this in North America. Would you help me start this kind of training programme?" I replied, "Of course I will help you." And for their first five years of existence, without exception, I spent a week or two teaching at that training center as they developed their courses. But then they took on their own genetic code and their programmes and courses changed and followed their own calling and anointing. Part of YWAM's genes are still there, but that ministry has a totally different personality and calling than YWAM.

Years ago, John Dawson observed that for about a three-year time period, it is possible for a local mega-church to run a well-attended discipleship training programme, because they have a large local constituency to draw from. I know of one mega-church which did this several years ago. They thought, "We have so many people who want to go to a DTS ... we'll just have a YWAMer run a school in our church." A former YWAMer who was a part of their fellowship started a DTS-type discipleship programme within their local church. The congregation was

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large enough that they could draw the participants from their church body for the first three years. However, as time went on and the leadership was passed on to someone else, they began a national recruiting programme for their school because they had run out of participants from their own congregation. They actually created a parallel programme – a sodality/mission alongside a modality/local church. It still had some of the original genes from YWAM, but it was not a YWAM appointed and anointed school, **nor did God want it to be**. This is not a negative, it is simply genetics -- the way things work out spiritually and physically.

I believe it would be good if we could do in other categories what we have done through Kings Kids International. There are YWAM Kings Kids programmes, and then there is the Go-Network, which encourages local churches to start their own teams. As long as they are connected, they are a part of the global Kings Kids network. Some of them very quickly become disconnected – and that's fine. Some of them never have been connected – they just look at the Kings Kids model and do something similar – and that is fine. We want to encourage every ministry that is advancing God's purposes, but we need to recognize that they have a different origin and anointing than YWAM – a different genetic code.

We need to design ways to give away what God has given to us, sharing our curriculum, qualifications, standards, etc. And there may be a way to keep them connected with YWAM if they want to be connected, through special programmes designed for that purpose. But the inheritance factor – the line through which the genetic code comes – is determined by who is the anointed and appointed authority over the school.

Over the years, I have been approached on several occasions about having a "YWAM DTS" in a church. In these cases, I always endeavor to discern their true desires. These are questions I must ask: 1) "Are you wanting to provide the facilities and wanting us to provide a YWAM leader to run the school and have the six-month school be accountable to YWAM?" or 2) "Are you saying that you want to use our curriculum, programmes, vision, ideas and have our blessing and you will run it?" Often the suggestion is offered "We have a former YWAMer who is part of our congregation, and he will run it." But the spiritual anointing issue is, "Should YWAM (the sodality) run the school or the local church (the modality)?" It is a question of who is the true authority over the school.

YWAM has an anointing and appointing from God to run DTS/CDTSs. You can't duplicate or replicate the experience without God's call, or you will get an Ishmael instead of an Isaac. In this case, I don't mean that Ishmael is a bad outcome – but he would not have the Abraham/Sarah genetic code. The authority for the Discipleship Training School is the code that God has given to YWAM, and we are not to sell our birthright.

In the scenario above, it not only involves anointing and appointing, but also apostolic succession, modality/sodality issues and others. The pastor might say, "We must not have an outside authority in charge of the school." The mission could say the same: "We must retain the authority to prepare people to become staff for our particular anointing and calling as YWAM."

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There are issues beyond the surface that include the spiritual genes and the spiritual glue that hold YWAM together, as well as the preparation of University of the Nations students for their U of N experience. There are many aspects of a YWAM DTS/CDTS – the live-learn concept, the exposure to YWAM's values such as being visionary, international and interdenominational – that cannot be experienced in the same way in a local church context, and we cannot compromise our birthright.

The majority of YWAMers as well as prayer and financial support come from a broad spread of smaller sized churches. However, I recognize that this can be a delicate issue, because the church which wants to conduct a DTS/CDTS is often a larger church, and a strong YWAM supporting church which sends many young people into missions each year.

We want to affirm church discipleship programmes, not drop a guillotine on them! For example, we could offer several levels of networking from which they could choose: A) offer YWAM resources, including teaching videos, materials, etc., B) help them pattern their school after a DTS/CDTS, to be led by a former YWAMer or someone who comes from the church to attend a DTS/CDTS, or C) provide an actual YWAM DTS/CDTS led by a YWAMer with the church offering facilities. This programme could also be held at a Bible school or on a college campus.

We need to encourage the local church in their discipleship efforts by setting up these kinds of specific programmes or network ideas. But we also need to clearly identify that such discipleship programmes as example A or B above are our "give away" programmes – they will not qualify the participants to come into YWAM or University of the Nations. The DTS Centre is presently working on a proposal to help local churches which desire to hold these types of training programmes.

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WHY DTS/CDTS IN YWAM?

by Thomas A. Bloomer

Why are so many senior YWAM leaders so convinced that DTS/CDTS is one of the keys to YWAM's unity, growth and future? Wouldn't it be the fruit that they have observed over the years? And isn't the fruit test the best and most scriptural way to evaluate the effectiveness of any ministry?

YWAM has the requirement that before coming on staff, every person must successfully complete a DTS/CDTS.

A misconception about the DTS/CDTS requirement is that it originated from the U of N policy. But no, the DTS/CDTS requirement comes from YWAM's Global Leadership Team, which has consistently maintained the importance of it. In the U of N, DTS/CDTS is required before any student can attend any of our other schools.

Over my 28 years of involvement with YWAM training, I have come up with a few more specific answers to some of the questions about DTS/CDTS that I am asked now and then, such as: "Why don't we make it more academic, and move more into a Bible School type of course?" Or, "Why not make it optional, since we need to get our people out onto the field a lot quicker?"

During my doctoral studies, one of the required courses I looked forward to taking was called "Education Toward Spiritual Development". We studied about 60 different books and articles to find out the theories and traditions that the Church has come up with over 2,000 years to move believers toward spiritual maturity. We learned that there are essentially three theories of spiritual growth, each with its champions.

Here are the books we studied more in depth, to illustrate the three theories:

- spiritual maturity comes from learning, the mind studying the Word: He That Is Spiritual, Lewis Sperry Chafer
- spiritual maturity comes from a spiritual relationship, connecting with Jesus through prayer: The Imitation of Christ, Thomas A. Kempis
- spiritual growth comes from serving the poor and the oppressed: Spirituality and Justice, Donal Dorr

As different traditions take these tendencies to extremes, we end up with Christians who have a spirituality that is essentially intellectual; or mystical; or oriented to social action.

Another way to name them would be a spirituality of thinking, or of being, or of doing. A Biblical way to view them would be maturing in the Word, or in the Spirit, or in obedience.

But does the Lord expect us to choose one of these alternatives, and to downgrade the other two? Of course not! All three are important.

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And what about love? God is love; Jesus summed up all obedience as love; the Great Commandment, the New Commandment, and the Last Commandment are all based on love. What is the place of love in spiritual growth?

Throughout the history of the Church, different traditions have taken hold of the Biblical emphasis on spiritual growth in the context of community: for example, the monastic movements, the Moravians, the early Methodists, down to the charismatic communities of the 1970's and '80's. Community is one of the sources of spiritual growth.

As I wrestled with these concepts and tried to put them together for the course assignments, I remembered Loren's 1970's teaching about the priorities of YWAM schools.

He compared them to a three-stage fountain: as we emphasized relationship with God, there was an overflow of love first for our families and then for the rest of the Body of Christ; and Then an overflow of the love among believers so as to reach out to a thirsty world.

Then a conviction began to grow in my heart: our DTS/CDTS, when done according to the ways God has showed us, is a structure that combines most or even all of the components of spiritual growth!

It is one of the ways the Spirit has led to re-package these ancient truths in a way that can impact this generation.

In other words, the reason we see such rapid growth in student maturity during well-run DTS/CDTS's is that we have received a package from Heaven that is dynamically and dramatically effective.

What are these different components, that we must safeguard and strengthen in order to see our DTS/CDTS's reach their full potential? I see the following DTS/CDTS emphases as crucial to our future as a mission:

- on the Word, coupled with an introduction to Biblical thinking
- on meeting with God, the fear of Him that leads to wisdom, breakthroughs in relationship with Him, personal and group worship
- on relationships within the school, with authority figures, family members, with the local church
- on the needy world out there, the turning of the students away from their own 'stuff' and toward reaching out to the world in merciful witness

Practically, what does this mean in addition to making sure hat these elements are included in the curriculum? I would suggest continually underlining the following:

- a cross-cultural dynamic; iron sharpens iron, and hen different cultures are thrown together the learning curve shoots up. Multi-cultural DTS/CDTS's are an incredibly rich learning environment.

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- true community: students led into mutual accountability for their actions, words and attitudes; staff modeling all this, plus openness in their relationships; the school and base staff and leaders modeling the same interdependent humility
- emphasis on the importance of outreach; there's no better way to teach this than to model it, with the school leaders leading and not delegating it all, and perhaps even the base leaders
- going out to visit and encourage the teams.
- staff training: while having young staff close to the students in age and experience is a big part of our success, inexperienced staff should not be thrown into leadership
- to see if they will sink or swim.
- anointed speakers: the combination of young staff plus visiting speakers is educational dynamite; but not everyone can teach everything. The difference between impartation and information download is that the anointed teachers have been led by the Spirit into doing what they teach.

To sum up, since Jesus commanded us to love the Lord with all our heart, soul, mind, and strength, and our neighbor as ourselves; it is logical to think that ministry must be expressed through the will, emotions, spirit, mind, body and relationships. And also that these areas of our being are also portals for learning.

The YWAM DTS/CDTS, when well-run, not only teaches intellectually, but into our beings through these other doors as well. The student is impacted not only through the formal teaching of the classroom; but the nonformal life of prayer, worship, and work; and the informal input received through contacts around the meal table, in the dorm room, around the buildings, etc.

Finally, two last points in favor of the centrality of DTS/CDTS for YWAM:

- Unity: Since YWAMers come from over one hundred nations and many more denominations, and since the structure of our organization tends to promote diversity, we very much need some strategies for unity as well.

  The Lord has given several, but one of the most important is DTS/CDTS. The fact that every YWAMer receives three months of unified teaching on the character of God, the importance of the Word, worship, right relationships, etc. is crucial to our unity. Without it, the centrifugal force of our great diversity would one day tear us apart. As both Loren and Darlene emphasize, the six months of DTS/CDTS "impart the DNA of YWAM" in a deep way that nothing else can replace.

- Humility: Much of the resistance to the DTS/CDTS requirement comes from those who contend that since their applicants are already mature Christians, they shouldn't be forced to spend six months and lots of money just to fulfill some requirement. But isn't this really saying, "They have no more to learn in their walk with the Lord, or at least nothing that YWAM can teach"? Of course, it is humbling to have to take six months and attend a course

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that many 18-year-olds attend; especially since it has such an uncool name! It doesn't sound academic, or professional, or upscale in any way. And you have to do work duties!

To consent to attend DTS/CDTS requires admitting, "I have much to learn. I am willing to be treated the same way as people with much less experience, education, and social standing than I do. I am willing to bow to the requirements of this mission, trusting that God has led and is leading the leaders. Even though it costs me, I want to leave my extended family, my job, my church and my cultural nest for a time and sit at the feet of God. I want to learn of Him, directly but also through my brothers and sisters in YWAM. God is calling me to this mission, and I want to identify with what He is doing in and through it."
There is something in this leaving all to follow the way of the Nazarene that since the beginning of the Church has proved crucial in breaking the ties to the old life and comforts and preparing the servant of the Lord to hear from Him in a clearer way, to better discern His purposes, to better love His People and His World.

The pastors, missionaries, doctors, and professors who have chosen to lay down their professional titles and become students in a DTS/CDTS have so often had a sweetness, a gentle humility about them that blesses us all.

And as the University of the Nations, all the leadership is committed to maintaining the DTS/CDTS requirement. One of our goals is to learn how to love the Lord with our minds; and learning from Jesus requires a humility of heart and of thought. DTS/CDTS can be a big step in the right direction.

These are some of the reasons that I believe that DTS/CDTS is a God-given gift to YWAM.

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DISCIPLESHIP TRAINING SCHOOL PREREQUISITE

POLICY STATEMENT:

The **Discipleship Training School (DTS/CDTS)** is a prerequisite to all other U of N training schools and degree programmes. All U of N applicants must satisfactorily complete a Discipleship Training School (DTS/CDTS), including the outreach or field assignment, before being permitted to attend any other course/school, or being accepted into a degree programme. It is the responsibility of all post-DTS/CDTS school leaders to inform all prospective students of this "DTS/CDTS First" policy.

OPERATIONAL DEFINITION OF TERMS:

For the purposes of this policy a **Discipleship Training School** is defined as any YWAM/U of N Discipleship Training School (DTS) or Crossroads Discipleship Training School (CDTS),

1. whose lecture phase is at least eleven (11) weeks in duration, and,
2. whose outreach or field assignment is at least eight (8) weeks in duration

in accordance with the guidelines established for the DTS/CDTS by the YWAM International Office of Training and the YWAM/U of N DTS Centre.

PURPOSE:

This policy is set out in order to establish YWAM corporate values and ministry philosophy for the DTS/CDTS into a written format which sets out the normal expectations, valid exceptions, and criteria upon which exceptions are granted, as well as the procedures whereby these are accomplished.

FOUNDATIONAL VALUES/PRINCIPLES/SCRIPTURES:

- YWAM is called to participate actively in fulfilling the Great Commission through preaching the gospel and discipling all nations (Act 13:2; 16:19).

- YWAM is relationship oriented. We emphasize openness, humility and communication rather than dependence on structure and rules (1Jo 1:7; Gal 5:1).

- YWAM is committed to understanding the character and ways of God, to hearing God's voice and seeking His counsel as part of the process of decision making (Rom 10:17; Joh 5:30).

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- YWAM is called to recognize the value of godly character in an individual over and above his gifts, abilities and expertise (Php 4:8-9).

- The U of N approach to education is based upon 2Pe 1:5-8 which stresses balanced development in every area of life – in faith, virtue (character), knowledge, self control, perseverance, godliness, brotherly kindness and love.

- The U of N live-learn philosophy is a community learning concept. It is based on the scriptural principle of a body of believers who are one in spirit and working together as a team toward the same objectives. It implies a sharing of resources, ideas, talents, and a working together in unity.

SCOPE:

All applicants to U of N courses/schools and training programmes.

EXCEPTIONS:

1. U of N Seminars

   Persons may attend and accumulate up to twelve credits for U of N seminars prior to completing the DTS/CDTS, but only 6 seminar credits in any one course.

2. 1969-1978 YWAM School of Evangelism

   Persons who have completed a 1969-1978 YWAM School of Evangelism (SOE) may have their SOE substituted as an equivalent course for this requirement, provided that it qualifies under the established amnesty credit policy and procedures.

3. 1977-1986 GENESIS dicipleship training program

   Applicants who completed the GENESIS discipleship training program between 1977 and 1986 may be admitted to and provisionally receive credit for U of N courses under the 'YWAM DTS/CDTS Transfer Credit Policy and Procedure' guidelines provided that:

   a. The student supplies the necessary documentation on a "Historical Course Documentation Form" to the International DTS Centre Director.

   b. the school meets the requirements for approval.

   GENESIS participants prior to 1977, and after 1986, do not qualify for this policy exception and therefore cannot be considered for credit.

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Transfer credit for non-registered YWAM schools will only be posted to the transcript if it is the final course for a U of N degree and is not transferable to another institution.

4. 1988 - 2003 YWAM Mercy Ships DTS/CDTS

Applicants who completed the DTS/CDTS, including both lecture and field assignment phases, at any of the YWAM Mercy Ships locations between January 1, 1988 and December 31, 2003 may be admitted to and provisionally receive credit for their DTS/CDTS based on the documentation provided by Mercy Ships to the U of N International Registrars Offices.

After December 31, 2003, Mercy Ships training programmes are no longer connected to, nor registered with YWAM/U of N and therefore will not receive U of N credit.

5. DTS/CDTS Outreach Deferral

Deferral Policy: In rare instances it may be appropriate that a person who has completed the lecture course of the DTS/CDTS after December 31, 1991 may be allowed to temporarily defer their DTS/CDTS outreach for a period up to 24 months for reasons of health, personal/family emergency, leave of absence and other timing issues such as schooling for children, or other extenuating circumstances.

Deferral Procedure: Any deferrals must be approved under the following conditions:

a. they obtain a written recommendation from their DTS/CDTS school leader/Director to have their outreach deferred, and

b. the joint recommendation is approved by the local YWAM base Director and Council.

Specific approvals required to accomplish the deferral under this provision may vary depending upon the structure at each local base. However, the principle of a check and balance procedure which incorporates the DTS/CDTS school leader and culminates with the approval of the local YWAM base council should be followed.

Deferral Extension (for schools taken after December 31, 1991): In the event that the outreach is not completed within the two year time frame allowed, the person(s) would have to retake the DTS/CDTS lecture phase unless permission was received from their DTS/CDTS school leader and the DTS/CDTS Director for an extension of time to complete the outreach, not to exceed an additional 6 month period of time.

Deferral Exception: If a person completed their DTS/CDTS lecture phase prior to December 31, 1991 without completing the field assignment/outreach phase, they will be

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required to complete a YWAM DTS/CDTS field assignment/outreach before continuing onto other U of N schools. This provision is without time limitations for schools taken prior to December 31, 1991.

6. Amnesty for Unregistered and Pre-U of N DTS/CDTS

   a. Applicants who have completed a DTS/CDTS, including the outreach, before December 31, 1991 which is not a U of N registered school, may be admitted to and provisionally receive credit for U of N courses under U of N amnesty policy guidelines as follows. Each applicant's DTS/CDTS will be reviewed under amnesty guidelines and evaluated for meeting the prerequisite minimum requirements: 11 week lecture phase and 8 week field assignment. If the prerequisite minimum requirements are not met for either the lecture or the field assignment phase, the student will be required to make up the deficiencies.

   b. For schools taken after December 31, 1991 any deficiencies will have to be made up prior to any credit being finalized and before continuing on to other U of N schools. If no programme deficiencies are determined to exist in either the lecture or field assignment, credits will be assigned and the prerequisite will be deemed to have been fulfilled.

   Amnesty credit will be posted to the transcript only upon completion of all other U of N degree requirements and is not transferable to another institution.

7. Transfer Credit for Unregistered YWAM DTS/CDTS

   Applicants who have completed a DTS/CDTS, including the outreach, after December 31, 1991 which is not a U of N registered school, may be admitted to and provisionally receive credit for YWAM courses under the YWAM transfer credit policy guidelines as follows. Only students registered for a U of N degree programme may request transfer credit for non-registered YWAM DTS/CDTS and entry level SOE only provided that:

   a. The student supplies the necessary documentation on a "Historical Course Documentation Form" to the International DTS Centre Director.

   b. the school meets the requirements for approval.

   Transfer credit for non-registered YWAM schools will only be posted to the transcript if it is the final course for a U of N degree and is not transferable to another institution.

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8. Last Days Ministries:

a. Intensive Christian Training (ICT) conducted prior to September, 1991:
Applicants who have completed Last Days Ministries' Intensive Christian Training (ICT) programme (prior to September, 1991) may attend U of N courses/schools after having satisfactorily fulfilled the provisions of the Last Days Ministries ICT/YWAM DTS equivalency policy.

b. DTS between September 1991 and March 1994:
Applicants who have completed the Last Days Ministries DTS (not the ICT) between September 1991 and March 1994 may apply to the International DTS Centre of the U of N to receive YWAM transfer credit upon completion of all necessary documentation, including verification by the school leader. Please refer to the document entitled "YWAM DTS - CDTS Transfer Credit Policy and Procedure."

Credit will only be posted to the transcript only upon completion of all other U of N Degree requirements and is not transferable to another institution.

9. Failure to do a DTS/CDTS first

Students who have inadvertently done YWAM/U of N schools before completing a DTS/CDTS (both lecture and outreach/field assignment phases) will not receive credit for those schools except in extremely rare instances. In those highly unusual situations, the student may submit a formal appeal to the International College/Faculty Dean. In most instances the appeal will stop at this point. Should the International College/Faculty Dean believe it to be a legitimate appeal, it is forwarded to the Provost, then to the President and then finally to the Board of Regents.

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LAST DAYS MINISTRIES ICT/YWAM DTS/CDTS EQUIVALENCY POLICY AND PROCEDURE

POLICY PURPOSE:

With the official incorporation of Last Days Ministries (LDM) with Youth With A Mission, the following guidelines are approved regarding LDM's Intensive Christian Training (ICT) graduates and their integration with YWAM and the possibility of course work in the U of N.

POLICY STATEMENT:

Graduates of Last Days Ministries ICT (prior to September 1991) may fulfill the DTS/CDTS prerequisite for further course work in the U of N ONLY if they follow the below stated procedure.

PROCEDURE FOR THE ICT GRADUATE:

In order to comply with U of N's requirement of satisfactory completion of a YWAM DTS/CDTS before further course work is done in the U of N, all ICT graduates will be required to:

1. Fully Document their ICT course on the Historical Course Documentation Form and submit it to the International DTS Centre for evaluation of the ICT content and curriculum. The DTS Centre, or a representative appointed by DTS Centre, will then determine what specific areas of DTS/CDTS curriculum the student will need to make up and determine a plan, in consultation with the student, for the make up work to be accomplished most effectively. When the make up work plan is established, the DTS Centre will register the student on a Form B and the student will be required to pay the appropriate Student Registration Fee for processing their U of N record.

2. The student will need to attend DTS/CDTS lectures (or view video tapes) on essential DTS/CDTS topics if they were not covered, or were inadequately covered, in the ICT course content, such as:

    - Principles of Intercession (applies only to ICT's prior to July 1987)
    - Evangelism
    - A Global View of Missions
    - Hearing the Voice of God (applies only to ICT's prior to July 1987)
    - Character and Nature of God (including messages such as "The Four Basic Premises of Christianity" and "Co-Creating With God" by Loren Cunningham; "The Attributes of God by David Hamilton; "The Character and Nature of God" and "The Ways of God" by Joy Dawson)

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There may also be other key lectures/messages that the student will be required to attend or listen. For purposes of understanding and bonding of the student to Youth With A Mission and YWAM's University of the Nations, the student also needs to attend lectures (or view video tapes) on the following:

- YWAM's Calling to Evangelism, Training and Mercy Ministries
- YWAM's Foundational Values
- Vision of the University of the Nations
- Discipling the Nations and the Seven Spheres of Influence.

3. A written report by the individual will be required which will include a summary of the primary concepts and principles of the teaching along with a description of personal application.

4. Complete a U of N registered DTS/CDTS field assignment/outreach of at least 8 weeks, and maximum 12, before a second level course can be taken in the U of N.

INTERNAL RECORD-KEEPING PROCEDURE:

1. DTS/CDTS Lecture Phase (IDS 701/3) student registration and credit: After the students' satisfactory completion the above, the DTS Centre will grant a maximum of 12 credits to the graduate for the IDS 701 lecture phase and report the decision in writing, along with the course documentation, to your designated U of N International Registrar's Office.

2. DTS/CDTS Field Assignment/Outreach Phase (IDS 702/4)student registration and credit: The student is to be registered for the Field Assignment, along with all other students in the class, through the normal Form B process and recorded on the FORM C2 at the completion of the course.

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Degree Programme

Requirements

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U OF N DEGREE PROGRAMME PLANNING CHECK LIST

PROCEDURAL STEPS:

The timely completion of the following steps are the responsibility of the student. These steps are to be completed in consultation with an approved Student Advisor.

1. Registration for a Degree (Use "U of N Degree Programme Planning Form"):
    1. When a U of N student wishes to become a degree candidate, the student registers this intent and develops a degree programme plan by filling out the "U of N Degree Programme Planning Form" with the assistance of an approved Student Advisor from the College/Faculty of choice. A copy of the U of N Degree Programme Planning Form is then sent to the International Dean and the Provost Office Representative.
    2. The "U of N Degree Programme Planning Form" is approved when signatures of the International Dean and Provost Representative have been obtained.

2. Application for Graduation (Use "U of N Application for Graduation Form"):
    1. Six months before the anticipated conclusion of the degree programme, the candidate files an "U of N Application for Graduation Form."
    2. The candidate is responsible for the satisfactory clearance of financial accounts of all U of N schools prior to graduation or the issuance of transcripts.

ACADEMIC REQUIREMENTS:

The satisfactory completion of the following academic requirements for a degree programme must be an approved by the International College/Faculty Dean or Representative.

	AA/AS	BA/BS	GD	MA/MS	
1.	____	____	____	____	Discipleship Training School (or CDTS) Prerequisite met.
2.		____	____	____	Cross-Cultural Requirement met.
3.		____	____	____	Core Course Requirement met: ● for a BA/BS candidate the successful completion of: ___ COM 301 or equivalent; ___ HIS/SAT 301 or equivalent; and ___ CCM 301 or CCM 311 or equivalent; ● for a GD and a MA/MS candidate with no previous university-level Bible courses: ____ CCM 301 or CCM 311 or CCM 401 or CCM 411 or equivalent).
4.		____		____	Residency Requirement met (four courses totalling 38-48 credits at or from one U of N location).
5.	____	____			Secondary (High) School Graduation or Equivalent met.
6.			____	____	Bachelor's Degree or Equivalent Requirement met.

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	AA/AS	BA/BS	GD	MA/MS	
7.	____	____	____	____	Language Proficiency fulfilled.
8.	____	____	____	____	YWAM/U of N Field Assignment/Outreach Credits fulfilled: ● two courses totalling 16-24 credits for AA/AS, GD & MA/MS; ● three courses totalling 24-36 credits for BA/BS.
9.	____	____	____	____	Seminar Credits fulfilled (no more than 12 credits total allowed).
10.	____	____	____	____	XXX 390/490 Special Topics Courses ● no more than 4 credits allowed in an AA/AS; ● no more than 12 credits allowed in an GD; ● no more than 24 credits allowed in a BA/BS or MA/MS.
11.	____	____			Pass/Fail Courses (no more than 48 credits total allowed)
12.		____	____	____	General Transfer Credit Policy and Procedure fulfilled: ● maximum of 72 credits for a BA/BS; ● maximum of 12 credits for a GD; ● maximum of 24 credits for a MA/MS.
13.		____		____	Thesis: ● all BS degrees in the College/Faculty of Science and Technology and all BA degrees in the College/Faculty of Humanities and International Studies require a thesis; however, in the other five Colleges/Faculties a thesis is generally not required for a BA/BS candidate unless the student is transferring more than 12 credits. Not more than 12 credits are granted for a BA/BS thesis; ● required for all MA/MS candidates; a minimum of 12 to a maximum of 48 credits are granted for a MA/MS thesis.
14.	____	____	____	____	Satisfactory completion of all required courses for the particular degree programme, including pre-approved electives.
15.				____	A minimum of three different graduate (400) level courses.
16.	____	____	____	____	Total credits fulfilled: ● 96 for an AA/AS including DTS/CDTS and field assignment/outreach ● 144 for a BA/BS including DTS/CDTS and field assignment/outreach ● 60 for a GD beyond the completion of the DTS/CDTS and field assignment/outreach ● 96 for a MA/MS beyond the completion of the DTS/CDTS and field assignment/outreach.

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U OF N DEGREE PROGRAMME PLANNING: EXPLANATION OF ACADEMIC REQUIREMENTS

1. **Discipleship Training School Prerequisite**

The Discipleship Training School (DTS/CDTS) is a prerequisite for all other courses and all degree programmes. All U of N applicants must satisfactorily complete a fully qualified DTS/CDTS, including the field assignment, before being permitted to attend any other course, or being accepted into a degree programme. A fully qualified DTS/CDTS is one which is in conformity with the guidelines established by the Centre for Discipleship Training Schools. Some applicants may not have completed a fully qualified DTS/CDTS, and will be required to complete additional course work as outlined by the International DTS Centre. See paper entitled "Discipleship Training School Prerequisite" and contact directly the International DTS Centre at P.O. Box 1031, Sun Valley 7985, South Africa.

2. **Cross-Cultural Requirement**

This requirement is only applicable to the BA/BS or MA/MS candidate. See paper entitled "Cross-Cultural Requirement" for full details.

The DTS/CDTS may be used to meet in part the Cross-Cultural Requirement for a Graduate Diploma (GD) and MA/MS candidate, even though the DTS/CDTS credit itself is not counted for the MA/MS degree programme.

3. **Core Course Requirement**

This requirement is only applicable to the BA/BS or MA/MS candidate. Degree students are required to take core courses for degree programmes. See paper entitled "Core Course Requirement" for full details.

The core courses required of the BA/BS candidate familiarize the student with communication skills, a knowledge of Biblical Studies, and an overview of humanities and science. This involves the successful completion of "School of Communication Foundations" (COM 301), "Humanities and Science: A Christian Perspective" (HIS/SAT 301), and "School of Biblical Studies I" (CCM 311), or equivalents.

For the GD and MA/MS candidate, only the Biblical studies course is required. For those students with no previous university-level Bible courses, 12 credits of the Master's degree must include the School of Biblical Studies I (CCM 411). If a student can document having successfully completed a 12 credit Bible course at another college or university that is equivalent to the U of N Core Course, it may fulfill the Master's Core Course

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requirement if so approved by the Provost Team Representative, the International Dean of the College/Faculty of Christian Ministries, and the International Dean or Representative of the College/Faculty of the degree programme (see paper entitled "General Transfer Credit Policy and Procedure").

4. **Residency Requirement**

This requirement is only applicable to the BA/BS or MA/MS candidate. A candidate for these degrees must complete at least four courses (38-48 credits) in residence at, or directly sent out from, one U of N location. See document entitled "Residency Requirement" for full details.

5. **Secondary (High) School Graduation or Equivalent Requirement**

This requirement is only applicable to the AA/AS or BA/BS candidate. See paper entitled "Secondary (High) School Graduation or Equivalent Requirement" for full details.

6. **Bachelor's Degree or Equivalent Requirement**

This requirement is only applicable to the GD and MA/MS candidate.

7. **Language Proficiency**

This requirement is applicable to all degree candidates. See paper entitled "Language Proficiency Policy and Procedure" for full details.

8. **YWAM/U of N Field Assignment/Outreach Credits**

This requirement is applicable to all degree candidates. See paper entitled "YWAM/U of N Field Assignment/Outreach Policy and Procedure" for full details.

For the candidates pursuing either an AA/AS degree, Graduate Diploma (GD) or an MA/MS degree two field assignment/outreach courses of 8-12 credits each for a total of 16-24 credits are required. The DTS/CDTS field assignment/outreach may be allowed to serve as one of the two required field assignments/outreaches for an AA/AS degree.

Even though credits for the DTS/CDTS itself are not counted in the GD and MA/MS degree programme, the DTS/CDTS field assignment/outreach may be allowed to serve as one of the two required field assignment/outreach courses for a MA/MS degree if it has not already been used to fulfill the requirements of a BA/BS degree. An appropriate XXX 790 course may fulfill one of the field assignment/outreach requirements for a GD and MA/MS degree, as it reflects the spirit of the policy.

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For the candidate pursuing a BA/BS degree three field assignment/outreach of 8-12 credits each for a total of 24-36 credits are required. The DTS/CDTS field assignment/outreach may be allowed to serve as one of the three required outreaches. An appropriate XXX 790 course may fulfil one of the field assignment/outreach requirements in the spirit of the policy.

9. **Seminar Credits**

This requirement is applicable to all degree candidates. A seminar may receive U of N credit if it is a minimum of one full learning week (five learning days) and is registered properly by the seminar leader and approved through the appropriate College/Faculty or Centre. Students may attend any number of seminars and workshops that offer 1-6 credits each prior to completion of a DTS/CDTS. Only 6 seminar credits may be taken in any one course. Though Students may take a limitless amount of seminars for credit, they may use a maximum of 12 seminar credits toward a U of N degree upon approval of the U of N Student Advisor of the appropriate College/Faculty in which the degree programme is offered. Some or all of these credits may be obtained prior to or after the DTS/CDTS. Credit for a full learning week of a seminar and a course cannot be obtained simultaneously. See document entitled "Seminar Policy and Procedure" for full details.

10. **XXX 390/490 Special Topics Courses**

This point is applicable to all degree candidates. For those in an AA/AS program there is a maximum of 4 credits allowable between a XXX 390 Special Topics and XXX 393 Special Topics Field Assignment. For the BA/BS or MA/MS candidate, Special Topics courses (XXX 390, XXX 393, XXX 490 or XXX 493) may be taken in two different Colleges/Faculties for a combined maximum of 24 credits. For those seeking a Graduate Diploma the maximum allowed for Special Topics is 12 credits. See U of N Reference Guide: "XXX 390 and 393 Special Topics Policy and Procedure; "XXX 390 and 393 Policy and Procedure for Staff/Student Experience in Pioneer Schools".

11. **Pass/Fail Courses**

This requirement is only applicable to the AA/AS or BA/BS candidate. This point is related primarily to DTS/CDTSs, past entry level SOEs, and old pass-fail SOEs. No more than 48 pass-fail credits total are allowed in a degree programme. All other U of N courses must have a grade.

12. **General Transfer Credit**

This requirement is only applicable to the BA/BS or MA/MS candidate. No credits can be transferred in for an AA/AS degree. The maximum number of allowable transfer credits for a BA/BS degrees is 72. The maximum number of allowable transfer credits for

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a MA/MS degrees is 24. See paper entitled "General Transfer Credit Policy and Procedure" for full details.

13. **Thesis**

This requirement is only applicable to the BA/BS or MA/MS candidate. A thesis is not an option for an AA/AS degree due to the skill specific nature of the degree program and the brevity of the degree program. See paper entitled "Thesis Policy and Procedure" for full details.

All BS degrees in the College/Faculty of Science and Technology and all BA degrees in the College/Faculty of Humanities and International Studies require a thesis; however, in the other five Colleges/Faculties a thesis is generally not required for a BA/BS candidate unless the student is transferring more than 12 credits. For all students transferring more than 12 credits a thesis is required. In all other situations, a thesis is part of the degree programme only at the discretion of the College/Faculty. Not more than 12 credits are granted for a BA/BS thesis.

A thesis is required for all MA/MS candidates. A minimum of 12 to a maximum of 48 credits are granted for a MA/MS thesis. This counts as one only 400 level course.

14. **Satisfactory completion of all required courses for the particular degree programme including pre-approved electives**

Every College/Faculty has developed several degree programmes. In addition to the general U of N requirements for an AA/AS, BA/BS, or MA/MS, each degree programme may have several other courses that are required for that specific degree. See the current U of N Catalogue to understand the additional course requirements of any particular degree programme or graduate diploma.

Some degree programmes may allow for one or more elective courses. These courses should be selected by the student in consultation with an U of N Student Advisor of the College/Faculty of the degree programme in which the student is enrolled. The U of N Student Advisor of the College/Faculty may dissuade a student from taking a particular course as an elective, but must be careful to document their interactions after having laid out the courses for the degree programme in writing, making clear what can or cannot be accepted as part of the official course of the degree programme. The International Dean or U of N Student Advisor representing the Dean can withhold approval of course credits to be counted toward the fulfillment of the degree programme.

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15. **A minimum of three different graduate (400) level courses**

This requirement is only applicable to the MA/MS candidate. No U of N course taken at an undergraduate, 300-level can be upgraded to a graduate 400-level retroactively.

16. **Total credits fulfilled**

This point is applicable to all degree candidates.

A total of 96 credits is necessary for an AA/AS degree. This includes the credits received from DTS/CDTS and field assignment/outreach.

A total of 144 credits is necessary for a BA/BS degree. This also includes the credits received from DTS/CDTS with its field assignment/outreach.

A total of 60 credits is necessary for a Graduate Diploma. These credits reflect study beyond the completion of the DTS/CDTS with its field assignment/outreach. The DTS/CDTS and field assignment are not included in the total of credits applicable to a Graduate Diploma.

A total of 96 credits is necessary for a MA/MS. These credits reflect study beyond the completion of the DTS/CDTS with its field assignment/outreach. The DTS/CDTS and field assignment are not included in the total of credits applicable to a MA/MS. No 200 level courses can be counted towards an MA/MS. This includes the SOE (CCM 221 or CCM 721) and the SOE Field Assignment (CCM 222 or CCM 722). Exceptions will be considered on an individual basis only when the SOE is considered to be an integral part of the degree programme.

Note: A degree student may actually accumulate more than the minimum number of credits required for a degree because of the student's particular degree objectives and due to extra elective courses taken.

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U OF N DEGREE PROGRAMMES CURRENTLY OFFERED
2005

College/Faculty of:	Associate's Level	Bachelor's Level	Master's Level
Christian Ministries	• AA in Christian Ministries • AA in Biblical Studies • AA in Church Ministries • AA in Missions	• BA in Christian Ministries • BA in Biblical Studies • BA in Church Ministries • BA in Missions	• MA in Biblical Studies • MA in Church Ministries • MA in Missions
Communication	• AA in Communication Arts with a concentration in Mass Media, Illustration, Visual Design and Writing	• BA in Communication Arts with a concentration in Mass Media, Illustration, Visual Design and Writing	
Counseling and Health Care	• AA in Counseling • AA in Community Counseling • AS in Primary Health Care	• BA in Counseling • BA in Counseling and Health Care • BS in Primary Health Care	• MA in Family Therapy • Graduate Diploma in International Health
Education	• AS in Early Childhood Education • AS in Social Services	• BS in Early Childhood Education • BS in Social Services	• MS in Education
Humanities and International Studies	• AA in Inter-Cultural Studies	• BA in Language and Culture • BA in Inter-Cultural Studies	• MA in Inter-Cultural Studies • Graduate Diploma in Inter-Cultural Studies
the Arts	• AA in Dance Studies • AA in Fine Arts • AA in Audio-Engineering and Music	• BA in Dance Studies • BA in Theater Studies	
Science and Technology	• AS in Construction • AS in Community Development/Technology	• BS in Community Development/Technology • BS in Environment and Resource Stewardship	• MS in Community Development/Technology • MS in Environment and Resource Stewardship • Graduate Diploma in Community Development/Technology

In summary the University of the Nations is currently offering:

- 16 degrees in 7 Colleges/Faculties at the Associate Level;
- 16 degrees in 7 Colleges/Faculties at the Bachelor's Level;
- 8 degrees in 5 Colleges/Faculties at the Master's Level; and
- 3 Graduate Diplomas in 3 Colleges/Faculties.

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ASSOCIATE'S DEGREE REQUIREMENTS

The Associate of Arts (AA) or Associate of Science (AS) will be granted to any student who has registered for an associate's degree on an "AA/AS Degree Programme Planning Form" which has been fully approved and who has satisfied the following requirements:

- Discipleship Training School (or CDTS) Prerequisite met.
- Secondary (High) School Graduation or Equivalent Requirement met.
- Language Proficiency fulfilled.
- Two full Field Assignment/Outreach courses fulfilled.
- No more than 12 Seminar credits allowed.
- No more than 4 Special Topics credits allowed.
- No General Transfer credit allowed.
- No Thesis allowed.
- Satisfactory completion of all required courses for the particular degree programme, including pre-approved electives. A grade-point average of at least a "**C**" is required for an associate's degree.
- Total of 96 credits including DTS and field assignment/ outreach fulfilled.
- Filing a "U of N Application for Graduation Form" a year before the anticipated conclusion of the degree programme.
- The satisfactory clearance of financial accounts of all U of N schools and seminars.

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BACHELOR'S DEGREE REQUIREMENTS

The degree of Bachelor of Arts (BA) or Bachelor of Science (BS) will be granted to any student who has registered for a bachelor's degree on a "BA/BS Degree Programme Planning Form" which has been fully approved and who has satisfied the following requirements:

- Discipleship Training School (or CDTS) Prerequisite met.
- Cross-Cultural Requirement met.
- Core Course Requirement met by successfully completing COM 301 or equivalent; HIS/SAT 301 or equivalent; and CCM 301 or CCM 311 or equivalent.
- Residency Requirement met.
- Secondary (High) School Graduation or Equivalent Requirement met.
- Language Proficiency fulfilled.
- Three full Field Assignment/Outreach courses fulfilled.
- No more than 12 Seminar credits allowed.
- No more than 24 Special Topics credits allowed.
- A maximum of 72 General Transfer credits allowed.
- Thesis: all BS degrees in the College/Faculty of Science and Technology and all BA degrees in the College/Faculty of Humanities and International Studies require a thesis; however, in the other five Colleges/Faculties a thesis is generally not required for a BA/BS candidate unless the student is transferring more than 12 credits. Not more than 12 credits are granted for a BA/BS thesis.
- Satisfactory completion of all required courses for the particular degree programme, including pre-approved electives. A grade-point average of at least a "**C**" is required for a bachelor's degree.
- Total of 144 credits including DTS and field assignment/ outreach fulfilled.
- Filing a "U of N Application for Graduation Form" a year before the anticipated conclusion of the degree programme.
- The satisfactory clearance of financial accounts of all U of N schools and seminars.

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Graduate Diploma Requirements

The Graduate Diploma will be granted to the student who has registered for a Graduate Diploma on a "Graduate Diploma Programme Planning Form" which has been fully approved and who has satisfied the following requirements:

- Discipleship Training School prerequisite
- Appropriate Cross-Cultural experience
- Core Course requirement met by successfully completing CCM 301 or CCM 311 or CCM 401 orCCM 411 or equivalent if the candidate had no previous university-level Bible courses
- Bachelor's degree or equivalent requirement
- Language proficiency
- Two full Field Assignment courses
- No more than 12 Seminar credits
- No more than 12 Special Topics credits
- No Pass/Fail Courses
- A maximum of 12 General Transfer credits
- Satisfactory completion of all required courses for the particular diploma programme, including pre-approved electives

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MASTER'S DEGREE REQUIREMENTS

The degree of Master of Arts (MA) or Master of Science (MS) will be granted to the student who has registered for a master's degree on a "MA/MS Degree Programme Planning Form" which has been fully approved and who has satisfied the following requirements:

- Discipleship Training School (or CDTS) Prerequisite met.
- Cross-Cultural Requirement met.
- Core Course Requirement met by successfully completing CCM 301 or CCM 311 or CCM 401 or CCM 411 or equivalent if the candidate had no previous university-level Bible courses.
- Residency Requirement met.
- Bachelor's Degree or Equivalent Requirement met.
- Language Proficiency fulfilled.
- Two full Field Assignment/Outreach courses fulfilled.
- No more than 12 Seminar credits allowed.
- No more than 24 Special Topics credits allowed.
- No Pass/Fail Courses allowed.
- A maximum of 24 General Transfer credits allowed.
- A thesis is required for the master's degree. The work must be done under the direction of a faculty advisor in the appropriate College/Faculty, and must be applicable to the curriculum in which the degree will be awarded. No more than 48 and not less than 12 credits shall be required for a thesis. The credit value of the thesis will be determined by the student's advisor, the College/Faculty committee, and the number of full-time 12-credit courses for which the student is enrolled. The U of N guidelines for preparation and defense of a thesis are found in the *U of N Reference Guide* and are available through the College/Faculty Advisors and International Deans. A master's degree student is expected to orally defend their thesis as described in the guidelines.
- Satisfactory completion of all required courses for the particular degree programme, including pre-approved electives. A "**C**" grade is usually considered a failure at the graduate level. A grade-point average of at least a "**B**" is required for a master's degree
- A minimum of three different graduate-level, 400-level courses must be taken for the master's degree and will ordinarily include at least 12 credits for Thesis (499) and may include credit in graduate level Special Topics (490-498). No U of N course taken at an undergraduate, 300-level can be upgraded to a graduate 400-level retroactively. No 200-level courses can be counted towards an MA/MS.
- Total of 96 credits beyond the completion of the DTS/CDTS and field assignment/outreach fulfilled.
- Filing a "U of N Application for Graduation Form" a year before the anticipated conclusion of the degree programme.
- The satisfactory clearance of financial accounts of all U of N schools and seminars.

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STUDENT RESPONSIBILITY

The student is responsible for all the content of the U of N catalogue.

The student is responsible to ensure that their course programme satisfies degree requirements. Students need to be aware that each credit point is based on satisfactory completion of all requirements for one full learning week for the registered school or seminar.

The student is responsible for keeping a record of their completed course work and grades. This should include documentation of exact dates and locations of both lecture phases and outreach/field assignments. They should also keep a photocopy of their approved degree planning form. This is a personal safeguard as the student travels from location to location.

Most U of N schools have 12 full learning weeks during the standard school term and provide 12 credits. But if for any reason during the standard U of N term of 12 weeks a school lecture phase or field assignment last only 8, 9, 10, or 11 full weeks, then the student may earn a maximum of 8, 9, 10, or 11 credits, respectively.

In some locations the College/Faculty Student Advisor can arrange appropriate registered short courses or seminars of 1-3 credits to be taken following the shorter-than-12 week school. Therefore 12 credits (e.g. 9+3 or 10+2) could still be obtained during a 12-week period. Students need to be aware that when the school lecture phase or field assignment phase is less than 12 full weeks long, they must plan their programmes with additional credit courses or seminars to fulfill degree requirements. If not, degree completion will necessarily take longer to accomplish.

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Policies

and

Procedures

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CROSS-CULTURAL REQUIREMENT

POLICY STATEMENT:

A degree student is required to complete a minimum of two U of N schools, i.e. two lecture phases (with their corresponding field assignments/outreach phases if applicable) in a zone other than the one from which the student holds their nationality in an environment which will provide an approved cross-cultural experience, as outlined below. The student's choice of zone must be approved by the International Dean of the College/Faculty of the student's degree programme.

POLICY PURPOSE:

The purpose of the cross-cultural requirement is to give our graduates a hands-on, practical experience and understanding of cross-cultural living and ministry. This enables us to produce world Christian leaders for the twenty-first century.

PROCEDURE:

The student must meet one of the following two requirements:

- Course work: the student must satisfactorily complete two full U of N schools, i.e. two lecture phases (with their corresponding field assignments/outreach phases if applicable) in a zone other than the one from which the student holds their nationality.

- Life experience: the student must live for two or more years in a zone other than the one from which the student holds their nationality. This life experience must be during or after their teenage years and must be documented in a 1 or 2 page written paper in which cross-cultural awareness and experience is evidenced.

Courses in nations adjoining the zone in which the student holds his/her nationality will not be accepted as fulfilling the cross-cultural requirement.

Life experience in nations adjoining the zone in which the student holds his/her nationality will not be accepted as fulfilling the cross-cultural requirement.

Example: India to Pakistan, Latvia to Russia

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EXCEPTIONS:

Criteria: Adjoining nations which meet the three criteria of having significantly different (a) language, (b) culture, and (c) religion.

Example: India to China, Turkey to Greece

Having met the criteria listed above, the student may then apply to the International Dean of the College/Faculty of the student's degree program for approval of the exception.

DEFINITION OF ZONES:

The following eight zones have been established for purposes of this requirement in the University of the Nations:

Zone 1: British & North European Heritage World

Anguila
Antigua & Dependencies
Aruba
Australia
Bahamas
Barbados
Belize
Bermuda
British Virgin Islands
Cayman Islands
Canada
Dominica
Falkland Islands
French Guiana
Grenada & Dependencies
Guadeloupe & Dependencies
Guyana
Haiti
Ireland
Jamaica
Leeward Islands, French
Leeward Islands, Netherlands
Martinique
Montserrat
Netherlands Antilles
New Zealand
Norfolk Island
St. Lucia
St. Kitts & Nevis
St. Pierre & Miquelon
St. Vincent & Dependencies
Surinam
Trinidad & Tobago
Turks & Caicos Islands
United Kingdom[1]
United States (incl. Hawaii)
US Virgin Islands

Zone 2: Latin America and Hispanic Caribbean

Argentina
Bolivia
Brazil
Chile
Colombia
Costa Rica
Cuba
Dominican Republic
Easter Island
Ecuador
El Salvador
Guatemala
Honduras
Mexico
Nicaragua
Panama
Paraguay
Peru
Puerto Rico
San Andres and Providencias
Uruguay
Venezuela

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Zone 3: Europe

Albania
Andorra
Ascension
Austria
Azores Islands
Belarus
Belgium
Bosnia and Herzegovina
Bulgaria
Canary Islands
Cape Verde Islands
Croatia
Cyprus, Republic
Czech Federated Republic
Denmark
Estonia
Faeroe Islands
Finland
France
Germany
Gibraltar
Greece
Greenland
Hungary
Iceland
Italy
Latvia
Liechtenstein
Lithuania
Luxembourg
Macedonia
Madeira
Malta
Moldava
Monaco
Montenegro
Netherlands
Norway
Poland
Portugal
Romania
Russia
San Marino
Serbia
Slovakia
Slovenia
Sp. N. Africa (Ceuta, Melilla)
Spain
St. Helena
Sweden
Switzerland
Tristan de Cunha
Ukraine
Vatican City

Zone 4: Central Asia, Middle East and North Africa

Afghanistan
Algeria
Armenia
Azerbaijan
Bahrein
Chad
Cyprus, Turkish Federal State
Djibouti
Egypt
Georgia
Iran
Iraq
Israel
Jordan
Kazakhstan
Kuwait
Kyrgyzstan
Lebanon
Libya
Mauritania
Morocco
Niger
Oman
Pakistan
Palestine
Qatar
Saudi Arabia
Senegal
Spanish Sahara (Western Sahara)
Sudan
Syria
Tajikistan
Tunisia
Turkey
Turkmenistan
United Arab Emirates
Uzbekistan
Yemen

Zone 5: Sub-Sahara Africa and Indian Ocean

Angola
Benin
Botswana
British Indian Ocean Terr.
Burkina Faso
Burundi
Cameroon
Cape Verde Islands
Central African Republic
Comoros
Congo (Brazzaville)
Congo (Kinshasa-Zaire)
Equatorial Guinea
Eritrea
Ethiopia

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Gabon	Mali	Seychelles
Gambia	Mauritius	Sierra Leone
Ghana	Mayotte	Somalia
Guinea	Mozambique	South Africa
Guinea-Bissau	Namibia	Swaziland
Ivory Coast	Nigeria	Tanzania
Kenya	Reunion	Togo
Lesotho	Rwanda	Uganda
Liberia	Saint Helen	Zambia
Madagascar	Sao Tome and Principe	Zimbabwe
Malawi		

Zone 6: South and Southeast Asia

Bangladesh	Laos	Philippines
Bhutan	Malaysia	Singapore
Brunei	Maldives	Sri Lanka
Cambodia	Myanmar (Burma)	Thailand
India	Nepal	Viet Nam
Indonesia		

Zone 7: East and Northeast Asia

China, People's Republic	Japan	Macao
China, Republic of Taiwan	Korea, North	Mongolia
Hong Kong	Korea, South	

Zone 8: Pacific Islands

American Samoa	Marquesas Islands	Pitcairn Island
Christmas Island	Marshall Islands	Samoa (Western)
Cocos Island	Micronesia, Federated States	Solomon Islands
Cook Islands	Midway Island	Tokelau
Fiji Islands	Nauru	Tonga
French Polynesia (Tahiti)	New Caledonia	Tuvalu
Guam	Niue	Vanuatu
Johnston Islands	Northern Marianas	Wake Island
Kiribati	Palau	Wallis and Futuna
Line/Phoenix Islands	Papua New Guinea	

1. Note: Ireland and the United Kingdom are listed in both Zone 1 and Zone 3 because of the historical/cultural linkage with both. We desire students from these nations to go beyond these zones to have the richest cross-cultural learning experience possible

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CORE COURSE REQUIREMENT

POLICY STATEMENT:

There is no core course requirement for the AA/AS candidate.

The BA/BS candidate must successfully complete the following three required U of N Core Courses or their equivalents:

1. School of Communication Foundations (COM 301)
2. Humanities and Science: A Christian Perspective (HIS/SAT 301)
3. School of Biblical Studies Core Course (CCM 301) or School of Biblical Studies I (CCM 311)

The MA/MS candidate must successfully complete CCM 301 or CCM 311 or CCM 401 or CCM 411 if they have no equivalent previous university-level Bible courses.

POLICY PURPOSE:

The Core Courses are designed to lay a common foundation of knowledge, understanding and skill in areas of Communication, Biblical Studies, Humanities, and Science and Technology.

DEFINITION OF TERMS:

A "Core Course" is a fundamental U of N course which the student is required to complete before the student can successfully complete a bachelor's or master's degree programme.

PROCEDURE:

1. It is recommended, but not required, that COM 301 be taken near the beginning of a student's BA/BS degree programme as a foundational course preparing the student for further course work. As for the other two Core Courses: seek God and consult with an approved student advisor as to the timing of these courses within your specific degree programme.

2. For transfer students in a BA/BS degree programme: the following procedure pertains specifically to the acceptance of transfer credit that may be substituted for a required U of N Core Course. Oftentimes, because of the unique nature of our schools and the full nature of our degree programmes, the only credits transferred in are those which may substitute for one or more of the U of N required Core Courses.

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Then the International Dean or Approved Representative of the College/Faculty that is responsible for the Core Course must review the proposed transfer credits. For example, the International Dean of the College/Faculty of Communication or Approved Representative is responsible for the review of courses that may substitute for COM 301, "Communication and the Biblical View of Man." Then the International Dean or Approved Representative of the College/Faculty of the Core Course should give a written recommendation to the International Dean or Approved Representative of the College/Faculty of the student's degree programme.

With the recommendation in hand, the International Dean or Approved Representative of the College/Faculty responsible for the student's degree programme makes the decision as to whether or not to grant transfer credits for all or part of the Core Course. A consensual agreement between the two Deans or their Approved Representatives is the goal in light of Pro 11:14b "*...many advisers make victory sure*" and Pro 24:6 "*...for waging war you need guidance, and for victory many advisers.*" However, if there is a disagreement between the International Dean or Approved Representative of the College/Faculty of the Core Course and the International Dean or Approved Representative of the College/Faculty of the student's degree programme, then the International Dean of the College/Faculty of the student's degree programme makes the final ruling.

Because Core Courses are designed to lay a common foundation of knowledge, understanding and skill in areas of Communication, Biblical Studies, Humanities, and Science and Technology, transfer credits that substitute them are not to be granted lightly. Concerns to keep in mind as you evaluate Core Course transfer credits:

- Before transferring in credits that substitute for a Core Course carefully consider whether or not it has the equivalent content.
- No two programmes are identical. We need to be willing to transfer in credits which are equivalent to our Core Courses.
- A College/Faculty has the right to require their degree students to take any particular U of N Core Course.
- When we accept transfer credits from another institution that substitutes for one of our U of N required Core Courses, the College/Faculty of the student's degree programme may require of them additional studies in order that they may benefit from the spirit of the substituted Core Course. Seminars may be one means to achieve this end.

3. For those students with no previous university-level Bible courses, 12 credits of the Master's degree must include the School of Biblical Studies I (CCM 411). If a student can document having successfully completed a 12 credit Bible course at another college or university that is equivalent to the U of N Core Course, it may fulfill the Master's Core Course requirement if so approved by the Provost Team Representative, the International

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Dean or Approved Representative of the College/Faculty of Christian Ministries, and the International Dean or Approved Representative of the College/Faculty of the degree programme (see paper entitled "General Transfer Credit Policy and Procedure").

4. The technical check is made by a Provost Team Representative of proposed transfer credits that may substitute for a U of N Core Course.

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RESIDENCY REQUIREMENT

Each candidate for a Bachelor's or Master's degree is asked to declare a campus of residency where he or she expects to complete a significant portion of his or her training for the mission field. The campus of residency is a location where there is frequent College/Faculty interaction between different programmes. Usually this will be at one campus or teaching location but is not limited to that if various Colleges/Faculties and students are working closely together. Four U of N courses (32-48 weeks or more) will meet the residency requirement provided they are in residence at, or directly sent out from, the campus of residency. At least two of these four courses (16-24 weeks) must be at the campus of residency, but, for purposes of this requirement, up to two courses may be field assignments in another location under the leadership of the residency location.

Whereas the above clarifies the minimum association a student must have with a campus of residency during a U of N degree programme, no student in the U of N will complete all their courses for a degree at, or sent out from, the campus of residency. At least TWO lecture phase courses (with their corresponding field assignments/outreach phases if applicable) must be taken at another U of N location other than the campus of residency during the degree programme.

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SECONDARY (HIGH) SCHOOL GRADUATION OR EQUIVALENT REQUIREMENT

POLICY STATEMENT:

To be admitted to a degree programme in the University of the Nations, an applicant must satisfy the general requirements of graduation from a secondary (high) school or equivalent. All students applying for degree programmes or post-DTS/CDTS courses must satisfy the secondary school completion requirement, which is graduation from an approved secondary school or its equivalent. Applicants who have not had opportunities to complete formal secondary school must adhere to specific guidelines established and approved by the U of N International Leadership Team as recorded here. Applicants who have graduated from their nations' secondary schools or recognized secondary equivalency programmes must provide to the U of N International Registrar's Office official student records (transcripts) or certificates showing satisfactory completion.

POLICY PURPOSE:

A standard requirement for university studies is to have learning skills represented by satisfactory graduation from a secondary school or an equivalent. These skills are necessary for the student to obtain the maximum benefit from the University of the Nations' courses. If the student does not have such skills, the U of N Equivalency Institute provides opportunities for the secondary school equivalent. This programme is recommended for those who meet requirements indicated under the Equivalency Institute description in the U of N Catalogue. The Institute programme provides an excellent educational background, and prepares students with skills for getting effective results from their investment in U of N schools.

PROCEDURE:

1. Students with considerable life experiences and who have completed the DTS/CDTS, but without a secondary degree equivalent, may be permitted to take U of N schools towards a degree:

    a. when these students satisfactorily complete two approved schools; and

    b. they receive positive recommendations from College/Faculty Student Advisor and the International College/Faculty Dean for the subject area in which they desire to seek a degree.

    According to specific ILT guidelines governing the interpretation of this policy:

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- "considerable life experiences" refers to business, farming, missions or similar professional involvement which enables them to be capable of functioning in general overall knowledge at a university level.

- "complete satisfactorily two approved schools" refers to two post-DTS/CDTS schools, one of the which must be a U of N Core Course (CCM 301 or CCM 311; HIS/SAT 301; COM 301). A written recommendation from the school leaders of both schools must be sent to their International College/Faculty Dean(s) and to the International Provost, in order to confirm the student's competency at a tertiary skill level and commend them to continue in tertiary education within the U of N.

2. U of N applicants who have graduated from their nations' secondary schools or recognized secondary equivalency programmes must provide to the U of N registrar (where they are applying to take a course) official student records (transcripts) or certificates showing satisfactory completion.

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LANGUAGE PROFICIENCY POLICY AND PROCEDURE

POLICY STATEMENT:

To be admitted to the University of the Nations an applicant must provide proof of the ability to handle university-level course work in the language in which the course if offered.

POLICY PURPOSE:

Students whose first language is not the language in which a U of N school is being taught can experience significant academic difficulties. They often struggle to be successful at the university level primarily because of inadequate language skills and preparation, not because of any lack of intellectual or academic ability.

PROCEDURES:

In light of the importance of this issue, we make the following recommendations:

1. When recruiting students from a nation that speak a language other than the one in which the course is offered, the school leader must seriously take into account the linguistic skills and needs of the student. If the school leader is unable to ascertain in person the prospective student's language skills, the school leader should ask for a language test to be taken in the student's home country, whenever possible.

2. When students are unable to be tested for language proficiency in their home country, the school leader needs to make provision for some form of assessment upon arrival at the school. Plans should be made for language help where necessary.

3. Should a prospective student's language skills limit their capability to deal with academic material in the language of the course, the school leader should advise the student of the need for adequate language abilities when writing to offer them a place in the school. They should inform the student that there will be a need for extra work because of the language situation. The school leader might be able to offer the option for the student to take a language course before pursuing another school. This offer would give the student the opportunity to re-evaluate their decision.

4. If after these steps the student still wants to take the course and the school leader/staff decide in prayer to accept the student into the course, it means that they accept the responsibility to make provision for the language needs of the student, and plan towards the effective completion of the course by the student. Because this commitment exerts

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extra demands on the school staff and student body, the school leader would weigh this decision carefully, considering the implications seriously.

5. Campuses and school leaders should seek to establish appropriate support services for second language students if they are serious about their student body being international.

   Such services may include:

   a. Establishment of a formalized programme of qualified tutors on campus. A TESOL or generic language teaching programme could be offered on a part time basis to equip a number of members of support staff as well as school staff in informal and formal language training.

   b. An accessible language programme, based on part time study, could be considered on the campus. Where students are possibly prevented from taking a full time language course because of the cost, accepting them as support staff for a quarter (or more) and offering part time language study programmes may be an answer. This could include making available a learning centre with professional audio, video or computer assisted materials, but many students, especially those from non-western nations, may be more motivated by learning in the context of relationship.

   c. Where a particular school has several second language students on a regular basis, the leadership should consider releasing a member of the school staff to be trained in a TESOL or equivalent programme so as to have a staff member prepared to help students by offering language tutoring appropriate to the vocabulary of the school, to spend time going over the lecture material, etc. Where a student does not make the grade during the school they could take it for a second time at a later point.

   d. Where several people from one nation are doing a school and then immediately returning to their home nation, the host language may not be a priority. In this case the school leaders should consider running the school bilingually. This will even help other language speakers by giving more time to take notes, process, etc. Also, simultaneous translation with suitable equipment provides the potential of several languages in one school.

   e. Practical steps could be taken such as integrating campus housing for second language students closely with first language students to ensure a live/learn environment that would facilitate language learning.

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YWAM/U OF N FIELD ASSIGNMENT/OUTREACH POLICY AND PROCEDURE

POLICY STATEMENT:

A U of N Field Assignment must have clearly stated training goals and objectives in which practical experience is the primary, though not the only, source of learning. A Field Assignment is designed to enable students to exercise newly learned knowledge and skills in a supervised setting, usually within a team context, and with a concentrated missions or ministry focus. Field Assignments are to be structured so that one-to-one staff and student interaction is a regular activity.

An approved degree programme must include at least two field assignments/internships (16-24 weeks) for the Associate's and Master's degrees and at least three field assignments/ internships (24-36 weeks) for the Bachelor's degree.

DTS/CDTS field assignments are to be a minimum duration of 8 (but preferably 12) full learning weeks. Post-DTSCDTS field assignments may be registered for 1-12 full learning weeks.

POLICY PURPOSE:

A U of N Field Assignment is primarily designed to reflect YWAM/U of N's founding principle of " learning by doing" in addition to servanthood, team work and developing cross-cultural understanding and skills. It is an expression of YWAM/U of N's calling to GO into all the world, to reach the lost and to impact the different spheres of society at large with the Gospel as it is proclaimed and demonstrated through the lives of students and staff. A students' educational learning process is significantly accelerated, and deepened, as they further experience the integration of "learning" and "doing" in the Field Assignment. Regular one-to-one interaction between staff and student serves not only to facilitate feedback, assessment and ongoing evaluation, but also the recognition and development of diverse gifts within each student.

PROCEDURE:

1. To receive U of N credit a Field Assignment is to be documented on a FORM A and submitted for registration approval as instructed on the FORM A.

2. To ensure that a U of N Field Assignment has a more quality, focused and integrated approach to the learning process, the Field Assignment Leader is to give careful thought and consideration to plan appropriately for each week to be a full learning week.

   Some examples of Learning Activities and Resource Materials to aid in the learning process and complement the primary ministry focus for the field assignment/outreach:

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a. Reading and reporting on appropriate materials pertaining to the people, city, region, etc. of the outreach location: i.e. cultural, historical, evangelism and ministry strategies etc. Typically, this would be done two or three times, in preparation for and also during the outreach.

b. Talks by qualified speakers to the outreach teams: i.e. cultural orientation talks or specific ministry training sessions in person, by tape or video. Typically at least two times a month.

c. Panels or round table talks in which students discuss things pertaining to the outreach like cross-cultural living/learning experiences, current events, specific scriptures, etc. or the presentation of materials for discussion such as: newspaper clippings, articles, books, etc. which are appropriate to the outreach. Typically, this would be done once a month.

d. A journal or log in which a record is kept of daily personal experiences, illustrating principles learned, new challenges, steps in personal growth, etc.

Note: You can be creative! If the students would prefer to learn by writing/analyzing a play or a song, doing oral interviews, making a video, doing a scientific experiment or survey, or other creative alternatives, it is not only acceptable but encouraged. We greatly value personal initiative and original thinking.

3. Regular weekly, or bi-weekly, one-to-one meetings between staff & students are to be planned for feedback, assessment and ongoing evaluation.

4. Grading: Form C-2 should be explained and given to each outreach leader or other person responsible for assigning grades. The necessary grading on each student must be completed and sent to the appropriate Records Center within 48 hours after the end of the course.

5. For students who receive Incomplete or Withdrawal, please refer to the policy in the current U of N Catalogue.

6. All schools that include both a lecture phase and a field assignment are considered to be a necessary unified course. The field assignment must be completed in these connected courses. If a student is unable to immediately complete the attached field assignment, they are given two years to do the field assignment. In special hardship cases, if the student is unable to complete the field assignment within two years, they may appeal for an extension to the International College/Faculty Dean or Centre Director.

7. Failures in post-DTS/CDTS courses:
   a. If a student fails the lecture phase of any course, they cannot go on to attend the corresponding field assignment/outreach, since the prerequisite has not been met.

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b. If a student satisfactorily completes the lecture course but fails the field assignment course, the student must repeat the field assignment and satisfactorily complete it before receiving credit for the field assignment.

REGARDING DTS/CDTS ONLY:

8. The DTS/CDTS is to contain a minimum of 8 Field Assignment/Outreach weeks throughout the total course and is to be carried forth in accordance with the guidelines defined in the U of N Reference Guide document entitled "YWAM/U of N Field Assignment-Outreach Policy and Procedure". The primary emphasis of the DT/CDTSS outreach is to be evangelism, not only intercession or physical work and is to include **a minimum of 30 hours per week** of ministry activity serving people outside of the team. Ministry strategies are to come out of prayer. The majority of ministry activity is to involve connecting with people with the aim of facilitating them becoming followers of Jesus. (evangelism) The outreach in to include **a minimum of 15 hours per week** of other structured learning activities such as communication, team building, ministry debriefing, feedback, sharing of needs, prayer for individuals, ministry prep including **at least 3 hours of intercession, and 3 times of worship** as a team (God focused time) that is spread throughout each week of the outreach. We should endeavor also to expose our students to the three aspects of the ministry calling of YWAM which includes Mercy Ministries. There should be a positive, cross-cultural evangelistic experience, so that each one sees fruit. We want the students to see missions in action, and to like missions. As well, the outreach weeks should be a conscious "putting into practice" of the teaching content throughout the DTS/CDTS. Outreach leaders should be constantly helping the students see how to apply the teaching to their lives and ministry. (i.e. How does the Father Heart of God apply in this outreach situation? What about the application of spiritual warfare, giving up rights, relationships, the Word etc.) Also see 'DTS Outreach Best Practice Document' www.ywamdtscentre.com

9. DTS/CDTS Grades and Credits: Satisfactory (S) or Unsatisfactory (U) grades for pass/fail courses are given for each lecture and field assignment course separately. However, because the lecture phase and field assignment phase are linked together as a complete course unit, a deferred grade (T) is given for the satisfactorily completed lecture phase until the field assignment is also satisfactorily completed. Upon satisfactorily completing the field assignment, both course grades will be permanently recorded.

10. Students must satisfactorily complete both the DTS/CDTS lecture and DTS/CDTS field assignment courses before taking any other U of N courses for credit.
    a. **Deferral Policy**: In rare instances it may be appropriate that a person who has completed the lecture course of the DTS/CDTS after December 31, 1991 may be allowed to temporarily defer their DTS/CDTS outreach for a period up to 24 months for reasons of health, personal/family emergency, leave of absence and other timing issues such as schooling for children, or other extenuating circumstances.

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b. **Deferral Procedure**: Any deferrals must be approved under the following conditions:
   i. they obtain a written recommendation from their DTS/CDTS school leader/Director to have their outreach deferred, and
   ii. the joint recommendation is approved by the local YWAM base Director and Council.

   Specific approvals required to accomplish the deferral under this provision may vary depending upon the structure at each local base. However, the principle of a check and balance procedure which incorporates the DTS/CDTS school leader and culminates with the approval of the local YWAM base council should be followed.

c. **Deferral Extension** (for schools taken after December 31, 1991): In the event that the outreach is not completed within the two year time frame allowed, the person(s) would have to retake the DTS/CDTS lecture phase unless permission was received from their DTS/CDTS school leader and the DTS/CDTS Director for an extension of time to complete the outreach, not to exceed an additional 6 month period of time.

d. **Deferral Exception**: If a person completed their DTS/CDTS lecture phase prior to December 31, 1991 without completing the field assignment/outreach phase, they will be required to complete a YWAM DTS/CDTS field assignment/outreach before continuing onto other U of N schools. This provision is without time limitations for schools taken prior to December 31, 1991.

11. Student Evaluation: is REQUIRED in the DTS/CDTS.
   a. All DTS/CDTS students should be informed during some aspect of the application and acceptance process of the school, and at the beginning of the school, of the criteria that will be used to evaluate them for satisfactory or un-satisfactory completion of the DTS/CDTS lecture and field assignment/outreach phase. Why? Because a school leader/staff can only evaluate a student based on the criteria that has been previously communicated to the student.

   b. If, upon evaluation of the student by the school leader/staff, a student is given a satisfactory completion ('S' Grade) on the DTS/CDTS lecture phase (IDS 701) then the school leader MUST allow the student to go on to the outreach phase (IDS 702). Why? Because the student met the ONLY PRE-REQUISITE for a DTS/CDTS outreach which is the satisfactory completion of the DTS/CDTS lecture phase.

      i. The ONLY exception to point 'b' is an emergency (such as extreme illness, death in the family etc.) that would prevent the student from going on the school's outreach. If that is the case, the outreach for the individual student can be TEMPORARILY DEFERRED and the student would have a MAXIMUM period of two years in which to complete their DTS/CDTS outreach. In such a case, out of commitment to the

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student, the school/base leader should also be willing to offer a way for the student to complete the outreach requirement with a subsequent school at the same base, under conditions agreed upon by the future school/leader. Why? To insure the optimum continuity of relationships, learning, growth and context for the student's discipleship training. In such a case however, the student is not required to complete the DTS/CDTS outreach at the same base but rather is highly encouraged to do so.

ii. If, upon evaluation of the student by the school leader/staff, the student is deemed NOT to have met the criteria for satisfactory completion of the DTS/CDTS lecture phase, then the student is to be given a 'U' grade for failing the lecture phase and the student CANNOT go on to the outreach phase. The student must also, of course, be informed of the grade and subsequent implication. Why? Because the student has NOT MET the ONLY PRE-REQUISITE for a DTS/CDTS outreach which is the SATISFACTORY completion of the DTS/CDTS lecture phase.

iii. If a student receives a 'U' grade for the lecture phase, the student is required to REPEAT the lecture phase satisfactorily ('S' Grade) BEFORE they can be allowed to continue on to the outreach phase of a DTS/CDTS.

c. If a student receives an 'S' grade for the satisfactory completion of the lecture phase and then goes on the outreach phase but gets a 'U' grade for failing the outreach, the student must repeat both the lecture phase and the outreach phase satisfactorily. Why? Because the DTS/CDTS is a connected course, and failure to complete the outreach satisfactorily reveals an aspect of inadequate discipleship. This might include possibly the student's inability or unwillingness to embrace and/or respond to:

- Biblical teaching,
- cooperate with the Holy Spirit in making personal application of the teaching to his life,
- walk that truth out in the context of relationships and
- bring that truth into daily action within the DTS/CDTS outreach phase.

In the case where a student has to repeat the DTS/CDTS lecture and/or both the lecture and outreach phases, out of commitment to the student, the school/base leader should be willing to offer a way for the student to complete the lecture and/or lecture and outreach requirement with a subsequent school at the same base, under conditions agreed upon by the future school/leader. Why? To insure the optimum continuity of relationships, learning, growth and context for the students discipleship training. However, this is NOT required.

Note: When a student desires to repeat a failed DTS/CDTS, many operating locations choose to encourage the student by charging them only for room and board, and not for course tuition.

12. No other school field assignment will qualify as a substitute or equivalent for the DTS/CDTS field assignment.

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U OF N INTERNSHIP POLICY AND PROCEDURE

POLICY PURPOSE:

To enable students to obtain practical field experience in an appropriate working environment under mentors including fields in which the U of N school location may not have the types of activities or appropriate operational systems.

DEFINITION OF TERMS:

An internship is an application phase of a U of N school in which a student's acquired skills can be practiced, and additional information gained, in a working environment under assigned supervision of a qualified person within or outside of YWAM/U of N. Some examples:

- a Journalism student intern at CNN
- a Graphic Design student intern at Day Spring Cards
- a Science and Technology student in an industrial engineering design group
- a Church Ministries student intern at a local church

PROCEDURE:

1. Prerequisites:

    a. Lecture phase of school completed successfully.
    b. Recommendation of school leader.
    c. Internship course registration submitted and approved with U of N before work begins.
    d. Internship to be completed within a designated period following the lecture phase.

2. Student Eligibility:

    a. Grade of "C" or better lecture phase.
    b. School leader approval.
    c. Word from the Lord.
    d. Spiritual/emotional/physical/financial readiness.

3. School Leader Responsibility:

    a. Develop goals and objectives with student
    b. Arrange on-site supervision and regular feedback
    c. Help coordinate housing and spiritual coverage
    d. Monitor on-going process
    e. Track all U of N course and student records Forms A-D

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f. Assessment/grading including final submission of grades to the appropriate U of N International Registrar.

4. On-Site Supervisor: Qualifications and Responsibilities:

a. Ability to adequately supervise the technical aspects of the student's internship
b. Provide appropriate working/learning environment
c. On-going supervision by knowledgeable person: Monitor time commitments, development etc.
d. Communicate evaluation and assessment of the intern to appropriate school leader

5. Credit Evaluation of a U of N Internship: 1 credit per week (40-50 hours per week) of satisfactory work on campus location or in the field.

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U OF N SEMINAR POLICY AND PROCEDURE

POLICY STATEMENT:

A seminar may receive U of N credit if it is a minimum of one full learning week (i.e. five full-time learning days) and is registered properly by the seminar leader and approved through the appropriate College/Faculty or Centre. Although 'part-time' seminars are encouraged in order to meet specific YWAM training needs, they cannot be registered with the U of N. (Example: a seminar held in the evenings only.)

Students may attend any number of seminars and workshops that offer 1-6 credits each prior to completion of a DTS/CDTS. Only 6 seminar credits may be taken in any one course. Though Students may take a limitless amount of seminars for credit, they may use a maximum of 12 seminar credits toward a U of N degree upon approval of the U of N Student Advisor of the appropriate College/Faculty in which the degree programme is offered. Some or all of these credits may be obtained prior to or after the DTS/CDTS. Credit for a full learning week of a seminar and a course cannot be obtained simultaneously.

POLICY PURPOSE:

The vision of the U of N includes an extensive year-round seminar programme including seminars, short courses, workshops and conferences. Some, but not all seminars carry academic credit and are often open to the public as well as to U of N students.

PROCEDURE:

1. If the seminar is to receive U of N credit it must be fully documented on a FORM A and be sent, along with the seminar registration fee, to the appropriate U of N International Registrar Office who will review it, record it and direct it on to the appropriate International College/Faculty for evaluation and approval. Seminars that are part of a registered U of N course, must be registered separately with a FORM A.

2. If the seminar is registered with U of N, then all seminar participants must be registered on a FORM B and the student registration fee submitted with the FORM B to the appropriate International Registrar's Office.

3. Within 48 hours of the closing of the seminar, the seminar is to be reported, and the grades recorded, on a FORM C1 and sent to the appropriate International Registrar's Office. Without a FORM C1 it is not possible for students to receive U of N credit. Seminar grades are given as follows:

    a. Seminars of 3 full learning weeks, or of lesser duration may generally be graded using "S" for satisfactory and "U" for unsatisfactory. However, there are some

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exceptions for which the seminars must be graded according to the guidelines for grading U of N schools, with grades "A," "B," "C," "D," or "F." These exceptions may occur when:

i. The seminars have been designed as integral segments of a registered U of N school.

ii. The seminars are special requirements for a degree programme.

b. Seminars of more than three full learning weeks duration must be graded according to the guidelines for grading other U of N courses, with the grades "A," "B," "C," "D," or "F." Please see "Grading Explanation" in the School Leader's Reference Guide or the current U of N Catalogue.

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XXX 390 AND 393 Special Topics
Course Description and Procedure

XXX 390 Special Topics Course: 1 - 12 Credits

An opportunity for a student to design, in consultation with a U of N Student Advisor and approval of the International College/Faculty Dean, a specialized course appropriate for his/her degree programme. Requirements for credit include 3 months regular one-on-one interaction between the student and a U of N Student Advisor and documentation based on approved course content. Prerequisite IDS 701/702 or 703/704.

XXX 393 Special Topics Field Project: 1 - 12 Credits

An opportunity for a student to design, in consultation with a U of N Student Advisor and approval of the International College/Faculty Dean , a specialized field project appropriate for his/her degree programme. Requirements for credit include 3 months regular one-on-one interaction between the student and a U of N Student Advisor and documentation based on approved field project (formats could vary to include video, a written manual, professional journal articles or other media etc.) Prerequisite IDS 701/702 or 703/704.

PROCEDURE:

The following lists the procedure and requirements under 390 Special Topics Course and 393 Special Topics Field Project: 12 credits maximum allowed per course.

1. Design a specialized course in consultation with a U of N Student Advisor and with approval from the International Dean of the College/Faculty degree programme. No Form A is required.

2. Register the student on a Form B and pay the student registration fee of $25 per course to the appropriate International Registrar's Office.

3. Pay the appropriate tuition fee where necessary as assessed by the International College/Faculty.

4. Document the completed course on the appropriate Form C1 or Form C2:

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XXX 390 AND 393 POLICY AND PROCEDURE FOR STAFF/STUDENT EXPERIENCE IN PIONEER SCHOOLS

POLICY PURPOSE:

The following policy and procedures address those YWAMers registered for a degree programme, who led or staffed a pioneering school and/or school field assignment without first having been a student in that school. Credit is based on the documentation of past schools and a written report incorporated into a Special Topics Course 390 and/or Special Topics Field Project 393.

POLICY STATEMENT:

A YWAMer registered for a degree programme, who led or staffed a pioneering school without first having been a student in that school, may receive up to a maximum of 24 credits as follows: 12 under 390 Special Topics; 12 under 393 Special Topics Field Project. Where applicable, an additional 12 credits can be obtained under CCM 790 Missions Leadership Experience. Note: Credits for the CCM 790 course are non-transferable and will only be posted on the transcript if it is the final course required for the U of N degree.

XXX 390 Special Topics Course: 1 - 12 Credits

An opportunity for a student to document, in consultation with a U of N College/Faculty Advisor and approval of the International College/Faculty Dean, a pioneering course lecture phase which they led or staffed without first having been a student in that course. Requirements for credit normally include in depth documentation based on approved course content, and a final satisfactory written report. Prerequisite IDS 701/702 or 703/704.

XXX 393 Special Topics Field Project: 1 - 12 Credits

An opportunity for a student to document, in consultation with a U of N College/Faculty Advisor and approval of the International College/Faculty Dean , a pioneering course outreach/internship phase which they led or staffed without first having been a student in that course. Requirements for credit normally include in depth documentation based on approved course content, and a final satisfactory written report. Prerequisite (XXX) 390 or approval of International College/Faculty Dean.

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PROCEDURE:

The following lists the procedure and requirements for previous staff/student lecture phase credit under 390 Special Topics Course and 393 Special Topics Field Project: 12 credits maximum allowed per course.

1. Contact the appropriate U of N College/Faculty Advisor.

2. Payment of the student registration fee of $25 per course.

3. Document the Special Topics Course on a "Historical Course Documentation Form"

4. A written report, which demonstrates the knowledge of the subject agreed upon and the ability to apply that knowledge in a practical way. The report format will be provided by the College/Faculty Advisor.

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XXX 790 EXPERIENCE IN YWAM MISSIONS LEADERSHIP POLICY AND PROCEDURE

POLICY STATEMENT:

Credit may be granted upon application to the International Dean of the College/Faculty in which the degree programme is taken for demonstrated past accomplishments on the mission field in YWAM. In the mission experience submitted for evaluation, there must have been significant activity and creativity in establishing, developing, or administering a Christian missions thrust, including supervision of co-workers. It may be used for general undergraduate (BA, but not AA) credit or for graduate (MA) credit in conjunction with a graduate thesis or graduate special topics course. It can only be used once for a maximum of 12 credits for any student. Credit will be posted on the transcript only if it is the final course requirement for a U of N degree. The credits from this course cannot be transferred out of the U of N apart from the degree it completed.

NOTE: XXX 790 can be used to help meet the Field Assignment/Outreach requirement for a degree student in a bachelor's or master's degree programme.

PREREQUISITE:

Five years active work with YWAM, including at least three years in leadership and a written report which speaks of the integration of one's missions experience with the thrust of their degree programme.

PROCEDURE:

A "XXX 790 Experience in Missions Leadership Documentation Form" and specific criteria for the required report will be provided for the degree student by the International College/Faculty Dean. The form must be completed by the student and the information appropriately verified by those leaders familiar with the student's leadership role. The report is to be submitted to and evaluated by the International Dean of the College/Faculty in which the degree programme is taken. Finally, the International Dean of the College/Faculty in which the degree programme is taken must review the documentation for approval and sign for the appropriate credit to be granted. The "XXX 790 Experience in Missions Leadership Documentation Form" will ask for the following:

a. Payment of student registration fee of $25 and appropriate local course fee.
b. Exact dates of service periods, beginning and ending month, day and year.
c. Name and address of the YWAM operating location.
d. Description of job responsibilities within each time period.
e. YWAM Leaders name, verification and evaluation of the total time spent in YWAM missions leadership.

Note: XXX 790 no longer requires the approval of the Provost. Any International College/Faculty Dean can evaluate 790 documentation and sign off on it based on the criteria given in the 790 course description in the catalogue and the information provided on the "XXX 790 Experience in Leadership Documentation Form."

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CCM 791 POLICY AND PROCEDURE

POLICY STATEMENT:

Intensive study, group interaction, and missions-oriented lectures, led by U of N and YWAM leaders at the national and international level, examining current worldwide missions goals and establishing new goals. This course may be repeated for a maximum of eight credits.

CCM 791: Missions Strategies - includes, among other things:

- YWAM International Strategy Conferences
- YWAM Regional Strategy Conferences
- Frontier Missions Consultations
- U of N Leaders and Staff Training Workshops
- YWAM Global Leadership Consultations

PROCEDURE:

To qualify for credit, each event must be a minimum of one full learning week and be properly documented in one of the two following ways:

1. The leader of the conference, seminar or workshop documents the event for U of N registration by sending the following information to the College/Faculty of Christian Ministries International Office (see address listed at bottom of this page):

    - Name, location and scope (ie. national, regional, international) of your event.
    - Exact starting and ending dates.
    - Daily Programme topics and activities presented and/or discussed during the event.
    - Typical daily hourly schedule.
    - Listing of full time participants (use a FORM B).

2. The student documents the event on a "Historical Course Documentation Form" (HCDF) and obtains the verification signature of the leader of the conference, seminar or workshop. The HCDF then must be sent to the College/Faculty of Christian Ministries International Office with appropriate fees (see address listed at bottom of this page).

College/Faculty of Christian Ministries International Coordinating Office:
University of the Nations
College of Christian Ministries
75-5851 Kuakini #22
Kailua-Kona, HI 96740 USA

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University of the Nations

June 1994
CCM 791

Dear YWAM National, Regional and International Leaders,

During the U of N International Leadership Team meetings in Manaus, Brazil (Nov '93), we discussed the University credit category of CCM 791 Mission Strategies. It is described in the U of N Catalogue as:

"Intensive study, group interaction, and missions-oriented lectures, led by U of N and YWAM leaders at the national and international level, examining current worldwide missions goals and establishing new goals. May be repeated for a maximum of 8 credits."

Over the years the International Strategy Conference, the International U of N Workshop, and the DTS Leaders Workshops have been registered under this category with the U of N for university credit to those who attended.

Various participants of other types of international YWAM conferences (such as the Frontier Missions consultations, Regional staff or strategy conferences, etc.) have asked if they could get credit for attending those conferences. To serve the needs of your people (with U of N continuing education credits), we are open to considering the registration of other national and international events that fulfill the aspects listed in this catalog description.

To qualify for credit, each event must be a minimum of one full learning week and be properly documented as described under 'Procedure' in the document "CCM 791 Policy and Procedure" which is found in the U of N Reference Guide.

May the Lord bless you as you serve your people.

Sincerely,

College/Faculty of Christian Ministries International Committee
(for the U of N International Leadership Team)

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IDS 793 POLICY AND PROCEDURE

Extra Field Assignment/Outreach Credit for Degree Students

POLICY PURPOSE:

To allow U of N degree students to supplement DTS/CDTS field assignment credits which fall short of the maximum 12, resulting either from the DTS/CDTS amnesty evaluation or a registered DTS/CDTS course with less than a 12 week field assignment. This provision applies to supplemental DTS/CDTS outreach credit only, and is not to take the place of or be considered equivalent to a DTS/CDTS outreach.

POLICY STATEMENT:

A U of N degree student who has successfully completed a DTS/CDTS field assignment and has received less than 12 credits for the course, may provisionally receive a maximum of 4 (8 for Amnestied DTS/CDTS) supplemental DTS/CDTS field assignment credits under IDS 793. These credits would be based on the evaluation of the student's participation in a YWAM, non-registered, field assignment like the examples given below. This outreach must be completed after the DTS/CDTS. Complete documentation must be provided by the student on the "IDS 793 Documentation Form" and be signed by the student's field assignment or school leader. A US $35 REGISTRATION FEE SHOULD ACCOMPANY THE DOCUMENTATION. One credit is given for each full learning week or equivalent. IDS 793 credit can only be posted to a U of N transcript upon completion of all other U of N degree requirements.

PROCEDURE:

Criteria for evaluation must include the following:

1. It must be a YWAM outreach with YWAM leadership completed after the DTS/CDTS

2. The student's participation must be in a team context

3. The focus of the outreach must be primarily evangelistic in nature

4. Full learning week evaluation of one credit per week

Examples of potentially qualifying YWAM field assignments are:

Kings Kids outreach
Hands outreach
Go Festival outreach
School staff service of any on the above outreaches
Olympic Outreach
Similar outreaches that fulfill the 4 criteria listed above
FEET Teams
Go Teams
NET Teams
Summer of Service outreaches

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FULL LEARNING WEEK
POLICY AND PROCEDURE

POLICY STATEMENT:

Satisfactory completion of one "full learning week" of appropriate university-level education/training can earn one credit in the U of N. A 12-week course is granted 12 credits. The normal nine-month academic year is therefore 36 credits. Credit for a full learning week of a seminar and a course cannot be obtained simultaneously.

In reviewing applications for schools to be included in the U of N, one important criterion will be a "full learning week" at the appropriate university level. In a typical university, a "full learning week" means at least 50 hours of classes and study per week at the appropriate university level.

PROCEDURE:

We are not being legalistic about what constitutes a "full learning week," as there will be much room for different learning styles and strategies, as well as for cultural variation. Below are some examples of different educational components that can be added up to form a "full learning week" of fifty hours. These are cited to stimulate your thinking; it is by no means an exhaustive list.

- group intercession
- corporate praise and worship
- classroom lectures
- small-group sharing
- personal study
- planned one-on-one weekly meetings between students and a staff member
- reading assignments
- special interest workshops
- book reports
- practical laboratory sessions
- preaching workshops
- language acquisition
- drama practice
- child evangelism preparation
- keeping a journal
- private devotions
- outreach opportunities
- panel discussions
- group work/service projects/integrated work duties

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- personalized mentoring programme
- prayer vigils
- research projects
- apprenticeship opportunities

It is not enough to fill up a student's day with an assortment of activities. The fifty hour goal of learning opportunities must reflect purposeful teaching strategies which can encompass both traditional and creative learning styles, but which together enable the student to achieve the course's objectives. In light of this guideline, the following are some examples of what is **NOT** a "full learning week":

1. A school in which there is only an hour of prayer and a half-hour of praise a week, two hours of lecture a day, and only 2 one-on-one conferences between students and staff members during the entire school.

2. An outreach in which there is only an hour of prayer a day, lots of witnessing and street meetings, but where no other learning activities are utilized that help integrate material learned from the lecture phase of the school and there is no input of any kind to, or feedback from, the students, nor any ongoing evaluation.

3. A school emphasizing small groups, etc., but which in fact gives little teaching content to the students. School leaders should be aware that the fewer teaching/lecture times they have, the harder they will have to work to actually have a "full learning week."

In summary, the one credit received per "full learning week" represents one VERY FULL week of learning at the appropriate university level.

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U OF N AUDIT AND OBSERVER POLICY AND PROCEDURE

AUDIT POLICY STATEMENT:

Special circumstances may make it desirable for a student to audit a regular U of N credit course, instead of pursuing it for academic credit. As with all U of N students, an audit student must have satisfactorily completed a DTS/CDTS including field assignment. A student registers to audit a course with the permission of the School Leader before instruction begins and may not change from academic credit to audit credit or from audit credit to academic credit during a course except under very unusual circumstances approved by the School Leader and Provost. A grade of "X" will be assigned to an audited course and no credit will be granted for any U of N degree unless the course is repeated for academic credit. If only a portion of a course is audited, the student will be treated as an observer and therefore attendance will not be recorded on the official student transcript.

AUDIT PROCEDURE:

1. A student registers to audit a course with the permission of the course director before instruction begins.

2. The course audit fee is paid

3. The audit student is recorded along with all the academic students on FORM B.

4. A grade of "X" will be assigned on FORM C1 to the audit student.

OBSERVER POLICY STATEMENT:

Persons desiring to attend certain portions of a course or seminar without credit or record of attendance must obtain permission from the school or seminar director and pay a weekly observer fee. No official record of an observer is maintained.

OBSERVER PROCEDURE:

1. A student obtains permission from the school or seminar director.

2. A weekly observer fee is paid.

3. No record is kept. The observer's name should NOT be recorded on either FORM B nor on FORM C1.

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OFFICIAL STUDENT RECORDS/TRANSCRIPTS POLICY AND PROCEDURE

POLICY STATEMENT:

An official student record (or transcript) will be issued by the U of N Provost Office upon the completion of a Transcript Request Form. The U of N reserves the right to deny a transcript to any student who has not cleared his or her financial account. Transcripts will indicate the current academic standing of the student except for certain courses, including amnesty and transfer credit, which can only be posted upon completion of all other U of N degree requirements.

PROCEDURE:

1. Complete a Transcript Request Form and send to the address on the form. One transcript will cover all of your U of N schools.

2. Submit the Transcript Request Form to the address on the form with the transcript fee of $5.00 US for each transcript copy requested. Transcripts will not be issued without payment of the transcript fee.

A U of N Transcript Request Form can be found in the U of N Reference Guide or retrieved from the website www.uofn.edu by clicking on the menu entitled “Resources” and then on “Staff”.

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INCOMPLETE TRANSCRIPTS POLICY AND PROCEDURE

POLICY PURPOSE:

This policy is established to resolve promptly situations arising from incomplete transcripts or transcripts with missing data. It helps us to take steps to reduce the incidence of incomplete transcripts, so that we may improve our relationships with our students and their families.

POLICY STATEMENT:

A student who attends the University of the Nations is entitled to receive an official transcript of their academic record upon written request and payment of the required fee. Transcripts should be issued in a timely manner and include the signature of a Provost Team Representative and the seal of the University of the Nations.

It is recognized that in a particular situation academic data may be missing, or incomplete data may be on file in the U of N International Registrar's Office, thereby precluding issuance of a complete transcript. However, missing or incomplete data are not sufficient justification to deny the student's request for a transcript, provided only that the transcript is clearly marked as incomplete and containing partial information.

PROCEDURE:

1. A transcript with missing or incomplete information must be clearly stamped in large letters, preferably a bold color, "TRANSCRIPT INCOMPLETE - DATA MISSING"

2. A note with an apology from the official certifying the transcript should accompany it explaining that certain information pertaining to the student's record has not been received from the College/Faculty which offered instruction in the course, or courses, affected. In addition, the missing course, or courses, should be pointed out in the note.

3. If the transcript is to be sent to a third party, a note containing the same information should be sent to the student, informing him or her that there will be no charge for a complete transcript after the data are received.

4. The College/Faculty with missing or incomplete student data must be informed that a transcript has been requested, with a copy of the note in item 1, and request their cooperation in filling the student's request by investigating the problem and reporting the missing data to the appropriate International Registrar's Office.

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5. A complete summary of all transcripts issued with missing information, and actions taken, shall be sent quarterly to the International College/Faculty Deans by the appropriate U of N International Registrar's Office.

NOTE: COLLEGE/FACULTY RESPONSIBILITY: A representative of the College/Faculty is to be appointed by the International Dean to pursue securing the missing transcript information. This information is to be forwarded as soon as possible to the appropriate U of N Registrar's Office.

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YWAM DTS/CDTS TRANSFER CREDIT POLICY AND PROCEDURE

(For U of N Degree Students Only)

SCOPE OF POLICY:

The DTS/CDTS is the prerequisite entry level course required for all YWAM staff and all U of N students. For non-registered YWAM DTS/CDTS prior to December 31, 1991 refer the U of N Amnesty Policy and Procedure. For non-registered YWAM DTS/CDTS after December 31, 1991, refer to this policy.

POLICY STATEMENT:

Students registered for a U of N degree programme may request transfer credit for non-registered YWAM DTS/CDTS after December 31, 1991 provided that:

1. the student supplies the necessary documentation to the DTS Centre Director on a Historical Course Documentation Form, and

2. the school meets the requirements for approval.

NOTE the special application of this policy to:

The AA/AS degree candidate:

- Normally, no transfer credits are permissible in the AA/AS degree programmes – neither from YWAM non-registered schools nor from non-YWAM institutions. This DTS/CDTS transfer credit policy is the ONLY exception to the general transfer policy for AA/AS degree students.
- Any credits transferred under this policy to an AA/AS degree candidate are included among the permissible pass/fail credits for an associate's degree programme. There is a maximum of 48 pass/fail credits permitted in an associate's degree programme.

The BA/BS degree candidate:

- A maximum of 72 credits may be transferred into BA/BS degree programmes. YWAM DTS/CDTS transfer credit granted under this policy count toward this transfer limit.
- Any credits transferred under this policy to a BA/BS degree candidate are included among the permissible pass/fail credits for an bachelor's degree programme. There is a maximum of 48 pass/fail credits permitted in an bachelor's degree programme.
- An undergraduate thesis is required when transferring more than 12 credits into the U of N, except in the case of non-registered YWAM DTS/CDTS transfer credit.

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The MA/MS degree candidate:

- The YWAM DTS/CDTS credits may be transferred only to meet the DTS prerequisite for the MA/MS degree and will not count towards the credits needed in the degree.

Transfer credit for non-registered YWAM DTS/CDTS will only be posted to the transcript at the completion of a U of N degree and is not transferable to another institution.

PROCEDURE:

- Required documentation: a Historical Course Documentation Form will be provided by the Academic Advisor. It will be the responsibility of the student to provide the necessary documentation, obtain verification of the documentation by their school leader/staff, and then to submit it to the International DTS Centre Director for evaluation and approval.

- Payment of the student registration fee of $25 per course and other appropriate local course fees are to accompany the submission of the documentation to the International DTS Centre Director.

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POST-DTS/CDTS YWAM TRANSFER CREDIT POLICY AND PROCEDURE

(For U of N Degree Students Only)

POLICY STATEMENT:

Individual U of N students enrolled in a U of N degree programme may request YWAM transfer credit for a non-registered YWAM school provided that:

a. the course was completed satisfactorily
b. it satisfies the requirements of the student's degree programme
c. the necessary detailed documentation is supplied by the student to the College/Faculty in which the degree is being pursued
d. the school meets the requirements for approval.

No more than 72 credits can be transferred into the U of N for a Bachelor's Degree. No more than 48 credits of pass/fail courses can be transferred into the U of N for a Bachelor's Degree.

Transfer credit for non-registered YWAM schools will only be posted to the transcript if it is the final course for a U of N degree and is not transferable to another institution. An undergraduate thesis is required when transferring more than 12 credits into the U of N, except in the case of non-registered YWAM DTS/CDTS transfer credit.

Notes:
(1) For non-registered YWAM DTS/CDTS Transfer Credit please refer to the policy entitled "YWAM DTS/CDTS TRANSFER CREDIT POLICY AND PROCEDURE".
(2) For general transfer credit from other institutions please refer to the policy entitled "GENERAL TRANSFER CREDIT POLICY AND PROCEDURE"

PROCEDURE:

1. Required documentation: a "Historical Course Documentation Form" will be provided for the student by the International College/Faculty of the student's degree programme. It will be the responsibility of the student to provide the necessary documentation, obtain verification of the documentation by their school leader/staff, and then to submit it for evaluation and approval to the appropriate International Dean of the College/Faculty in which the degree is being pursued.

   If the transfer credit is related to a course which is not a part of the College/Faculty of the degree programme, the International Dean of the College/Faculty of the degree programme must consult with the International Dean of the College/Faculty to which the course most closely relates. The International Dean of the College/Faculty to which the

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course most closely relates reviews the course proposed for transfer credit and makes the appropriate credit recommendation on the "Historical Course Documentation Form" (HCDF) form to the International Dean of the College/Faculty of the student's degree programme. The International Dean of the College/Faculty of the student's degree programme then makes the credit assignment.

2. Payment of the student registration fee of $25 per course and other appropriate local course fees are to accompany the submission of the documentation to the International College/Faculty Dean of the student's degree programme.

3. The International Dean of the College/Faculty sends the "Historical Course Documentation Form" (HCDF) on to the Provost Office for transfer credit approval. The transfer credit documentation is evaluated by checking its validity and transferability into the U of N records system. Only courses which have been completed satisfactorily, or those for which a student received a "C" (or equivalent) grade or above will qualify for consideration.

4. After evaluating the "Historical Course Documentation Form" (HCDF) for transfer credit approval, the Provost Office is to send a signed copy to each of the following offices:

    a. International College/Faculty Dean or Centre Director of the course for which the transfer credit is being requested
    b. International College/Faculty Dean of the student's degree programme
    c. Original to be retained in the Provost Office

5 Upon receipt of the approved "Historical Course Documentation Form" (HCDF) copy from the Provost Office, the International Dean of the College/Faculty of the student's degree programme is to notify the student regarding the approval of their transfer credit. The International College/Faculty is responsible to explain the implications of the decision to the student (if they need to write a thesis, etc.).

NOTE: Transfer credits may be posted on a U of N transcript only when the student fulfills all the other requirements of their U of N degree.

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GENERAL TRANSFER CREDIT POLICY AND PROCEDURE

POLICY STATEMENT:

Transfer credits are accepted only for Bachelor's or Master's degrees (not an Associate's degree). A thesis is required of university transfer students who transfer more than 12 credits towards a U of N Bachelor's degree. There is no time limit regarding the age of the course work requested to be transferred in to U of N, however, transfer credit will be posted on a transcript only after the completion of all other degree requirements. Transfer credit must be from a legitimate tertiary institution and must not exceed 72 credits for a BA/BS candidate or 24 credits of graduate-level courses for a MA/MS candidate. The reason for this limitation is that we require our degree students to spend a minimum of two academic years (72 credits) with us in order for it to be genuinely a U of N degree. Thus since the BA/BS requires 144 credits and 72 MUST be taken with the U of N, a maximum of 72 credits can be considered for transfer. Similarly, since the MA/MS requires 96 credits and 72 MUST be taken with the U of N, a maximum of 24 credits can be considered for transfer. Work for which credit is sought:

a. must have been completed satisfactorily,

b. must satisfy the requirements of the student's degree programme, and

c. must follow the approval procedure outlined below.

d. NOTE: Only in rare situations evaluated by the appropriate International College/Faculty Dean and the International Provost are credits transferred into a U of N MA/MS degree programme. The reason for this is that a U of N MA/MS programme is intended to represent in-depth study normally requiring the full 96 credits to be taken within a specific U of N degree programme.

PROCEDURE:

NOTE: The Student Advisor should inform the student that transfer credit evaluation is a time-consuming process requiring multiple checks and may take many weeks.

1. **Before beginning the process of transferring credits:**

    1. A student must enroll in a specific degree programme within a U of N College/Faculty before transfer credits can be submitted for evaluation.

    2. Documentation of secondary education is not required if the student submits university documentation showing at least one year of previous satisfactory tertiary-level work.

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2. **Requesting documentation from other institutions:**

The student is personally responsible to initiate transcript requests from their former tertiary-level educational institutions. This should be in the form of an official transcript, which the U of N must receive directly from the institution. Hand delivery of a transcript from the student is not acceptable. Except in a very few, extremely rare situations:

a. Unofficial documentation will not be considered.

b. Copies of documents will not be considered.

c. Unsealed, hand-carried pieces of documentation will not be considered.

NOTE: The above procedure is common practice among tertiary-level institutions. The usual reason for this is to prevent forgeries. This is generally not a concern in a missionary training institution. However, we often face the problem of documents being of poor quality when they are not the original or official copy, due to white-outs, typographical errors, large erasures, electronic transmission errors, translation errors, or other changes that tend to cast doubt on the integrity of the material. When the official documents have been sent directly from the institutions they elicit less suspicion. Had they been hand-carried by the student, the documentation integrity may be considered questionable.

3. **Translation:**

The student is responsible to provide official (certified) translations of the documentation when appropriate. Students should not translate their own transcripts, because students do at times give inaccurate interpretations (probably more from misunderstanding how the educational systems equate with each other, than from any other motive). Occasionally, the Provost Team Representative can have documents translated by other on-site staff.

Translations should accompany international documents from the former institution. Occasionally, the U of N receives either the untranslated document or just the translation from a former institution. It is best to receive the untranslated document with a translation. We need to know the truth of a student's educational history before we can recommend them for a degree. A misinterpretation of their documentation reflects poorly on U of N as well as upon the student's degree.

4. **College/Faculty Evaluation:**

The next step is for the International Dean of the College/Faculty of the student's degree programme to make their evaluation and determine if the course can be used toward the

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desired degree. All transfer credits must be suitable for the student's particular degree programme.

1. If the transfer credit is related to a course which is not usually a part of the College/Faculty of the degree programme, the International Dean of the College/Faculty of the degree programme must consult with the International Dean of the College/Faculty to which the course most closely relates. The International Dean of the College/Faculty to which the course most closely relates reviews the course proposed for transfer credit and makes the appropriate recommendation to the International Dean of the College/Faculty of the student's degree programme. The International Dean of the College/Faculty of the student's degree programme then makes the final decision.

2. The Provost Team Representative and the International Dean of the College/Faculty of the student's degree programme must work together to make sure no course is given redundant credit. For example: a speech course may be accepted for transfer credit towards HIS 301 or COM 301. It can go for either one or the other, never both.

3. The following procedure pertains specifically to the acceptance of transfer credit that may be substituted for a required U of N Core Course. Oftentimes, because of the unique nature of our schools and the full nature of our degree programmes, the only credits transferred in are those which may substitute for one or more of the U of N required Core Courses.

   The initial technical check is made by a Provost Team Representative of proposed transfer credits that may substitute for a U of N Core Course.

   Then the International Dean of the College/Faculty that is responsible for the Core Course must review the proposed transfer credits. For example, the International Dean of the College/Faculty of Communication is responsible for the review of courses that may substitute for COM 301, "School of Communication Foundations." Then the International Dean of the College/Faculty of the Core Course should give a written recommendation to the International Dean of the College/Faculty of the student's degree programme.

   With the recommendation in hand, the International Dean of the College/Faculty responsible for the student's degree programme makes the decision as to whether or not to grant transfer credits for all or part of the Core Course. A consensual agreement between the two International Deans is the goal in light of Pro 11:14b "*...many advisers make victory sure*" and Pro 24:6 "*...for waging war you need guidance, and for victory many advisers.*" However, if there is a disagreement between the International Dean of the College/Faculty of the Core Course and the

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International Dean of the College/Faculty of the student's degree programme, then the International Dean of the College/Faculty of the student's degree programme makes the final ruling.

Because Core Courses are designed to lay a common foundation of knowledge, understanding and skill in areas of Communication, Biblical Studies, Humanities, and Science and Technology, transfer credits that substitute them are not to be granted lightly. Concerns to keep in mind as you evaluate Core Course transfer credits:

- Before transferring in credits that substitute for a Core Course carefully consider whether or not it has the equivalent content.
- No two programmes are identical. We need to be willing to transfer in credits which are equivalent to our Core Courses.
- A College/Faculty has the right to require their degree students to take any particular U of N Core Course, even though they have had previous tertiary-level courses that contained similar academic content but without a Biblical perspective.
- When we accept transfer credits from another institution that substitutes for one of our U of N required Core Courses, the College/Faculty of the student's degree programme may require of them additional studies in order that they may benefit from the spirit of the substituted Core Course. Seminars may be one means to achieve this end.

5. **Technical check:**

The technical check is made by the Provost Team Representative who evaluates the transfer credit documentation. The Provost Team Representative reviews the documents, checking their validity and transferability into the U of N system. Only courses with a "C" (or equivalent) grade or above will qualify for consideration.

In order to review international documentation, a Provost Team Representative needs a reference library and/or other resources providing information on the educational systems of all countries. The suggested standards in various international reference books are only guidelines and not the final word. University of the Nations reserves the right to use unique criteria for cross-cultural transfer credits. Generally, transfer credits often require judgement calls, which are best made by keeping in mind the standard of excellence to which U of N aspires. Careful documentation of all decisions is absolutely necessary. All transfer credit decisions must be recorded in the student's records in writing with the proper dates and signatures.

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Most credit transfers require correlation of courses and credits between different educational systems. One example of this correlation is:

1 semester credit = 1.5 quarter credits
1 quarter credit = 0.67 of a semester credit

Using the above example, University of the Nations credits are semester-equivalent, and we would transfer quarter credits according to the above formula. This aspect of credit evaluation may vary from country to country.

6. **Provost Team Representative's Recommendation:**

After the technical check is completed, the Provost Team Representative makes recommendations to the International Dean of the College/Faculty of the student's degree programme regarding the following aspects:

- matriculation or transfer level
- credit evaluation
- grading systems
- other areas of consideration that may uniquely present themselves

7. **Recording the ruling:**

The final ruling must be recorded into the student's records, dated and signed. One copy should be kept in the College/Faculty office. Another copy should be sent to the Provost Office.

Transfer credits may be posted on a U of N transcript only when the student fulfills all the other requirements of their U of N degree.

8. **Student notification:**

The College/Faculty responsible for the student's degree programme notifies the student of the final decision regarding the transfer credit. This College/Faculty is responsible to discuss the student's degree programme with the student, explaining how the transfer credits will fit into their programme and what the implications are to the student (if they need to write a thesis, etc.). If the student has any questions or concerns, they should contact the International Dean of the College/Faculty.

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U OF N AMNESTY POLICY AND PROCEDURE

POLICY STATEMENT:

YWAM staff and former students may receive credit for past YWAM schools, not registered with the U of N, completed before December 31, 1991.

YWAM lecture phase courses will generally be granted one credit per week. YWAM outreach credit will be granted on the basis of either one credit or one-half credit per week, depending on whether or not the outreach consists of full teaching/learning weeks. If the outreach does not meet the requirement for full learning weeks it will generally be evaluated at one-half credit per week.

Prior to December 31, 1991 some locations offered the SOE as the entry-level course into YWAM in place of the DTS/CDTS. In those situations where the SOE and Field Assignment were entry courses into YWAM, these courses may be considered for credit in place of the DTS/CDTS and Field Assignment. For those students who took both the non-registered DTS/CDTS and the non-registered SOE, amnesty credit may be given for both courses only if the DTS/CDTS was the entry-level course and the SOE was a second-level course. However, if the SOE was the entry-level course, credit may be given for only one of the courses, because both are entry-level courses.

Amnesty credit for non-registered YWAM schools will only be posted to the transcript only upon completion of all other U of N degree requirements and is not transferable to another institution.

PROCEDURE:

1. Required documentation: a "Historical Course Documentation Form" will be provided by the Student Advisor. It will be the responsibility of the student to provide the necessary documentation, obtain verification of the documentation by their school leader/staff, and then to submit it to the International College/Faculty Dean or International DTS Centre Director for evaluation and approval.

   YWAM lecture phase courses will generally be granted one credit per week. YWAM outreach credit will be granted on the basis of either one credit or one-half credit per week, depending on whether or not the outreach consists of full learning weeks. This decision depends on clear written goals and plans for the outreach, input into the students' lives, and assessment of their progress toward those goals. The planned objectives and general programme for an outreach must be written on a course registration form and be registered like any other course to receive one credit per week. If the outreach does not meet requirement for full teaching learning weeks it will generally be evaluated at one-half credit per week.

2. Payment of the student registration fee of $25 per course and other appropriate local course fees are to accompany the submission of the documentation to the International College/Faculty Dean or the International DTS Centre Director.

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THESIS POLICY AND PROCEDURE

POLICY STATEMENT:

A thesis is not an option for an AA/AS degree due to the skill specific nature of the degree program and the brevity of the degree program.

A thesis may be submitted in partial fulfillment of a BA/BS degree. A thesis is required for a BA/BS candidate if transferring more than 12 credits or if it is a requirement for a specific College/Faculty degree programme. The only exception to this requirement is in the rare and unusual instance of YWAM transfer credits from a non-registered DTS/CDTS. Not more than 12 credits are granted for a BA/BS thesis.

A thesis is required for all MA/MS candidates. A minimum of 12 to a maximum of 48 credits are granted for a MA/MS thesis. Note that each 12 credits granted for work on a thesis requires full-time commitment for a 12 week U of N term (quarter), and regular one-on-one interaction between student and thesis advisor throughout the term.

The thesis work must be done under the direction of a thesis advisor in the appropriate College/Faculty, and must be applicable to the curriculum in which the degree will be awarded.

PURPOSE:

The purpose of this document is to provide the information needed for students planning on preparing a thesis project. Students should read this document carefully prior to beginning a project, and should refer to it throughout the process.

DEFINITION OF TERMS:

A thesis is an original, creative dissertation which includes the following aspects:

Original research: original: new, as an original idea, inventive, creative; research: a deep study or laboratory/field investigation, the quest for new information through examination of source material.

Synthesize: to integrate material: relate material from text, speakers, books, own personal documented experience.

Evaluate: assess the idea in terms of other conflicting points of view, experimental data, etc.

Analyze: break complex ideas down into their component parts.

Revelation: manifestation by God of His will and truths to persons.

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PROCEDURE:

1. **Before you begin:**

   Begin thinking about a topic. This should involve: revelation, something related to your field of study, something you're motivated to pursue.

2. **Consultation with International Dean or Student Advisor of your College/Faculty:**

   Consult with the International Dean or Student Advisor of your College/Faculty who will provide you with a "Thesis Checklist." This consultation should take place as early as possible prior to the term in which you begin the preparation of the thesis. During this consultation you will have initial discussions of your topic, your time schedule and any special considerations that need agreement. Most importantly, a thesis advisor will be selected by mutual agreement and arrangement between the student, the International College/Faculty Dean and the Student Advisor. The thesis advisor is the one who will supervise the thesis process. The MA thesis advisor may be qualified by broad experience in the field of the thesis topic which has been recognized at a level commensurate with a Master's or Doctoral degree.

3. **Prepare a thesis proposal:**

   Follow these instructions for preparing a thesis project proposal to be presented to your thesis advisor for approval:

   1. Designate your field of study.

   2. Designate the concentration or specialization within that field of study.

   3. Outline your learning and research objectives and key concepts to be presented.

   4. Specify the learning resources and strategies you intend to use, including an initial working bibliography.

   5. Describe the manner in which you intend to present the results of your research. A thesis project prepared by a degree candidate can be an original research project which may be based on field experience, experimentation, writings, methods, or philosophies of recognized scholars, or it may be a special investigative project designed and implemented by the candidate. The U of N encourages non-traditional thesis projects such as researching, designing and implementing a pre-school, a global media village, a play, an art show, scientific studies, new inventions, or a collection of short stories. The options are as varied as God's creation. The creative work itself may represent the major work of the

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thesis, but must be accompanied by some written documentation, explanation and summary statement. In the U of N we emphasize seeking God for revelation throughout the entire thesis project process.

The proposal should be typed and submitted to your thesis adviser. The thesis advisor will be the one to recommend any changes required to bring the project into conformity with basic research methods. When your proposal is accepted, you will be notified by your thesis advisor and may register for the Undergraduate Thesis (XXX 399) or Graduate Thesis (XXX 499) and proceed with the project.

a. **Undergraduate Thesis Project (XXX 399):**

In general, the thesis project at the undergraduate level will be a researched topic related to what the student has learned and applied during his training. Original research is encouraged, but not required to the degree that is done on the graduate level. Documentation need not be as thorough as for a graduate thesis, but should demonstrate a familiarity with what others have done in the subject area. On the undergraduate thesis, there is an emphasis on knowledge, comprehension, application, and synthesis to be demonstrated in the thinking processes and content. The scope of the undergraduate thesis must be sufficiently narrow to permit the student to prepare a thorough paper in the time allowed. A traditional written thesis should be grammatically correct and well written, so as to be of publishable quality. The length is not an important criterion for grading the thesis. A typical length might be 50-100 pages but of course, longer papers would be accepted. Non-traditional thesis projects should demonstrate the same weight in research and substance.

b. **Graduate Thesis Project (XXX 499):**

The graduate thesis is a good, solid piece of original research. It should be well documented from the pertinent literature in the field, and have a detailed bibliography. It is expected that the student will seek God for revelation regarding the topic of choice. It is also expected that the higher levels of thinking skills (analysis, synthesis, and evaluation) will be demonstrated in the content of the project. It needs to be grammatically correct and well written so as to be of publishable quality. The number of pages matters less than the quality of the research, and a well-done thesis can be shorter than a poorly done one. Some people say that a couple hundred type-written, double-spaced pages are the norm for a graduate thesis. Non-traditional thesis projects should demonstrate the same weight in research and substance.

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4. Registering for a Thesis Project:

A person preparing to work on an Undergraduate Thesis (XXX 399) or a Graduate Thesis (XXX 499) does so in consultation with the University of the Nations International College/Faculty. A student registration fee is charged by the College and tuition fee as deemed by the College. A Form B is submitted to the International Registrar and at the completion of the Thesis the Form C1 is submitted to the International Registrar or Provost Representative.

1. Undergraduate Thesis Project (XXX 399):

A full-time student will be expected to complete a 12 credit thesis within three months/one term. If the student extends the thesis beyond the three months, additional charges could be assessed. A student desiring an extension must have the thesis advisor's approval. A "deferred" grade will be issued until the thesis is completed and the student is examined by the thesis advisor and committee.

U of N students who have transferred in more than 12 undergraduate credits are required to complete a 12-credit thesis. This requires full-time study for a minimum of one quarter. Requiring the transfer student to do a thesis creates an avenue through which the student and the Student Advisor can quickly establish a coaching/mentoring relationship. This will enable the Student Advisor to monitor the transfer student's academic progress, skill level, help them with their organizational ability and spur the student on to take more and more initiative in their studies. The thesis counts toward the total credit requirement for a degree.

2. Graduate Thesis Project (XXX 499):

The graduate thesis project can be taken for 12-48 credits, depending on the topic and the Advisor's recommendation. A maximum of 12 credits is applied for each quarter the student works full-time on the thesis. A "deferred" grade is to be submitted by the Advisor each quarter if there is satisfactory progress and until the thesis is completed. The student may be required to spend twelve weeks in residence during the thesis preparation, in order to have adequate communication and consultation with the thesis advisor.

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5. **Research and prepare the thesis project:**

   1. Students will conduct the research segment of the project as indicated in their proposals making alterations when approved by their advisors. The student is encouraged to seek out information from as many sources as possible. Different systems of recording facts and quotations may be used by the student.

   2. Thesis students, whether full-time or part-time, are required to report and discuss progress each week with their thesis advisor or as arranged by their advisor. At this time students may discuss their concerns, questions regarding structure and/or content, or seek advice.

   3. Draft copies should be given to the advisor section by section, discussed and revisions made as needed. Be prepared to make as many revisions as is needed to produce a document that is of publishable quality.

   4. Prepare a final photocopy for the thesis advisor who will review it with the thesis committee. The committee is composed of at least one (for a BA/BS candidate) or two (for a MA/MS candidate) additional people who are approved by the advisor to review the thesis and evaluate the finished product.

6. **The oral exam:**

   A time will be set for an oral defense of the thesis to discuss the implications of the thesis and to defend the principles and data contained therein. The oral defense is made to the thesis committee. Be prepared to discuss the implications of the thesis and to defend the principles and data contained therein. Note: substitutes on the committee must be approved by the International College/Faculty Dean.

7. **Final revision and publication:**

   After the oral exam, final adjustments are made. Then, submit final, bound copies of the thesis as specified in the thesis checklist: at least one to the Campus Library, one to the International College/Faculty Office, and one to the Campus College/Faculty Office.

8. **Sample Structure:**

   The structure, format and presentation media of the thesis should be determined by subject matter and the student's and thesis advisor's approach. The features are decided by an agreement between the thesis advisor, the student and the thesis committee. The following is only a sample of how a written thesis project could be structured.

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1. **Title page:**

THESIS TITLE

Submitted to fulfill the thesis requirement
for a Bachelor's (Master's) Degree

College/Faculty of XXX

Student's Name

Date

2. **Blank page:**

3. **Signature approval page:**

STUDENT'S NAME has successfully passed the thesis requirements for the completion of the Bachelor's (Master's) Thesis.

Thesis Committee:

_____ Date:_____
Thesis Advisor

_____ Date:_____
Committee Member

_____ Date:_____
Committee Member

4. **Acknowledgements:**

It is appropriate to acknowledge assistance from individuals and institutions that have given significant support.

5. **Abstract:**

An abstract is a short, concise statement in 150 to 600 words that provides an understanding of the entire thesis.

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6. **Table of contents:**

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Chapter III . . . . . Page 31
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7. **The text:**

The text could be organized in either of the following two sample ways or in an alternative style agreed upon by the student and the advisor.

1. Sample #1 - The Research Paper

Chapter 1 - Introduction
- Statement of the problem
- Importance of the problem
- Definition of any specialized terms
- Limitations to the study of the problem

Chapters 2-? - A very well documented review of the literature
- Present various aspects of the problem
- Express original revelation
- Document, if applicable - case studies, examples, etc. encouraged

Last Chapter - Summary
- Conclusions: Does this study tend to support or contradict the findings of other researchers?
- Recommendations: Are the results suggestive of other research that is needed, or are there implications for revising the current body of knowledge in this area?

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2. Sample #2 -The Research Project Report

Chapter 1 - Introduction
- Statement of the topic
- Importance of the topic
- Definition of any specialized terms
- Limitations to the study of the topic

Chapter 2 - Review of the literature
In this chapter, a review is made of the writings of the other authors who have written on the subject. Both positive and negative views can be presented, and credit should be given for former research that has led to the development of your thesis.

Chapter 3 - Methodology
Describe the methods used in your study, including research design, hypothesis, any special tests, questionnaires, any statistical procedures used, how the data was gathered and analyzed, and description of the populations, or other data, if applicable.

Chapter 4 - Results
In this chapter, state what the results were, use tables, charts and figures if necessary. Present statistical findings if applicable.

Chapter 5 - Summary
Conclusions: Does this study tend to support or contradict the findings of other researchers?
Recommendations: Are the results suggestive of other research that is needed or are there implications for revising the current body of knowledge in this area?

8. **References or Bibliography:**

Center and capitalize the word "References" or Bibliography" on the top of the page. References are single spaced for each reference, and double spaced between references. List in alphabetical order by author.

9. **Footnotes:**

Documentation of sources of information gathered in research is vital to any thesis. When you wish to give credit for an idea or to refer the reader to a reference, place the number of the reference in parenthesis, or as a superscript in the body of the text on the same line and at the end of the statement or quotation.

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Footnotes should be organized numerically for each chapter and reported at the foot of the page where the reference is found. Alternatively, the footnotes can be organized numerically at the end of each chapter or of the entire text if agreed upon by the writer and the advisor.

For examples, see: Turabian, Kate L. *A Manual for Writers of Term Papers, Theses, and Dissertations*. 5th ed., Chicago: University of Chicago Press.

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U of N GRADUATION POLICY AND PROCEDURE

POLICY:

U of N students may go through a U of N graduation ceremony at a local campus or international event. They may also choose not to go through any ceremony at all.

Options:

1. The student may choose to go through no ceremony and in that case his/her paperwork will be completed and diploma will be mailed to them after the Application for Graduation is submitted to the International Provost Office.

2. The student may choose to graduate at a local ceremony on a U of N campus in compliance with the guidelines of the Board of Regents.

3. The student may choose to graduate at an international event such as the bi-ennial U of N Workshop held in September in odd years in compliance with the guidelines of the Board of Regents.

PROCEDURE:

Upon satisfactory completion of all the degree requirements the student is eligible for graduation. When the student is 6 months away from conclusion of the degree programme the student needs to file an Application for Graduation Form with the International Provost Office.

To be approved for graduation, the student must have completed all the requirements for his/her degree programme. The only exception is, if a student is in his/her FINAL school and will have completed their requirements on satisfactory completion of that school.

The location that is planning to have a graduation ceremony must plan in advance. They need to have the names of all graduates for the ceremony AT LEAST two months in advance of the event, and submit them to the Provost Office for approval. Failure to submit these names in a timely manner may make it impossible for the International Provost to confirm all the academic credit and prevent the issuing of a diploma.

The Provost examines and approves the degree on behalf of the Board of Regents.

If a graduation ceremony is going to be held at a base, at least one Board of Regents person and/or Provost should be in attendance to give the diploma to the student.

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CONSIDERATIONS ABOUT ACCREDITATION

University of the Nations offers courses and field assignments in over 90 nations worldwide which may be used toward U of N degrees. Various accredited institutions throughout the world accept U of N transfer students and credits. U of N is a degree-granting institution (Associate's, Bachelor's and Master's degrees), but has not applied for accreditation in any nation's educational system.

U of N recognizes the value of accrediting agencies in maintaining predictability in quality of education. Therefore, U of N may apply for accreditation in the future. However, at this time, for the following reasons, we are not in the process of doing so.

1. University of the Nations is unique in its international missionary training scope with locations in many counties. Validation by an accrediting agency in one nation could be limiting. With the U of N, students may begin their education in South America, continue it in the United States and complete their U of N degree requirements in Europe. This type of international scope is a challenge for accrediting agencies to validate.

2. U of N is an integral part of Youth With A Mission (YWAM), an international and interdenominational missionary organization. Normally, accreditation agencies require the separation of the educational institution from the parent organization, thus requiring U of N to separate from YWAM. However, by design, U of N is an integral part of YWAM and only able to fulfill its purposes as such.

3. The U of N Board of Regents consists of the YWAM Global Leadership Team (GLT) and representatives from the YWAM worldwide regions, fields and ministry divisions. Accreditation generally requires a partially non-YWAM governing board. However, the present U of N Board of Regents is from a diverse international group which understands the founding principles of the mission and the university. Since the development of U of N is still in a formative stage and needs freedom to grow into the fulfillment of the purposes for which it was created, we do not believe that it is right to form a non-YWAM governing board. The U of N does have an International Advisory Board which consists primarily of non-YWAM representatives.

4. U of N maintains a staff of volunteer missionaries who must raise their own support independent of their positions with the university. Accrediting agencies require salaries for university staff members on the basis that a good solid income helps to ensure stability in the university system and quality in its programs. The U of N is establishing a "track record" to demonstrate stability through a history of quality long-term staff with independent support. But for now, the lack of salaries for staff could preclude accreditation. Presently, U of N has growing student population internationally, constant construction of new buildings and projects globally, and a steady stream of long-term staff members from Youth With A Mission among its many branch campuses.

5. Our modular approach to education is generally unknown by accrediting boards. We need to demonstrate its effectiveness which also justifies the visiting teacher concept utilized

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in our schools. At the present time, much of the academic material provided in the school is presented by long term staff members in conjunction with visiting speakers, who generally have excellent credentials and high qualifications. Nearly all visiting teachers have extensive international experience and are able to present a broad perspective in their fields of expertise.

6. Our present library resource strategy is different from what is required for accreditation standards in a centralized location. At present, we are planning and developing a worldwide educational resource network. We will utilize electronic technology to access resources through larger libraries offered through the computer systems. Resources will ultimately be made available internationally at many U of N branch locations. In the meantime, each school is continually adding to its resource materials. We are planning to develop CD ROM reference libraries which could be made available to our U of N branches worldwide.

To further support U of N's development, a Master Plan and Development Guide were produced in 1979 in the earliest stages of the university development. These provided clear definitions and goals for the university prototype in Kona, Hawaii. Documentation, admissions and records procedures, examinations and evaluations have been in operation. We have developed International Registrar's offices which maintain school and student records and disseminate information for the university worldwide. Our international catalogue is available upon request.

The U of N is committed to quality education. As a result, U of N courses are now recognized by many institutions of higher learning, Christian and non-Christian. In other words, our students are accepted as transfer students, and they are given transfer credit for those U of N courses which relate to the programs into which they transfer. Courses do not transfer on a one-for-one basis, but neither do other university's courses. Accreditation is not always the main factor in that decision. The major factor is quality of instruction, as proved out by quality of the student. On that basis, our students are already showing up well; and we see more and more institutions happy about accepting our students into their programs. Of course, it is true that lack of accreditation can leave certain professional doors closed. But for many students, this is not an insurmountable problem. It all depends on what career or profession the individual student is pursuing, for what purpose, and in which nation. Attention is called to the fact that U of N is not accredited by written statements such as:

UNIVERSITY OF THE NATIONS IS NOT ACCREDITED BY AN ACCREDITING AGENCY RECOGNIZED BY THE UNITED STATES SECRETARY OF EDUCATION. Note: In the United States, many licensing authorities require accrediated degrees, as the basis for eligibility for licensing. In some cases, accredited colleges may not accept for transfer, courses and degrees completed at unaccredited colleges, and some employers may require an accredited degree as a basis for eligibility for employment. However, U of N in USA (Hawaii) has been evaluated by the INS and recognized as qualified for the I-20 student visas. Various accredited colleges and universities throughout the USA accept transfer students and credits.

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STARTING A NEW U OF N SCHOOL POLICY AND PROCEDURE

POLICY AND PROCEDURE STATEMENT:

If a school leader is proposing a new school that has never run anywhere in the U of N, it needs to be at least 75% different than any other registered school or combination of schools. The potential school leader first needs to determine what College/Faculty the school would come under by conferring with the International Dean(s). In the early planning stages, it is essential to consult with the International Dean on outcomes, content, appropriateness, choice of speakers, educational approach, etc.

After this consultation the Form A should be filled out and sent to the appropriate U of N International Registrar's Office. The U of N International Registrar's Office will then send the Form A to the International College/Faculty Dean most closely related to the school for his/her signature. It is then sent to a second International Dean of a College/Faculty that most closely relates to the subject matter. The Form A is then sent to the Provost Office for the signature of the International Provost. The course is not approved and will not receive credit or a number until the full approval process is complete and the International Provost has signed the Form A.

Note: this process is time consuming and needs to be started well in advance of when the school is to be run. Six to 12 months is advisable.

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LATE STUDENT POLICY AND PROCEDURE

Policy Statement

A student cannot 'make up' any weeks missed in a course while simultaneously attending the same course.

Examples:
If the student missed 2 weeks due to sickness or emergency etc., then the student receives and 'I' grade at the end of the school. After the school has ended, then the student has the opportunity to complete the 2 weeks missed. That can be done in a variety of ways, however, each senario must meet the requirements of a "Full Learning Week" complete with curriculum content, qualified leadersip/oversight, assignments, one on ones, evaluation etc. as would be true for any "Full Learning Week" of a course in the U of N.

Possible examples for making up weeks that a student missed in a U of N school:

a. The student may return to the same YWAM/U of N course operating location for 2 weeks at the end of the school (or at another designated time mutually agreed upon) with a qualified staff member (preferably from the original school, or the upcoming school) who creates and supervises 2 full learning weeks of the specific curriculum content that was missed by the student, in addition to other learning activities, assignments and evaluation that is necessary. This course work must be completed within a maximum time period of 2 years.

b. The student may return to the same YWAM/U of N course operating location at another time in the future when the same school is running and apply to the school leader to then take specifically the 2 weeks of missed curriculum in the original school. This course work must be completed within a maximum time period of 2 years.

C. The student applies to join the same school at another YWAM/U of N operating location to make up the specific 2 weeks of the course that they missed in their original school. This course work must be completed within a maximum time period of 2 years.

When any of the above are completed, the school leader/staff member is to file the FORM C1 (if it is a lecture phase) or C2 (if it is a field assignment phase) to record and report the student's 2 week course makeup and a file a 'Grade Correction Form' with the appropriate International Registrar's Office so that the student's 'I' grade is changed to what ever grade he/she is to receive for the total course based on appropriate evaluation of the completed course. The student then will receive U of N credit for completion of the U of N school.

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KEEPING U OF N COURSE DOCUMENTATION AT A YWAM/U OF N OPERATING LOCATION POLICY AND PROCEDURE

POLICY STATEMENT:

All U OF N FORMS A-D are to be kept on file at the local YWAM/U of N operating location at which the U OF N Course was run.

PROCEDURE:

U OF N COURSE AND STUDENT DOCUMENTATION:

1. Form A's - A copy is to be kept by the school leader/base leader until it is time to re-register. After a school is re-registered the old one can be thrown away and the new one kept on file until the next U of N Catalog re-registration is completed.

2. Form B - The information on the Form B needs to be kept along with the student's application forms on file until the appropriate International Registrar confirms in writing that the Form B information has been received and entered into the U of N International Records System.

3. Forms C1 & C2 – Is to be kept on file at the YWAM operating location at which the course is offered **FOREVER.** These are the documentation forms that have the beginning and ending dates of the U of N course, a list of students who attended the course and the grade each student received for the U of N course.

BEFORE ANY FORMS B's ARE DESTROYED OR THROWN OUT, THE YWAM OPERATING LOCATION MUST CONSULT THE APPROPRIATE U OF N INTERNATIONAL REGISTRAR'S OFFICE AND RECEIVE WRITTEN CONFIRMATION THAT NO MISSING RECORDS FOR THE PAST SCHOOLS TO A CERTAIN DATE.

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YWAM INTERNATIONAL HIV AND AIDS WORKPLACE POLICY

Originally Agreed by GLT 1998 - Working Document until International AIDS Conference 2006

FOREWORD

This document presents organisational policy and practice within Youth With A Mission (YWAM). It applies to YWAM personnel (staff and students). While the policy attempts to be as comprehensive as possible, some issues, particularly legal issues, are specific to each country. It is advised that YWAM leaders in each nation should consult country policies to determine the rights of employees and/or volunteers with HIV or AIDS.

PRINCIPLES

"The Lord is gracious and compassionate; slow to anger and rich in love.
The Lord is good to all and he has compassion on all he has made (Ps 145:8-9)."

Our God is full of mercy and compassion to all, including those who are living with HIV. God calls us as an organisation to love and accept adults and children who are living with HIV. God has a message of hope for all affected by the disease. As we embrace God's kingdom values and through his power, live according to his ways, change in our communities is possible. Each country in the world has HIV and it touches every aspect of society.

WHAT IS HIV?

Human Immunodeficiency Virus (HIV) is a virus that attacks the immune system. The body is therefore less able to fight off infections. People who have HIV infection are HIV positive (HIV+) AIDS stands for Acquired Immunodeficiency Syndrome which is a collection of signs and symptoms resulting from infection with HIV. HIV enters the body through contact with infected body fluids. The main routes of transmission are:

- Sexual intercourse
- Contaminated blood products
- Contaminated needles and syringes
- Mother to child

PREVENTION

There is no vaccine that can prevent HIV. Therefore protection is by understanding the facts and following appropriate behaviour. YWAM should provide sufficient updated information to educate staff and students about protection from, and living with, HIV/AIDS. It is good practice to provide HIV/AIDS and Health and Safety training each year for staffon every DTS in briefing new staff and outreach teams.

In response to training, YWAM staff and students should take precautions wherever possible to avoid placing themselves and others at risk from HIV exposure. YWAM believes God appointed that sexual intercourse should be between husband and wife. This faithful relationship is the

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most useful measure for prevention of sexual transmission of HIV.

- Health and safety policy and practice should be up to date and applied in every day life (Appendix 1)
- Post exposure prophylaxis: In the event of a situation where there has been potential exposure to HIV (such as needle-stick injury or rape), medical advice should be sought as soon as possible to assist in limiting transmission.

NON-DISCRIMINATION

- Youth With A Mission does not discriminate against those who are HIV positive.
- YWAM considers applications regardless of HIV status.
- YWAM does not consider HIV infection a basis for suspension or termination of service. HIV infection does not, in itself, constitute a lack of fitness to work.
- YWAM staff or students who are, or are suspected to be affected by HIV/AIDS, must be protected from stigmatization and discrimination by other staff. HIV is not spread through ordinary work or social contact. There is no medical reason for unwillingness to work with others who are HIV+.
- Good information and training helps to prevent discrimination and prejudice.

HIV TESTING AND CONFIDENTIALITY

- YWAM aims to provide a loving environment in which people feel free to share personal information and receive pastoral care and support.
- Subject to national law, testing for HIV is not compulsory within YWAM. Applicants are not obliged to declare their HIV status, nor whether they have been tested for HIV.
- Testing may be encouraged e.g. if an individual has been at risk, wants to marry, or become pregnant. Professional advice and counselling should always accompany HIV testing.
- Confidentiality should be maintained with respect to a person's HIV and test status. Only the person tested has the right to release information regarding his/her status.
- If the person decides to share this information, it remains confidential to whom the disclosure is made. Others will not know unless the person agrees.
- Confidentiality may be broken only if an HIV positive person rejects warning and is putting other lives at risk, without them knowing. In such cases, reference must be made to national legal policy on disclosure.

CARE

There is no cure for HIV/AIDS. Drug treatment, where available, can delay progression of the disease. The nature of transmission results in disability and premature death, leaving families and communities lacking carers and productive members. YWAM will treat people living with HIV as any other staff member or student. They will be encouraged to continue to work as long as they are medically able. If fitness to work is impaired by HIV-related illness, reasonable alternative working arrangements should be made. If withdrawal from the original assignment proves desirable, counselling and pastoral support will be provided.

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- Care for those who are HIV positive should be holistic: physical, emotional, social and spiritual to strengthen self-esteem. It is recommended that support is also sought from family, church, counsellors and community groups to enable positive living with the virus.
- YWAM will offer referral for supportive counselling as available.
- Maintaining health, balanced diet and exercise assists general well being, including those who are HIV positive. HIV+ persons have lowered immunity and greater vulnerability to sickness. Therefore it is important that all YWAM personnel have medical attention for illnesses so they do not put others at risk.
- Medical expenses are the responsibility of each individual YWAM staff or student. YWAM is not liable to cover costs of health care, funerals nor dependants.
- In some countries YWAM recommends that all staff and students have adequate medical insurance for appropriate medical care and emergencies.
- YWAM does not have staff nor facilities to provide hospice care. Each situation needs to be dealt with sensitively, involving the person's family, friends and home church wherever possible. Offering additional support to the family and/or friends of those who are infected may also enable them to cope with the impact of HIV on their lives; however this must not compromise confidentiality.

YWAM RESPONSIBILITY

Protection from HIV is the responsibility of each individual.

YWAM leaders at each location are responsible for
Knowledge of YWAM International HIV/AIDS policy

- Knowledge of national laws and policies related to HIV/AIDS and employment rights
- Briefing new staff and students who should read and sign acceptance of the policy
- Inclusion of HIV/AIDS policy in DTS and staff training
- Information on local centres for voluntary HIV testing, counselling and health care. If available, emergency telephone numbers should be available to staff for accidents, assaults, rape, etc.
- Promotion of a safe, healthy, caring, non-discriminatory environment

Specific staff should be trained in health and safety who could give advice
to leadership on best practice in difficult or sensitive situations.

- on counselling pre and post-HIV testing
- on prevention of mother to child transmission
- on post-exposure prophylaxis in case of emergency
- on local access to anti-retroviral treatment.
- to update with current knowledge, prevalence and practice in HIV/AIDS issues

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HEALTH AND SAFETY MEASURES:

- Precautionary measures should be taken to reduce risk of HIV transmission.

- Good hygiene should be kept on each base. Universal precautions should be followed when dealing with body fluids (see World Health Organisation Universal precautions at: www.who.int/hiv/topics/precautions/universal/en)
- Appropriate disinfectants and cleaning materials should be available, not only to prevent the risk of possible transmission, but also to protect those who are HIV+ from possible sickness
- First aid kits should be available on all bases, YWAM vehicles and at all outreach locations, containing items such as plasters, disposable gloves and oral resuscitation mouthpieces. Items such as disposable syringes and needles should be carried by YWAM staff and students in places where there is no guarantee of the proper sterilization of such materials.
- In some nations where screening of donated blood may not be guaranteed, staff and students should be aware of safe sources.
- YWAM should take action to reduce the possibility of accidents which present a risk for HIV infection in places where safe blood supplies are uncertain. In particular, transport policy should include
    - Vehicle maintenance and insurance
    - Use of seat belts
    - Qualified drivers
    - Use of helmets for motor-bike riders
    - Building maintenance policy should require the use of protective head gear, goggles and clothing.
    - All equipment should be checked regularly and withdrawn from use if damaged.

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CODE OF CONDUCT

STUDENT PERFORMANCE:
All students enrolling in the U of N are expected to be committed Christians who aim to further glorify God in their lives. As a result, faculty and staff have high expectations for each student. The U of N modular education system demands concentrated study and continuous diligence, because the academic content of each course or school is equivalent to several secular university courses. Since the expectations and demands are high, student performance is monitored carefully.

The U of N believes that the development of Christian character is an integral part of our training and a central ongoing goal of the U of N. Consequently, we expect that the conduct of U of N students will be in keeping with Biblical standards. Any verified moral violation (including but not limited to sexual immorality, lying, dishonesty, theft, substance abuse, physical abuse or sexual abuse) will be considered grounds for disciplinary action including probation and possible dismissal from a course or degree programme.

ACADEMIC DISMISSAL:
1. Any undergraduate student on academic probation(as per grading document) who does not earn at least a ("**C**") in the following course or school of 8 or more credits taken subsequent to probation will not be able to continue in the university until approval of a petition for readmission by the College/Faculty.
2. Any undergraduate student receiving a grade of "**F**" in a course of 11 or more credits will not be able to continue in the university until approval of a petition for readmission by the College/Faculty.
3. Two "**C**" grades result in an automatic dismissal of a student seeking a MA/MS degree.
4. Any student receiving a grade of "**U**" for the DTS (IDS 701/2) or CDTS (IDS703/4) will not be able to continue in the university until the course is repeated satisfactorily, resulting in an "**S**" grade for the course.
5. Any student dismissed from the university for academic deficiencies may petition for readmission after a period of two terms.
6. Any student who cheats or plagiarizes may be given an immediate failing grade in a course and thus be dismissed from the U fo N.

Definitions:

Cheating: breaking rules to gain advantage; to break the rules in a game, examination, or contest, in an attempt to gain an unfair advantage.

Plagiarism: stealing somebody's work or idea; copying what somebody else has written or taking somebody else's idea and trying to pass it off as original. (Encarta World English Dictionary copyright).

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U OF N INTERNATIONAL COLLEGE/FACULTY DEAN AND CENTRE DIRECTOR APPOINTMENT PROCESS AND PROCEDURE

1. Resignation received by the President and the Provost.

2. The Executive Committee immediately designates one person from the Executive to:

   a. Walk the entire transition process through, for that particular College/Faculty or Centre. As soon as that designated Executive member is chosen, the President and the Provost will send a joint communication to the ICC of the College/Faculty or Centre and to the ILT, informing them of the resignation and of the name of the Executive member appointed to the transition process.

   b. Designate an appropriate person in the College/Faculty or Centre ICC to work through the whole of the process with the designated Executive member. That College/Faculty or Centre ICC person needs to be mutually agreed upon by both the College/Faculty or Centre ICC and the Executive Committee. It is understood that each College/Faculty or Centre would be dealt with on the same principles, but with different procedures base on the configuration and state of the College Faculty or Centre.

   c. Evaluate the past and present College/Faculty or Centre and its ICC in order to understand the present state of the College/Faculty or Centre and its projections into the future.

   d. Initiate communication with the College/Faculty or Centre ICC and the ILT to actively search for people who may fit the role

3. Anyone can nominate potential College/Faculty Deans and Centre Directors by submitting their names to the President and/or the Provost.

4. The nomination(s) go(es) to the Executive Committee for review.

5. If after the review the Executive Committee wants to continue the nomination process, the designated Executive member brings this to the College/Faculty or Centre ICC for feedback.

6. The Executive Committee then considers the feedback and asks the Lord: “Should we offer this nominee to the BOR?” If “yes” the process goes to the next step. If “no” then the process stops here.

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7. The nomination is then taken by the designated Executive member to the various members of the College/Faculty or Centre ICC and the ILT for prayer. All are to ask the question: "Is God confirming that we offer this nominee to BOR?" Any reflections and feedback are welcome. It will not be a corporate prayer time within each of the groupings but rather an individual confirmation and feedback to the designated Executive member..

8. The Executive Committee will then reflect on the feedback and, if needed, pray again for confirmation of the nomination. If "yes" it goes to the next step.

9. The Executive takes the nomination to the BOR

10. The BOR then makes the decision.

11. The President and the Provost will communicate the decision to the College/Faculty or Centre ICC and to the ILT.

Principles related to the above:

- Blend continuity (caring for what exists) and innovation (reaching out for what is not yet)
- Proceed with confidentiality
- Act in mutual submission
- Aim to expedite the process
- Maximize communication between the designated Executive member and the College/Faculty or Centre ICC representative
- Exercise eldership/spiritual Leadership
- Remember that the process is carried out in PRAYER rather than as a vote and that the result needs to be the WORD of the Lord

Grids for leadership nominations:

Lemon Principle:

- Luminary
- Enterprenur
- Manager
- Organiser
- Networker

Ministries:

- Apostle
- Prophet
- Teacher
- Pastor
- Evangelist

Other important considerations:

- Gender
- Nationality
- Age

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YWAM/U OF N SCHOOL LEADERS AND STAFF APPOINTMENT POLICY

POLICY STATEMENT:

School Leaders and School Staff are:

- to be committed Christians
- to be full time YWAMers as defined in the document "Who is YWAM Staff?" (written by YWAM's Global Leadership Team)
- to be have satisfactorily completed an approved DTS/CDTS, including both lecture and outreach phases, (based on the guidelines approved by YWAM's GLT in the 'YWAM/UofN DTS Prerequisite Policy') and,
- to have completed the school as a student.

In addition, before leading any U of N school, the school leader must have staffed that same school at least once school before leading that school. Any exception to this (other than the designation below) must be processed for approval by the local base leadership, the International Dean/Centre Director, and a representative from the Provost Office.

A YWAMer cannot be a student and be on the staff of the same school.

A YWAM staff member who decides to take a school becomes a student, registers as a student, and does all student assignments. Students normally have a work duty of about 2 hours a day (maximum 12 hours per week). Many times students are given responsibilities in the schools, such as leading intercession, worship, etc. which may be considered all or a part of their work duty. However, no student, whether former YWAM staff member or not, may actually lead the school. The Biblical principle is to do then teach; if people who have never done the school as students end up leading, then they are trying to lead where they have not yet gone.

For other policy statements pertaining to School Leaders and Staff please see the following documents in the U of N Reference Guide: "UofN School Leader's Preamble"; "UofN School Leader's Responsibilities"; UofN School Leader's Characteristics"; "UofN School Leader's Accountability"

EXCEPTION:

The only exception is when a new school with a new course number runs for the first time ever; it is understood that someone has to pioneer. See "XXX390/XXX393 Policy and Procedure For Staff-Student Experience in A Pioneer School"

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EXAMPLE OF A YWAM STAFF TUITION CREDIT PLAN

Lausanne, Switzerland

The motivation behind the Lausanne Staff Tuition Credit Plan is to uphold YWAM's foundational value of honoring and treasuring the individuals whom God has brought to serve YWAM/U of N. In a fully volunteer organization, this is a way that the university can "bless those who have given faithful service," according to I Corinthians 9:7-10.

1. After six years of YWAM service (including a minimum of two years currently in Lausanne), a staff member may apply for tuition credit for a U of N - Lausanne course in order to farther his or her ministry development.
   a. The service period must be fulfilled *prior* to taking the school.
   b. Tuition credit may be accrued at the rate of one three-month course per two years of service in Lausanne; up to a maximum of three quarters.
   c. The courses may be taken at intervals or in sequence.
   d. The tuition credit applies to administrative fees, including registration fee, and tuition only (*if for some reason the Lausanne staff member is not present in Lausanne during the application process, requiring communication via mail, phone, FAX or E-mail, the applicant is required to pay the registration fee)
   e. Room and meal charges will continue as if the staff member were still serving in a full-time position.
   f. The staff member is responsible to pay U of N registration fees and other individual expenses (such as book fees, airline tickets, etc).

2. The staff member agrees to commit to one additional year of service at the U of N Lausanne campus for each three-month school attended. The act of applying for Lausanne Staff Tuition Credit will be viewed by the Lausanne leadership as a commitment by that individual, indicating that he/she has already come to a decision before God to give additional service in Lausanne of one year per quarter of tuition credit granted, to begin immediately upon completion of the course.

3. Staff members granted tuition credit will be accepted into a given school on a space available basis, after all paying students have been registered. The recommended maximum number of tuition credit students to paying students is 15%.
   a. Those meeting the criteria for tuition credit need to apply IN ADVANCE of registration for the school by writing to U of N, Lausanne Admissions.
   b. The request for Lausanne Staff Tuition Credit is to be addressed to the Lausanne Council and MUST be accompanied by a recommendation from the individual's ministry leader and the leader of the school to which application is being made.
   c. Exceptions to any of these statements will only be granted after a written petition is approved by the head of the Academic Affairs committee.

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EXAMPLE OF A YWAM STAFF CHILDREN TUITION CREDIT PLAN

Lausanne, Switzerland

In recognition of a family's faithful service within Youth With A Mission, the YWAM Staff-Children Tuition Credit Plan provides an opportunity for children raised in YWAM to attend the University of the Nations, Lausanne Campus, tuition free.

We believe these children have unique foundations and great potential to become strong future missionaries, as they have been "brought up" in the Mission during their most formative, developmental years. They understand YWAM's values, the majority come from relatively "whole" families, and most have embraced their inheritance of vision and calling.

These tuition-free students will not take the space of paying students, but will be accepted into courses on a "space available" basis. Hopefully, they will enhance every course they attend, as they already have a missions perspective.

The YWAM Staff Children Tuition Plan applies to:

1. Children of current U of N [*Lausanne*] resident staff who have been in YWAM a minimum of seven cumulative years.

   Student responsibilities:
   a. Housing and food, according to the regular "staff children" guidelines
   b. U of N student registration fees and other individual expenses, such as books, lab fees, airlines tickets, etc

2. Children of current YWAM/U of N staff internationally who have been in YWAM a minimum of seven cumulative years

   Student responsibilities:
   a. Housing and food costs, according to the Lausanne charges for adult staff
   b. U of N student registration fees and other individual expenses, such as books, lab fees, airlines tickets, etc. Registration fee, if applicant is not living at U of N Lausanne during the application process.

Note:

1. YWAM Staff-Children Tuition Credit applies to **post** DTS courses only.
2. Staff-Children Tuition Credit applies to **undergraduate** studies only.
3. Student must apply through normal U of N application process.
4. Tuition credit students will be accepted into a given school on a "space available" basis, after all paying students have been registered. The recommended maximum number of tuition credit students to paying students is 15%.

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YWAM MERCY MINISTRIES INTERNATIONAL: JUSTICE, GENDER & LIFE-SPAN ISSUES, AND BEST PRACTICES IN MEMBER CARE

YWAM International Consultation on Frontier, Mercy and Urban Missions;
Jomtien Beach, Pattaya, Thailand; April 26th - May 2nd 1998

JOMTIEN STATEMENT INTRODUCTION:

Together we have been challenged to take on a Biblical world view. This will impact all areas of our lives and ministries. We acknowledge that our lives do not always reflect a Biblical world view. We are challenged to examine these issues and to act on our conclusions. We acknowledge that we need to embrace the revelation especially where it requires us to be conformed to the image of God and so change our lifestyle.

We have recognized that Frontier Missions/Mercy Ministries/Urban Missions have begun to integrate their ministries in certain areas of the world. In the consultation tracks and in our corporate times together we have recognized this process and want to affirm and encourage continuing integration of our ministries. We celebrate the distinctive strengths of each ministry area as each has a unique contribution to make to the extension of Kingdom Of God.

We have been particularly challenged by gender injustice throughout the world and specifically as it exists within our mission. We recognize that the image of God is carried by both men and women; both are required at all levels of the mission in order that YWAM more completely reflect that image. We also believe that we cannot properly address gender injustice in the world without first addressing the issues that exists within our mission. We see the need for reconciliation between genders and for redemptive action by YWAMers. We see a model for this redemptive behavior in the story of Mordecai and Esther and pray for a release of these types of role models throughout YWAM.

In order to facilitate this the following recommendations are made:

- That these issues be reviewed at all leadership levels including the forthcoming GLT / GLC consultation
- Generation of indicators of progress.
- Noting of our individual responsibility
- Reaffirmation of the Mordecai's in each culture
- For more men and women to teach on women in ministry and women in leadership.
- Re-evaluation of leadership styles
- Re-evaluation of leadership structures
- Creation of e-forums for further discussion
- Commitment to pray to see these injustices addressed

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- The two position papers concerning Gender and Justice and the four statements of Best Practice concerning member care which were generated by the Mercy Ministries track be actively considered, edited and ratified by the forthcoming GLT and GLC.

STATEMENT AND RECOMMENDATIONS CONCERNING ISSUES OF JUSTICE:

We affirm that human beings are created in the image of God and have an intrinsic value. We also affirm the importance of justice and reconciliation in God's design for His creation. We therefore have concern for the way in which persons are discriminated against and exploited in areas such as:

- Human Rights
- Gender
- Race
- Economics
- Religious beliefs
- Social justice
- Health
- Education
- Food & Shelter

We affirm the following principles and recommendations

1. We encourage increased intercessory prayer and the establishment of prayer networks and other tools to make these prayer needs known.

2. We recommend that wherever possible YWAM register a NGO at a national level. This is part of the process of recognition and participation in the plans for development with local authorities, and international agencies in serving the needs of the poor.

3. We are called to act justly, love mercy, and to walk humbly with our God. We recognize that we require both proclamation and demonstration of the Gospel.

4. We encourage the development of an open network for information resources and partnership, as well as secure channels for sensitive information.

5. We need to make people aware not just of the suffering in the world, but also of the fact that God requires justice for all who are oppressed. We recognize our responsibility to inform ourselves, our missions and our supporters of the importance of these issues.

6. In order to be more proactive in issues of development and justice we encourage project information sharing between the various YWAM localities to inspire a greater participation and

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new initiatives. We recommend increased networking between YWAM localities on issues of justice to promote a greater participation in response to these needs.

7. We recommend to the Deans of the U of N, U of N Centre Committees and school leaders that a Christian response to issues of justice within the framework of a biblical world view be incorporated into the core curriculum of the DTS and appropriate higher level schools.

8. We encourage YWAM localities to build operational and relationship linkages with Christian organizations who use political influence to support and free the poor and oppressed.

STATEMENT AND RECOMMENDATIONS CONCERNING GENDER AND LIFE-SPAN ISSUES:

Introduction:

We believe that at the centre of our faith is a God who is concerned for all people, male and female, particularly those who are vulnerable and excluded from society. Our understanding of God, creation and redemption causes us to address gender and life-span issues. Our goal is to communicate this understanding in a way that raises awareness, breaks down barriers and broadens people's perspectives so that they become part of God's solution to these problems.

Theological Foundations:

Genesis 1:27 states that God created all human beings in His image - "male and female He created them," equal in value, each distinctive in attributes, and gave them joint responsibilities to steward the earth.

Part of the freedom God intends for all human beings is an equally valuable and mutually supportive role for men and women. Contrary to the culture of the time, Christ demonstrated affirmation of women as well as men. Even though women were undervalued in society, Jesus showed them equal respect. He spoke to them in public, encouraged their desire to learn about the truths of God , and included them as His followers. The Apostle Paul affirmed women in leadership, and in the use of their gifts and God given potential.

The Bible clearly directs us to protect and care for all, especially the poor and powerless. We live in a world in which we face many challenges in terms of spiritual and physical need. These challenges have a greater impact on the lives of certain sectors of our society. For example: women, children, displaced people, elderly, mentally/physically disabled and oppressed minorities.

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Recommendations for YWAM:

As a result of our concerns for those who are vulnerable because of life-span and gender issues we would like to make the following recommendations to YWAM

1. Educate both males & females regarding our concerns which is biblically based, morally based & culturally relevant. Within this framework we would emphasize particularly :

- the need for education of men to be willing and able to address issues of gender so that these are not just viewed as 'women's problems'.
- the need for education within all training programs and all field assignments so they can sensitively address these issues.

2. Adopt pertinent gender and life-span issues and develop radical strategies for addressing these through YWAM ministries. The issues we would recommend be addressed are :

- FOR WOMEN - poverty, education, widows, health, violence ,armed conflict, economic empowerment, ability to make decisions for their own lives, human rights, polygamy, sexual exploitation, media image of women, impact of environmental degradation, and girl-child education.
- FOR CHILDREN - orphans, education, poverty, infanticide, malnutrition, abortion, family disintegration, sexual exploitation, street children, armed conflict, slavery & indentured servitude, child labor, disease, disability and suicide.
- FOR THE ELDERLY - euthanasia, homelessness, age discrimination, health, poverty, disability, dying with dignity.

3. Call attention to foundational values of YWAM which address these issues

- Value 12 states 'YWAM recognizes the value of each individual - male & female'
- Value 13 states 'YWAM affirms the importance of fathers, mothers & children'
- Value 14 states 'YWAM is called to champion young people.' We feel the understanding of this latter statement should also encompass young people who are oppressed or exploited.

4. Establish a framework for prayer

- Develop a prayer guide to raise awareness, encourage involvement and strategically concentrate prayer on concerning issues
- Prayer and intercession regarding spiritual dimensions of these issues.

5. Designate a spokesperson for gender and justice issues in each country who can deal with those issues that are relevant to the country concerned. This person can be educated to assist both staff and supporters in the importance of these issues and sensitive ways in which to communicate them.

6. Establish resource centres (e.g. Le Rucher) staffed to :

- develop a library of resources for people interested in these issues

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- inform national spokespersons and YWAM leaders on these issues
- network key resource personnel around the world with field personnel involved in these issues

7. Encourage staff in each country where YWAM is becoming involved in gender and life-span issues to establish contact and network with other organizations already involved in these issues.

BEST PRACTICE IN THE MANAGEMENT AND SUPPORT OF YWAM RELIEF AND DEVELOPMENT PERSONNEL

1. We value the people who work with us. We recognize that people (although fallible) are valuable, and that people (although unique) are of equal value in the sight of God.

2. Our policies concerning the people who work with us aim for best practice. We recognize that our policies concerning people who work with us should aim constantly for best practice. We do not aim to respond solely to minimum legal, professional or donor requirements but to the high calling of peoples' Creator. We are committed to respect and care for our members, furthering their full God-given potential in all areas of life: physical, social, emotional, mental and spiritual.

3. Our policies concerning people who work with us aim to promote stewardship, justice, transparency and quality in all relationships. We recognize that our policies must aim to be both effective and efficient, without sacrificing individual member rights to justice, stewardship and care in all relationships.

4. Our policies concerning the people who work with us are a result of broad consultation of staff. We recognize that operating locations must endeavor to implement, monitor and continuously develop our policies regarding member care. This process involves a cross section of field personnel, geographical leaders, ministry leaders, other specialists, and consultation with staff .

5. We provide training and support to the people who work with us appropriate to their individual giftings, talents, skills and calling. We recognize that member care and stewardship requires ongoing training and support. We are committed to encourage and facilitate mentoring and training opportunities for the development and placement of members according to their individual giftings, talents, skills and calling.

6. Existing plans and budgets reflect our responsibilities towards our field staff. We recognize that the effectiveness and success of our field operations depends largely on the contribution of the people who work with us, almost always given without financial compensation. Operational budgets aim to reflect and honor this dynamic, including staff management, support, development, security and especially in the area of staff well being.

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7. We are committed to take all reasonable steps to ensure the security and well being of the people who work with us. We recognize that the work of relief and development agencies often places great demands on staff in conditions of complexity and risk. We are committed to take reasonable steps to ensure the security and well-being of staff, along with their accompanying spouses and children: physically, spiritually, emotionally, mentally and socially.

BEST PRACTICE STATEMENT ON BRIEFING AND DEBRIEFING

Briefing and Debriefing Is a Routine Part of Every Ministry Assignment:

We adhere to biblical principles regarding member care. This, combined with evidence from academic research, indicates the importance of briefing and debriefing sessions for the long term physical, spiritual, emotional and mental well-being of staff and students.

Debriefing results are confidential. In exceptional circumstances the debriefer may provide feedback to relevant YWAM leadership with the debriefee's permission and whilst ensuring the personal anonymity of the debriefee unless agreed otherwise.

Key Indicators:

- YWAM leaders have understanding of briefing and debriefing procedures.
- Staff members and students have a strategic plan for debriefing when they leave YWAM and at the conclusion of every ministry assignment.
- Students and staff at all levels have access to routine briefing and debriefing.
- Crisis debriefing is readily available through all operating locations to staff and students who have experienced traumatic events.
- Crisis debriefing is offered quickly and as close to the site of the event as possible.
- Operating locations have contingency plans for crisis debriefing.
- Each national YWAM headquarters maintain a list of YWAMers throughout the world who are citizens of their nation in order to facilitate member care including debriefing.

BEST PRACTICE CONCERNING PLACING OF STAFF AND STUDENTS ON THE FIELD IN YWAM

Training programs endeavor to place staff and students in suitable field locations.

Training programs are intended to prepare people for field service. Course leaders and the wider base community aim to match students and potential staff with appropriate opportunities within their targeted unreached people groups and other people groups. Field staff aim to actively support and provide sufficient information to assist graduates on their application decisions.

Key Indicators:

1. Partnering agreements between sending and receiving locations are developed and maintained

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- A minimum time period is agreed on for the partnership
- Training locations adopt at least two unreached people groups, as recommended by the Global Leadership Team and potentially partner with other locations as well.
- Field staff regularly visit partner training locations to develop training and orientation programs for equipping sending locations to orientate staff and students properly.
- Training staff regularly visit partner field locations and facilitate former students' growth
- Field locations provide partner training locations with up to date opportunities and job description/specification and consider creating new job descriptions adapted to applicants' giftings and callings.
- Training locations provide partner field locations with accurate and pertinent personal references including medical history.
- Field staff send an evaluation of graduate to the training location.
- Short-term initiatives are linked to long-term strategies.
- Staff and students go through a three month probationary period after which there will be an evaluation.

2. Training programs prepare students for field placement.

- Students are coached to develop spiritual, financial, personal and professional support mechanisms. This includes an evaluation of existing support structures to ensure that they meet the field requirements.
-

Students are assigned an experienced staff member who will help them get to a suitable field location or to another suitable step for their career or ministry development.

- Students receive orientation to their receiving location based on the type of placement.

3. Training involves field-based coaching.

1) Long-Term

- Students receive on-the-job training
- Students receive local language and cultural training with regular evaluation.
- Students receive member care on the field.
- Students receive debriefing at regular intervals.

2) Short-Term

- Students receive an orientation to the receiving location together with basic cultural and language instruction.
- Students receive on-the-job training
- Students are evaluated with the team leader
- Teams are debriefed on completion of the short-term program.

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BEST PRACTICE PRINCIPLES IN THE TRAINING OF LONG-TERM MERCY MINISTRY WORKERS:

1. Training programs have clear, measurable, obtainable aims and objectives which are effectively evaluated by U of N, school staff, students and field staff on a regular basis.

2. A high emphasis is placed on training long term relief and development workers and providing them with unbiased, informed career counseling.
There is also a commitment to the training of short term workers.

3. Teaching methodologies reflect best practice in adult learning:
- participatory style
- relevant material
- active decision making
- observer/learner
- coaching/mentoring/apprenticing
- relevant field-based experience and field-based continuing education
- self-directed learning
- transferable

4. Long-term relief and development workers have core competencies in the following:
- world view issues
- the theologies of mission, suffering and God's heart for the poor and needy
- community development principles
- how to be a discipler
- team dynamics and community dynamics
- stress management
- project development and project management
- cross cultural issues
- language acquisition
- church planting principles
- personal support raising and maintenance

5. Training program leaders choose the best location for training to accomplish the learning objectives. Field staff are encouraged to participate in the training program.

6. The integrity of the core curricula is maintained and the diversity of the orientation, field entry and specialization courses in the training strategies is recognized.

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EXAMPLE OF
CHILD SAFETY AND PROTECTION POLICY

(From YWAM Perth, Australia)

INTRODUCTION:

Our commitment within Youth With A Mission to the children and young people of the world is reflected in the growing number of children, pre-teen and teen-age focused ministries that are developing around the world. These ministries range from rescue and rehabilitation programmes with street children involving such expressions as orphanages and community centres to various types of educational and discipleship programs in the context of schools, homes, churches and communities. Hundreds of thousands of children and young people of all ages and backgrounds are being ministered to on a daily basis in over 200 different nations. In addition to our commitment to their spiritual, emotional mental and physical development, we are responsible to protect the children and young people who have been entrusted to our care from anything that would seek to exploit or hurt them.

The purpose of this manual is to increase our awareness and understanding of child abuse, its prevention, detection, reporting and treatment. To this extent it is a composite of practice guidelines and procedures related to:

- the selection and training of personnel working with children,
- the program structure of children's ministries,
- emergency issues
- post-emergency concerns in the event of any alleged abuse or maltreatment of children.

Youth With A Mission has set the highest standards possible for those leading, teaching and caring for children in our programmes. YWAM staff, leaders and care-givers working with children are expected to adhere to those standards at all times and under all conditions. Physical abuse, physical neglect, sexual abuse and emotional maltreatment are totally unacceptable forms of behaviour in all of our programs. Anyone involved in any of these types of behaviour will be disciplined accordingly and may be subject to the appropriate legal consequences to criminal action. Under no circumstances will we allow a convicted or confessed child abuser to work with children in any of our programs.

WHAT IS CHILD ABUSE AND NEGLECT?

Child abuse and neglect is defined as the long-term or short-term mistreatment of a person under the age of 18 years. It is the result of action or inaction on the part of an adult which results in harm or injury to a child.

This definition has been expanded in recent years to refer to an act of commission or omission that endangers or impairs a child's physical or emotional well-being.

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Child abuse and neglect may be categorised as follows:
- physical abuse
- sexual abuse
- emotional abuse
- physical and emotional neglect

The first three categories listed are concerned with actions perpetrated mainly by adults and involving children. The fourth category is concerned with the non-provision by adults of physical and emotional necessities for children in their care.

Physical neglect - is commonly defined as a parents (care-takers) persistent inattention to a child's basic needs, which is not due to poverty or a lack of resources.

Sexual abuse – "when an adult or older child initiates an interaction with a child for the purpose of sexually stimulating or gratifying the perpetrator or other person" (Edward, 1986).

Emotional maltreatment - is difficult to prove and historical documentation by witnesses is essential. Emotional maltreatment includes both emotional abuse and neglect which can cripple a child emotionally, behaviourally, and intellectually. Adults may subject children to emotional abuse with verbal assaults (eg: belittling, screaming, threats, blaming, sarcasm), unpredictable responses (ie: inconsistency), constant family or marital discord, continuous negative moods, and double message communication. Emotional deprivation may result when parents or care-takers fail to provide the "normal experiences producing feelings of being loved, wanted, secure and worthy." Children are at risk of deprivation when parents or care-takers ignore them due to drugs or alcohol use, psychological problems, personal problems, or other preoccupying situations.

INDICATORS OF CHILD ABUSE/ NEGLECT: the presence of any of these indicators may suggest that a child is being abused and/ or neglected and is therefore 'at risk.' A single indicator will rarely provide conclusive evidence; however, a combination of several indicators should be treated very seriously.

PHYSICAL
- Unexplained burns, bites, welts, fractures and bruises.
- Bruises in various stages of healing.
- Bruises on more than one part of the body
- Bruises that have a specific shape
- Burns that have a specific shape
- Injuries that are not consistent with the child's explanation for them.
- Unexplained lacerations to the eyes, lips, gums, mouth or external genitalia
- Pain or discomfort in the genital area
- Bloodstained underwear
- Vaginal or anal itching
- Presence of a sexually transmissible disease
- Frequent urinary or yeast infections (eg. thrush)
- Signs of malnutrition

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- Inadequate or inappropriate clothing
- Lack of appropriate medical care
- Lethargy and fatigue
- Emaciated or distended stomach
- Untreated lice, poor personal hygiene
- Evidence of drug abuse or dependence
- Pregnancy.

FAMILY
- Significant stress, resulting from a life crisis or change
- Failure to provide adequate nutrition
- Isolation – perhaps deliberate – from community and support systems
- Jealous, excessively restrictive and/ or protective parent
- Inappropriate objections to health/ sexuality curricula
- Abandonment of child
- Family history of abuse

BEHAVIORAL
- Low self-esteem
- Shyness or withdrawal
- Depression
- Frequent changes in mood
- Unexplained changes in behavior
- Excessively passive behavior – being 'too good'
- Poor peer relationships
- Decline in academic performance
- Self-destructive behavior
- Unusually aggressive or destructive behavior
- Attempted suicide
- Early arrive at school and/or reluctance to leave
- Frequent absences, with or without explanation from parents or guardians
- Inappropriate expressions of affection
- Promiscuity
- Inappropriate interest in sexual matters
- Language and acts inappropriate to the child's age
- Disclosure of involvement in sexual activity
- Voluntary disclosure of acts of abuse or neglect
- Inappropriate concerns about touching – either rejection of any form of touch or encouraging/ demonstrating sexually oriented touching.
- Wearing of inappropriate clothing
- Reluctance to change clothes in front of others
- Repeated attempts to run away from home
- Inappropriate use of drugs
- Eating disorders (eg, anorexia, bulimia)
- Developmental regression
- Changes in speech patterns
- Ulcers, asthma, allergies and other stress-related conditions.
- Lethargy and/ or fatigue
- Guarded or evasive answers to questions about

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- the causes of obvious injury
- Aversion to physical contact
- Obsession with neatness and cleanliness
- Fear of adults
- Continuous alertness to danger

OTHER
- 'Second-hand' reports from other children
- Indirect disclosure by child, through, eg: arts, creative writing
- Knowledge, evidence or suspicion that other members of the child's family have been abused
- Reported abuse of drugs by significant figures in the child's life
- Marked role reversal between mother and child
- Over-dependence of one parent upon the other
- Possession of pornographic materials

RED FLAGS : Issues to be considered when processing applications for child staff workers.

When any of the following characteristics fit the profile of an applicant, do more in depth references and checks, or consider a rejection. Reference forms should cover all the areas mentioned below.

Personalities predisposed to all types of abuse often display:
- History of childhood abuse
- Low self-esteem
- Low impulse control
- Low tolerance to stress
- Fear of loss of control
- Feelings of helplessness/ inadequacy, a fear of rejection
- Alcohol and/ or drug abuse

Personalities disposed to physical abuse tend to be:
- Rigid/ angry
- Authoritarian and prone to over discipline
- Unrealistic in their expectations of what is age-appropriate in children
- Experiencing emotional stress in marriage and/or job

Pedophiles (child molesters) display the following characteristics:
- Strong tendency of denial regarding child abuse
- 85% are unmarried males (although can be female) age 20 to 40
- Tend to be "loners"
- Usually immature with poor peer relationships
- Are trusted by parents of the child
- 75-85% are known to and trusted by child(ren) they abuse
- Have few outside interests other than children

GUIDELINES FOR APPROPRIATE CARE OF CHILDREN DURING MINISTRY

General guidelines for structuring children's programs. If these guidelines are not already a part of your program structure, please incorporate them.

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1. Use a team ministry approach. It is a safeguard as well as an effective ministry tool to have staff members work together in teams.
2. Have people free who can roam and be available to check on how children and staff are doing.
3. It should be policy that staff members not spend time alone with a child during the times in between structured group activities. If a staff person needs to talk to a child alone, it is necessary to do it in view of others or to consult with the team leader regarding the circumstances.
4. Preschoolers should be signed in and out by the registered parent or guardian
5. Children participating in YWAM programs must be supervised at all times by staff.
6. In the event of an accident, the child is hurt in any way, a report needs to be made to the parent or guardian.

Modesty and Discreet Behavior

1. Need to maintain modesty and discreet behaviour in activities related to moral hygiene like showering, going to the toilet and changing clothes.
2. Also need to behave appropriately and take care in physical touch. Avoid frontal hugging, sitting on laps, back rubs with kids. There will be times when you may need to carry smaller children – this needs to be done in an appropriate way.
3. Take care when planning games and physical activity. Always make sure kids are dressed appropriately for sport etc.

Ministry with Children while on outreach - Outreach Leader:

1. if ministry with children is planned to be included in an outreach/ field assignment programme prior to leaving for that outreach/ field
   a. run as thorough a check as possible on each student and staff person to assess their suitability to work with children (where time permits, this should follow the guidelines for staff applications for children's ministry)
   b. provide training in an additional cultural guidelines that may be applicable
2. If an opportunity arises for children's ministry while on outreach/ field assignment that was not planned
   a. try to arrange the timing of the ministry to allow at least two days in which you can find enough time to prepare the team for the ministry
   b. where this is impossible take some time immediately prior to ministry to do as much as you can – do NOT go into children's ministry without some effort to
      i. consider, from the information you have about each staff &student, their 'risk' in relation to children's ministry; make appropriate decisions regarding their involvement
      ii. provide input regarding appropriate BEHAVIORAL guidelines (as per King's Kids)
      iii. ensure that you (and any co-leaders) are free to circulate and supervise the students during ministry.

WHAT ACTIONS SHOULD YWAM TAKE?

It is the responsibility of YWAM personnel to protect the children in their care by referring their concerns to the appropriate agency.

By law there is no compulsory reporting of a suspected child abuse incident in Western Australia. (However it could be compulsory in your state or country.) The primary concern is prevention of further harm. If the abuse is real it will not be an isolated incident. It will either involve other victims and/or other incidents. We have a duty of care to the victim and to other potential victims to prevent harm if there is any chance that the accusation is true.

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Within Australia it is the responsibility of either the Department of Community Services or the Child Care Unit of the Police Department to determine whether a child is at risk and what action, if any, is to be taken.

If you suspect abuse may be occurring you should initially keep brief written records of observations, noting dates, nature of indicators, injuries, if any.

Things to be aware of:
- The records are confidential and should be treated as such.
- Contact the appropriate leader
- Considerable efforts have been made to avoid the stereotyped appearance of a police establishment with the service of the Child Care Unit, and the result has been premises that are appropriate to the sensitive matters discussed within them.
- The unit is staffed by male and female plain clothes officers and its role is to investigate and prosecute cases of intra-familial child sexual and physical abuse or criminal neglect.
- Reports of abuse come to the Unit either directly or be referral from agencies such as the Department for Community Services or Princess Margaret Hospital.

PROCEDURE TO FOLLOW IF AN ALLEGATION OF ABUSE IS MADE

1. Inform the base director at every stage of the process.
2. Inform the national, and regional YWAM directors of the abuse allegations and the staff member involved. Keep the child's and family's name confidential in these communications.
3. Inform the accused staff person of the abuse allegations if they are unaware and help him or her find a place of pastoral care outside the situation. The person must be removed immediately from any position of responsibility or ministry with children (as stated in our application – see Appendix 3 for further suggestions on crisis management)
4. Inform the parents and show compassion. State the situation is a serious charge that has been reviewed immediately by a professional and turned over to the police. **Do not be defensive or allege the person's guilt.** Let them know the child's welfare is our priority and that we want to work together with them to discover the truth. Serve them in every way possible.
5. Request permission to inform the pastor of the family, if relevant, and ask for input and assistance.
6. Parents need lots of communication and support. Keep them informed of what steps are being taken in the process; let them know with whom you are in communication and for what reasons. Help them realize their child can and will recover from the trauma with the proper support and needed attention
7. Please encourage the parents to have the child to get a physical examination as soon as possible. This most often is therapeutic, especially in cases of sexual abuse, as it can directly alleviate the parents concern of their child being "damaged for life." It also provides legal protection if, for instance, five years later a victim files a suit claiming that current problems are related to the incident.
8. Allow the civil authorities to determine guilt or innocence. Recognize that it is our duty to report the allegations and support/ serve the involved parties, not investigate. Taking on the latter responsibility could seriously confuse matters.
9. If the civil authorities do not determine guilt or innocence it remains the churches responsibility to respond to the serious charge of sin and immorality of one Christian against another. Therefore it may be deemed necessary to volunteer to appoint a group of objective Christians to assist (see Appendix 8 for guidelines for this step)

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10. If the person is deemed guilty by the civil authorities and/ or the church process, then we should report the charges to others in the body of Christ to whom the accused is related.

In the above process, keep in mind all of the following factors:

- Be careful of your language. Call the charges "allegations"
- Document everything you do, including all communications when and with whom, even if it is only notations in your own diary.
- Protect the identity of the accused and the allegedly abused person. Confidentiality is your responsibility.

YWAM leaders directly involved in handling the crisis should not be counseling the accused person. Keep in mind that the Christian community has great potential for helping to restore an individual who is guilty of abuse. Responding in revulsion and anger works against helping the individual deal with the sin they have committed. Educating congregations or support groups with respect to the various dynamics involved in cases of abuse or molestation may help them to be more compassionate. This in turn may encourage openness and honesty on the part of the offender.

Educate the local YWAM staff as to how to respond in this situation. Use the opportunity to teach and instruct in the following areas:

1. Neutrality is very important. They must not judge. Do not say anything that prejudices anyone against either party.
2. Do not take on another's offence. If it is determined that the accused is not guilty, explain on whose authority that has been determined. If guilt has been determined show compassion and do not judge. Explain the danger of taking on another's offence.
3. Admonish the YWAM community against gossip. Tell what did and did not happen. Tell them not to judge or discuss the matter. It will only bring more hurt into the situation. Explain the importance of confidentiality.

POST-EMERGENCY CONCERNS

After dealing with the initial crisis as outlined above, many post emergency needs and issues will arise in the days and months that follow. Most of these will be dealt with in counseling sessions if the people are involved with a counselor. However, it is useful for those providing pastoral care and support to know some of the issues that a family experiences, so that they can be more effective as a member of the caring team.

1. Assist families in obtaining the help of a counselor. A professional experienced in the treatment of child abuse (this may be the expert who does the evaluation) can recommend the best type of counseling, i.e., family, group, individual, or a combination. In addition, let people know of any support groups in the community specifically for families coping with the post trauma affects of abuse.
2. Co-ordinate an official statement to dispel rumors by clarifying what did and did not happen. Protect the confidentiality of the names and identity of the individuals involved, both alleged and actual victim and abuser.
3. Keep records of everything related to the incident, including a file of all correspondence, even if it is handwritten notes of phone calls. Maintain these records for at least five years.
4. Deal wisely with the media. Do not seek media attention, however, if they become involved, clarify that the matter is out of our hands and in the hands of the civil authorities, and that we are involved in seeking help and pastoring for all parties involved.

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CRISIS MANAGEMENT

The points below outline some of the communication skills that facilitate crisis intervention in child abuse situations.

1. Maintain a caring but object attitude: accept the person, not the behavior. Avoid words that convey disapproval or shock when discussing the adult's behavior.
2. Be as supportive as possible. Usually a person involved in abuse, or being accused of the same, will feel vulnerable, very defensive, and possibly angry and/ or wanting to run away. Support at this time can often minimize the use of immature stress management strategies like running away.
3. Provide validating statements whenever possible to reinforce positive actions; e.g., "It's good that you told me what happened."
4. Focus attention on the welfare of the children and parents. Help parents understand that their children may need assistance and that confronting abuse is in the best interest of everyone.
5. Respond only to what parents have said and to what you can observe directly. Avoid interpretations and accusations.
6. Provide reassurance and information that will allay the family's or individual's fears regarding the reporting process, the role of the child protective services, and the court's, etc.
7. Use open-ended questions, e.g., instead of, "Did you…", say, "How do you see the situation?" This will decrease defensiveness, anxiety, and frustration, and increase cooperation.
8. Restate the parents or adults answers and label the feelings to convey that you understand what has been said and what is felt. E.g., "Let me be sure I understand. You got angry because John didn't vacuum his room when you asked him to."
9. Understand feelings but avoid statements that suggest you agree with them and condone actions e.g., say, "I understand what you felt," rather than, "Anyone would have felt the same way in the situation."
10. Do not take verbal abuse personally; it will help you maintain control in the situation.
11. Remain neutral.

GUIDELINES USED TO JUDGE AN ACCUSATION

Guidelines for appointing a neutral team of Christians to judge an accusation of a child abuse brought against an individual associated with Youth With A Mission Perth.

1. Recognize that Youth With A Mission is not neutral in this process, and therefore should ask a team of mature and qualified believers to decide the guilt or innocence, where possible, of the accused.
2. Youth With A Mission does have a responsibility to help bring together such a team to judge in the matter since the alleged incident happened to a person or persons working with Youth With A Mission.
3. Both the accused and the accuser should agree to this step being done.

4. Allow the accused and the accuser to nominate people to the team judging the matter, but select no more than one person from each party. People serving on this team should not be involved in the process prior to the time of being asked to serve. They should have no prior knowledge of the incident that would preclude them from being objective and neutral.
5. You should seek to establish guilt, innocence, or a lack of evidence in the accusation brought against the accused, and make any further recommendations they deem appropriate.

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EXAMPLE: CHILD PROTECTION INCIDENT REPORT FORM

(for Suspected Child Abuse or Neglect)

Youth with a Mission – Tribe to Tribe Inc**.,** Newcastle, Australia

1. REPORTED BY	Surname	Given name
Address		Telephone
There is no such thing as too much detail or information in regards to suspected child abuse, so please be as detailed and specific as possible. It is important though that you only report what YOU have seen or heard. This is not the time for interpretation.		
2. INCIDENT DETAILS		
Name or description of child or class of children		Child's Date of Birth and age
Child's address or a description of their whereabouts		Child's Contact Number
Any other children who may be at risk and ages		
Date of disclosure		Time of disclosure
Location		
Describe your reasons for concern about risk of harm		
Describe in detail any injuries that you have seen and the circumstances (e.g. If a bruise, how big, the color, if it has changed, where on the body and anything the child has said about it.)		

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2. **INCIDENT DETAILS CONT'D**
Describe in detail any events, conversations or observations that led to your concerns (attach sheet if necessary with additional details.)

3. DETAILS OF SUSPECTED ABUSER (if known)	
Name	Age (if known)
Address	Occupation
Is the suspected abuser a staff member of an organization? Yes NO	

4. PARENTAL DETAILS (if known)	
Name of Parent's	Age (if known)
Address	Phone

5. DECLARATION - I hereby declare the information provided above is true and correct	
Signed	

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EXAMPLE: CHILD PROTECTION STATUTORY DECLARATION

Youth with a Mission – Tribe to Tribe Inc., Newcastle, Australia

I (Name)_____
of (City and State)_____
in the Country of_____
Role:_____Ministry_____
Do hereby solemnly declare and affirm that:

1. General Conditions

I agree to carry out all my tasks in accordance with the principles, beliefs and values of Youth With A Mission - Tribe to Tribe Inc.. I will exercise due care for the safety and well-being of minors when supervising or teaching them. The ministry I exercise during individual or group sessions must at all times be of the highest quality and care possible.

2. Volunteer Leader's Undertaking

I commit myself to

- maintain a daily walk with Christ
- attend worship services regularly
- diligently prepare lessons, activities and ministry
- regularly and punctually attend the relevant organised activities that my group has planned
- participate in relevant team meeting and training

3. Volunteer Statement

a. I acknowledge that Youth With A Mission - Tribe to Tribe Inc. has special responsibilities for the care of all individuals and families that attend the activities of Youth With A Mission - Tribe to Tribe Inc..

b. I agree to carry out my task in accordance with the general conditions set out above and any special conditions set out in separate policies. (see Standard of Conduct Agreement)

c. I wish to volunteer my services according to the conditions set out in this covenant and acknowledge that I am responsible and accountable to my group leader and/or leadership team.

d. I commit myself to discuss any problems or issues involving Youth With A Mission - Tribe to Tribe Inc. and those in it to my leader and or/members of the leadership team.

e. I will not abuse any minors in any way – whether it be through touch, verbal, action, emotion, or in any other way.

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4. Volunteer Statutory Declaration

I hereby sincerely declare that:

a. I have never been involved in, charged with or convicted of any criminal offense relating to violence, drugs or sexual impropriety or any offenses relating to a minor
True / False

b. I understand that spot checks may be made to verify the above and hereby give my permission for any police checks which may be necessary

c. I understand that this covenant will be periodically reviewed. Should I fail to meet my commitment as set out above I could be asked to withdraw from the ministry of Youth With A Mission - Tribe to Tribe Inc. and I will do so upon such request

I would like to declare or add this comment:

_____

_____

_____

_____

And I make this solemn declaration, in accordance with the Oaths Act, 1990, and subject to the punishment by law provided for making of any willfully false statement in any such declaration.

Signed:_____

Declared at _____ this _____day of_____ 20_____

before me:

_____

JUSTICE OF THE PEACE Print full name and number of JP

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University of the Nations

Structure

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U OF N BOARD OF REGENTS
JOB DESCRIPTION

BOARD OF REGENTS' MEMBERSHIP:

U of N Board of Regents' membership is made up of:

- YWAM Global Leadership Team
- One representative from each YWAM region, in addition to the members of the GLT, on a four year rotational basis.

EX-OFFICIO:

- U of N President
- U of N Provost

ROLE:

1. To safeguard the values and principles of YWAM for the University and to ensure that the vision and programmes of the University are in keeping with the foundational values and principles.

2. To review and ratify major decisions related to policy changes, structural changes, leadership appointments[1] and financial accountability[2].

BOARD OF REGENTS' MEETINGS:

Meetings are to be convened once every two years in conjunction with the U of N International Workshop.

---

[1] International Deans and Associate Deans; International Center Directors and Associate Directors; International College/Faculty and Centre Committee members.

[2] Concerning financial accountability: this includes the U of N Kona Campus, which has a history of financial review by the Board of Regents. It also includes other locations that have gone to YWAM International (outside their immediate area or region) for financial support such as: Lausanne, Switzerland; Restenas, Sweden; Harpenden, England, Tonga; and Noepe, Togo.

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U OF N BOARD OF REGENTS MEMBERS

U of N Board of Regents' membership is made up of:

- YWAM Global Leadership Team
- One representative from each YWAM region on a four year rotational basis.

Given this criteria, the current members of the Board of Regents (in alphabetical order by category) are:

YWAM Global Leadership Team

Al Akimoff	Regional Director, East. Europe-Russia
Rick Allegretto	Regional Director, Central America & Caribbean
Mark Anderson	International Director, YWAM Campaigns
Thomas Bloomer	International Provost, U of N
Mounir Boctor	Regional Director, Middle East
Dan Bushy	Regional Director, North East, South Asia and North India, South Asia
Carmelita Clarke	Regional Director, Central Europe*
Steve & Elizabeth Cochrane	Field Directors, South & Central Asia
Christine Colby	Representative, U of N
Darlene Cunningham	YWAM Founder
Loren Cunningham	YWAM Founder
John Dawson	International President, YWAM
Gina Fadely	International Director, Frontier Missions
Jeff Fountain	Field Director, Europe-Russia, Board of Regents Chair
G. Stephen Goode	International Director, Mercy Ministries
C.Lynn Green	Executive Chairman, YWAM International
Tom Hallas	Field Director, Asia & Pacific
David Hamilton	International Associate Provost, U of N
Sung Gun Hong	Regional Director, East Asia
Peter Iliyn	Regional Director, North America
Roslyn Jackson	Representative, Mercy Ministries
Method Kamanzi	Regional Director, East Africa
Dale Kaufman	Founder, King's Kids Ministries
John Kisamwa	Field Director, Africa
Samuel G Kisolo	Representative, Mercy Ministries
Hinrich Kranzlin	Regional Director, Pacific Region
Danny Lehman	Representative, Evangelism Ministries
Christophe Leu	International Director, King's Kids Ministries
Alan Lim	Regional Director, South East Asia & Australia

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Alv Magnus	Regional Director, Northern Europe
Stephen Mayers	Regional Director, Western Europe
Maureen Menard	Director, International DTS Centre
Iain Muir	Executive Director, YWAM International
Frank Naea	Former President, YWAM
Wendy Radford	Special Representative
Braulia Ribiero	President, YWAM Brazil
Ricardo Rodriguez	Regional Director, North Cone, South America
Ricardo Rodriguez	Regional Director, South Cone, South America
Jeffrey Romack	Regional Director, Indo-China & Philippines
Silo Schmidt	Regional Director, East, South Asia
Gary Tissingh	Regional Director, North Africa
Jim Stier	Former President, YWAM
Joshua Tanaami	Regional Director, West & Central India, South Asia
Kobus Van Niekerk	Regional Director, Southern Africa
Egbert de Zwaan	Regional Director, Central Asia

YWAM Regional Representatives

Mari Blaj	Representative, Central Europe
Mark Brokenshire	Representative, South East Asia & Australia
Yvonne Burkhard	Representative, Central Asia
Edgard Chavez	Representative, Caribbean, Central America & Mexico
Hany Emmanuel	Representative, North Africa
Usufono Fepulea'i	Representative, East Asia
Stefaan Hugo	Representative, Southern Africa
Vicki Hoodikoff	Representative, Eastern Europe & Russia
Heba El Sokkary	Representative, Middle East
Jannel McDonald	Representative, Caribbean, Central America & Mexico
Ima Mockovciak	Representative, Pacific
Wick Nease	Representative, North America
Simon Siau	Representative, East Asia
John Parsons	Representative, Indochina & Philippines
Tove Poulsen	Representative, North Europe
Nick Savoca	Representative, North America
Veronica Schab	Representative, Southern Cone
Heba El Sokkary	Representative, Middle East
Miriam Steyer	Representative, Brazil
Regula Zurschmiede	Representative, Western Europe

*pending GLT confirmation

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U OF N BOARD OF REGENTS' CHAIRPERSON JOB DESCRIPTION

TERM OF SERVICE:

A two-year term beginning at the conclusion of one Board of Regents' meeting and extending through the following one, with the option of renewal for a second term.

RESPONSIBILITIES:

1. Function as an active member of the Executive Committee and ILT of the U of N for that two-year period.

2. Remind the Board of Regents of its composition and responsibilities and poll them for items to be included in the bi-annual Board of Regents' meeting.

3. Distribute the agenda and accompanying documentation at least three weeks before the bi-annual Board of Regents' meeting.

4. Manage the process of getting appointments from each Regional Director for one new short-term Board of Regents' member from each regional council to represent the region for the coming four year segment.

5. Communicate to the Board of Regents any decisions of the U of N Executive Committee and the International Leadership Team which the Board should know in order to fulfill its role and responsibilities, or any decisions or deliberations of the ILT deemed appropriate for communication to the BOR.

6. Chair the Board of Regents' meeting.

7. Communicate to the U of N Executive Committee and the International Leadership Team any decisions made by the Board of Regents affecting the operations of the University, or any other decisions or deliberations of the Board deemed appropriate for communication.

8. Communicate to the YWAM Global Leadership Team any decisions made by the Board of Regents that affect the operations of the Mission, or any other decisions or deliberations of the Board deemed appropriate for communication to the GLT.

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U OF N PRESIDENT
JOB DESCRIPTION

REPORTING RELATIONSHIP:

U of N Board of Regents.

RELATES TO:

YWAM GLT, U of N Executive, U of N ILT, and U of N Advisory Board.

ROLE:

1. Overall headship of the University (presiding elder)
   - appoints the Exec, and presides over its meetings
   - provides spiritual protection, and is a watchman to identify and alert leaders regarding attacks including potential areas for spiritual attacks
   - proposes candidates for leadership appointments, and locations for U of N Workshops

2. Principal visionary for the University, positioning it toward the future
   - seeks the Word of the Lord for the U of N and communicates through apostolic teaching and exhortation ministry
   - addresses the ILT, Workshops, staff training events and other key gatherings on a regular basis
   - relates and communicates specifically with the Provost, Deans and Centre Directors regarding vision, including seeking the Lord for future trends, opportunities and directions
   - identifies and communicates about neglected areas of the world needing U of N locations and ministries

3. Leads the representation and communication of the U of N to the GLT, the BOR, the Body of Christ, the general public, and to governments and authorities worldwide (content, people, "tone", appropriateness and purpose of communications.)
   - presents biannual U of N report to the BOR Chairperson
   - represents the U of N ceremonially in public events and in situations demanding the highest levels of protocol

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RESPONSIBILITIES:

1. Representative of the U of N to the GLT, the BOR, the Body of Christ, and to governments and authorities worldwide.
   - presents biannual U of N report to the BOR Chairperson
   - represents the U of N ceremonially in public events and in situations demanding the highest levels of protocol

2. Responsible for external relationships
   - contacts alumni via YWAM Connect and all means available
   - organizes the Advisory Board: appoints members and presides over the biannual meetings
   - travels as roving ambassador of the U of N and identifies, appoints, and oversees other roving ambassadors for the U of N
   - oversees the University's marketing and recruiting of new students, setting up systems and models to help local training bases and school leaders around the world in their public relations
   - reports to and links U of N leaders to BOR

3. Inclusive leader
   - champions all YWAM's constituencies in the U of N, especially those least well represented: the young, the developing world, the geographically and linguistically isolated
   - acts as roving ambassador within YWAM
   - discovers, champions and commends emerging leaders

4. New initiatives and projects
   - encourages campus development
   - promotes global development
   - encourages the pioneering and growth of resource campuses
   - helps launch new University of the Nations ministries

5. Accountability and "course corrections"
   - brings "course correction" to campuses worldwide for leadership – deans, chancellors, as needed
   - addresses the drift factors of campuses and encourages accountability

6. Reporting expectations
   - Chancellors of resource campuses report to the President
   - the Provost will inform the President of the following:
     - staff training initiatives and events
     - proposals for new forms of training, such as distance learning

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- substantive changes and developments in the U of N catalogue, Academic Affairs website, and international records program
- proposals for new policies or major modifications of existing ones
- nomination and process for major leadership appointments

7. President's Office Staff positions
   - Assistant in the field (also serves as the Associate Provost), for linkage to key U of N campuses and leaders for growth
   - General Counsel and Advisor to the President
   - Scheduling and transportation
   - Marketing Coordinator for traveling teams and for the website
   - Resource Development Coordinator
   - Alumni Association
   - Others to be determined at a later time

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U OF N PROVOST
JOB DESCRIPTION

REPORTING RELATIONSHIP:

U of N President and the U of N Exec

RELATES TO:

Associate and Assistant Provosts, International Deans and International Centre Leaders

RESPONSIBILITIES:

The Provost:

1. Leads the internal functions of the UofN.
   a. Encourages, equips, and helps enable the Int'l Deans and Centre Directors to lead their respective networks.
   b. Oversees all aspects of the Registrars' offices and the Records system, including student transcripts and course registrations,.and the authorization of the issuing of diplomas in the name of the Board of Regents.
   c. Interprets and provides guidelines concerning questions about academic policies and eventual exceptions to policies.
   d. Oversees all internal communications within the UofN:
      i. Serves as the flow enabler of communication between the different parts and branches of the University.
      ii. Preserves the accuracy and integrity of the Catalogue.
      iii. Ensures the regular updating of the Reference Guide
      iv. Oversees the information flow between the catalogue, www.uofn.edu website, and ongoing course registrations and new degree programs.
      v. Monitors all publications and media produced by the UofN to ensure factual accuracy, consistency and quality.
2. Provides academic vision for the University.
   a. Presses in to discover possibilities for new directions and initiatives.
   b. Communicates and continually refines the overall vision of the UofN.
   c. Researches trends in higher education, and in missionary education in particular

3. Chairs the ILT
   a. Communicates regularly with the ILT via e-mail and telephone.
   b. Provides overall direction for the planning of the biannual ILT meetings.
   c. With the President, decides the content of the ILT meeting agenda.

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d. Organizes and facilitates the ILT meetings, and ensures minutes and follow-up.
e. Works with the President's Office and the BOR to find candidates for vacant positions on the ILT.

4. Oversees staff training.
   a. Develops staff assessment and ongoing strategies.
   b. Facilitates the organization of international and regional staff training events.
   c. Produces and makes available different kinds of resources for UofN staff.

5. Encourages curriculum development.
   a. Works to guard against overlap in course content.
   b. Gathers together, with the Deans, different working groups to develop new courses and especially, more advanced courses.
   c. Targets needs and ministry opportunities around which to develop curriculum resources.

6. Stimulates joint research initiatives.
   a. Proposes possibilities for joint research initiatives to the Deans and Centre Directors.
   b. Challenges students and staff to make ongoing research a life goal.
   c. Coordinates, catalogues, and publishes UofN research.

7. Relates to the President.
   a. Keeps the President informed of the following:
      i. proposals for policy decisions and changes
      ii. anticipated developments and directions for the University
      iii. staff training initiatives and events
      iv. proposal for new forms of training, i.e. distance learning
      v. potential candidates for major leadership appointments

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U OF N ADVISORY BOARD
JOB DESCRIPTION

REPORTING RELATIONSHIP:

To the U of N President

MEMBERS:

The members are from nations worldwide, and they serve society through major roles such as business, government, technology, law, banking and church leadership.

ROLE:

The U of N Advisory Board members provide the university with valuable information and counsel. Their experience and influential roles in society as well as a deep interest in the U of N vision and Founding Principles combine to give the U of N dynamic up-to-the minute insight into the influences which are shaping our world. They generously serve the U of N by sharing their wisdom gained through decades of experience.

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U OF N ADVISORY BOARD MEMBERS

Jusuf Arbianto . . . . . Indonesia
David Boyd . . . . . USA
Andrew Chang . . . . . Taiwan
Kun Mo Chung . . . . . Korea
Loren D. Cunningham . . . . . Switzerland
Tasi Fakafanua . . . . . Tonga
Jim Halcomb . . . . . USA
Gilman A. Hill . . . . . USA
Barry Hon. . . . . USA
Edward Hsieh . . . . . Taiwan
Nabil Iskander . . . . . Egypt
Frank Kaleb Jansen . . . . . Norway
Harold Kent . . . . . USA
One Hoe Kim . . . . . Korea
Robert Liken . . . . . USA
Al Moy . . . . . USA
J. Gunnar Olson . . . . . Sweden
Friedrich Schock . . . . . Germany
Markus Steffen . . . . . Switzerland
Wee Sung Tang . . . . . Singapore
Tony Tseng . . . . . Taiwan
William C. Turner . . . . . USA
Gunter Veit . . . . . Germany
Jorma Virtanen . . . . . Finland
Michael Warren . . . . . England

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U OF N EXECUTIVE COMMITTEE JOB DESCRIPTION

CO-CHAIR:

U of N President and International Provost

REPORTING RELATIONSHIP:

Reports to the U of N Board of Regents

MEMBERS:

Chosen by the President to embody a plurality of giftings, including the five-fold ministries, leadership gifting, visionary gifting, etc. Permanent members in addition to the President are the International Provost, the current Board of Regents' Chairman and the Vice President of Operations. Two members from the ILT will come on to the U of N Executive Committee for a two year term, then rotate off for at least a year before the possibility of returning. In addition, other members may be chosen from YWAM/U of N. There will be nine members maximum.

RESPONSIBILITIES:

1. Authority over the name "University of the Nations," to approve its use or to withdraw it, concerning any school, legal entity, or College/Faculty or Centre activity.

2. Review policies and procedures with international implications. Has the right and responsibility to intervene, adjust and change all policy and procedural decisions of the U of N structure which might contradict the YWAM values and U of N founding principles.

3. Approve and commend to the BOR all U of N leadership appointments, including
    1. all international appointments other than assistants and staff, and

4. Approval of all U of N International structural changes and job descriptions and titles before final approval by the BOR.

5. Processing of the agenda for the Board of Regents meeting.

EXECUTIVE COMMITTEE MEETINGS:

Meetings are to be convened two times a year.

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U OF N INTERNATIONAL LEADERSHIP TEAM JOB DESCRIPTION

CO-CHAIR:

U of N International Provost and President

MEMBERS:

The membership of the ILT is made up of the U of N President, Vice President of Academic Affairs and International Provost and Associates, Vice President of Operations, International College/Faculty Deans and Associates, International Centre Directors and Associates, Chairman of the Board of Regents. Additional members may be added to the ILT who have an international ministry which has a significant interface with the U of N Colleges/Faculties and/or Centres. These members are processed by the Executive Committee and presented to the ILT for ratification. Nominations may be submitted by either ILT members or Executive Committee members.

Representatives from among the Assistant Provosts, Assistant Deans, Assistant Centre Directors and International Registrar's Office Directors are invited to attend as facilitators. Facilitators are invited at the request of the Provost and may participate in discussions having to do with their area of responsibility.

Observers may attend with the approval of the Executive Committee and the sponsorship of a member of the ILT. Observers do not participate in ILT discussion unless specifically invited.

REPORTING RELATIONSHIP:

Reports through the U of N President and International Provost to the Board of Regents

RESPONSIBILITIES:

1. Seek God for His direction and course-correction for the U of N, committing to walk together in unity with all of the other members of YWAM's Family of Ministries.

2. Seek the Lord together for revelation on how to implement the University of the Nations' Founding Principles by developing and approving the policies and procedures that will guide the Colleges/Faculties, Centres, Institutes and other programmes. Informed by a regular review of the Founding Principles and YWAM values, the ILT will ensure that policies and procedures are in keeping with those principles and values, in order to help the U of N stay on course and check drift.

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3. Continue to examine ways whereby the Colleges/Faculties, Centres and other programmes can integrate their giftings and expertise in effective ways toward discipling of nations. Ensure that the U of N operates as a God-inspired university with genuine unity and synergy between the various entities.

4. Provide practical and spiritual oversight for the international development and operation of U of N programmes, safeguarding YWAM/U of N foundational values and reporting trends and concerns.

5. Encourage vision, work to improve development, management and multiplication internationally of all Colleges/Faculties, International Centres and Academic Affairs Offices.

6. Submit proposals for discussion at the ILT meetings which will improve present policies and procedures. New operating policies are approved by the ILT, and reviewed and signed by the Provost. Each Dean, Director, and other official ILT members must communicate the new or modified policies in agreed upon ways. In general, this communication will be done by each member of the ILT in their respective areas of responsibility.

7. Submit to the designated Provost representatives and Vice President of Operations, by the approved deadline dates, the carefully edited materials for the U of N Catalogue and Reference Guide as related to the programme for which each ILT leader has international responsibility. Materials include pictures and text for hard copy, and audio/video for the Internet.

8. Give oversight for international events, such as the biennial workshops, including event leadership appointments, programme and budgets.

9. Process and recommend to the Executive Committee, all U of N international structural changes, new degree programmes and job descriptions and titles.

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U OF N ASSISTANT TO THE PRESIDENT JOB DESCRIPTION

REPORTING RELATIONSHIP:

Reports to the U of N President

ROLE:

Staff role to the President; an influence role, not a line authority role

RESPONSIBILITIES:

1. Serve as a liaison with YWAM in all of the regions of the world on behalf of the U of N President.

2. Gather information on field ministry and personnel needs and concerns; reporting those items regularly to the President, Executive Committee, and ILT for prayer and possible action.

3. Assist in the development of U of N Resource Campuses.

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U OF N ASSISTANT PROVOST
JOB DESCRIPTION

REPORTING RELATIONSHIP:

Reports to the Provost or to a designated Associate Provost

ROLE:

Assistant Provosts who have interests, expertise and specific callings to serve internationally in specialized areas of the U of N are appointed and commissioned to carry out essential functions and responsibilities of the Provost Team. They are responsible to plan and ensure effective implementation of programmes in several categories, including meetings of the International Leadership Team (ILT), the U of N Catalogue preparation and production, communication of the U of N vision worldwide, biennial workshop, U of N policies and Reference Guides, student admissions and graduations, school and seminar registrations, transcripts, student records, student advising, and faculty/staff development.

An Assistant Provost should be thoroughly familiar with old and new U of N policies, courses and programmes. This requires up-to-date understanding and awareness of the activities of the Provost Team. Therefore it is important for Assistant Provosts to attend the international meetings of the ILT and also regional meetings of the Provost Team.

RESPONSIBILITIES:

The specific responsibilities of an Assistant Provost may encompass one or more categories as determined in consultation with the Provost/Associate Provost and agreed upon in writing. For example, an Assistant Provost may have responsibilities in a category such as one of the following:

1. Planning and facilitating ILT meetings.

2. Development, scheduling, production and distribution of the printed catalogue and monitoring the interactive catalogue on the Internet.

3. Development and production of student/staff Reference Guides.

4. Monitoring and updating U of N policies.

5. Provision of guidance and help in planning and developing new campuses.

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6. Processing degree plans and degree student applications. Preparation of transcripts, graduation diplomas.

7. Course/seminar registrations filed and master list maintained.

8. Communication of the UofN vision at conferences, missionfests, churches, etc.

9. Development and improvements in student records programmes and preparation of data reports for U of N staff requirements.

10. Integration of student/staff field assignments.

11. Development and monitoring of staff training programmes.

The Assistant Provosts will work closely with the Provost/Associate Provosts and report regularly to them on their areas of responsibility.

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U OF N INTERNATIONAL REGISTRAR JOB DESCRIPTION

REPORTING RELATIONSHIP:

International Registrars report to a designated member of the Provost team.

ROLE:

The primary function of the International Registrar is to ensure the faithful and true recording, storage and retrieval of essential student records for an entire U of N region. Thus, the International Registrar must be thoroughly familiar with the U of N policies, past and present catalogues, and the outline of the specific International Registrar activities and functions.

The importance of reliable record keeping is firmly established in the following scripture passages:

Luke 1:1-4: “Many have undertaken to draw up an account [compile an account] of the things that have been fulfilled among us [things accomplished among us], just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good [fitting] also to me to write an orderly account [write it out in consecutive order] for you, ... so that you may know the certainty [the exact truth] of the things you have been taught” (NIV; brackets include NAS words)

2Co 4:2b: “by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God” (NIV).

Key principles are order and truth (verifiable facts): Academic administrators need to operate in both grace and truth. One without the other will either be too lenient or will kill (1Co 14:33,40 - orderly manner; Joh 1:17 - grace and truth are in Jesus).

Because of the centralized function dealing with all branches and schools in a region the International Registrar and staff can provide extremely valuable coordination and information or course offerings within the region. The International Registrar’s Office should serve as a coordinating office for these activities in a U of N region.

SCOPE:

The International Registrar recruits, trains and maintains a staff that is dedicated to carrying out the functions of the International Registrar’s Office; including training in office procedures, records, storage and generating reports and documents. Since new U of N programmes and

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interactions with other institutions could cause need for new or modified records policies, it is important that the International Registrar keep abreast of developments through the designated member of the Provost team so as to keep the records system current. In addition to maintaining reliable communication with all the schools in the region, the International Registrars must maintain regular communication with each other so that student records can be tracked reliably worldwide.

The designated member of the Provost team is responsible to oversee the general operation of the International Registrar's Office, and is the direct link for the International Registrar to the Provost and Vice President of Academic Affairs office.

RESPONSIBILITIES:

1. Process and route all FORM A course registrations to appropriate College/Faculty and Centre International Coordinating Offices

2. Verify, record and enter data from FORMS B, C1 and C2 for each registered course offered

3. Maintain all original hard copies of records in a secure location

4. Create and maintain secure backups of all International Registrar information

5. File all FORM D's and process with the Catalogue committee at the time of each reprint

6. Maintain listing of regional course offerings

7. Exchange regional course offerings with other International Registrar's Offices

8. Enter data and serve small bases or campuses that do not have a registrar

9. Receive course and student registration finances and monitor the payment status of each school.

10. Provide a yearly financial report of the International Registrar's Office to the Provost and Vice President of Operations in the appropriate format including a list of schools and locations which have not paid the student or course registration charges.

11. Send out student course completion certificates to school leaders upon reception of Form B with appropriate payment.

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12. Facilitate the sending out of course affiliation certificates in conjunction with the International College/Faculty Dean or Centre Director upon approval of Form A's with appropriate payment.

13. Report to the appropriate International College/Faculty Dean or Centre Director any inappropriate or incomplete data for the College/Faculty or Centre to investigate.

14. Coordinate the distribution U of N Catalogues to each registered course location and for all registered students

15. Interface with school leaders as needed for appropriate processing of all Form A - D documentation.

16. Respond to student and school leader inquiries appropriately and keep College/Faculty and Centre Offices informed as needed.

17. Attend each ILT meeting, when possible, as a facilitator to the ILT and as an observer of the ILT in order to be adequately informed of international policy and procedures and be available for consultation as needed.

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U OF N INTERNATIONAL COLLEGES/FACULTIES

At the present time the University of the Nations has seven Colleges/Faculties. In the following pages each College/Faculty is presented with its Mission Statement, the International Dean, and the names and home bases of the members of the College/Faculty International Committee. At the end of this document you will find a list of all the addresses for correspondence with each College/Faculty International Office. Further information regarding each College/Faculty can be found in the corresponding section of the U of N Catalogue.

COLLEGE/FACULTY OF CHRISTIAN MINISTRIES

Mission Statement:

The tasks of world evangelization, on-going pastoral care and the development of servant leaders are crucial to the growth and health of the Church, the Body of Christ. Using innovative training methods, the purpose of the College/Faculty of Christian Ministries is to equip and send workers into Christian ministry and missionary service to reach a lost and changing world.

Included in this College/Faculty are courses emphasizing evangelism, missions, church planting and leadership, intercession, worship, Bible study, leadership development, and other ministries in the Church. Specific degrees in the College/Faculty are in the areas of Christian Ministries, Biblical Studies, Church Ministries, and Missions.

International Dean:

Dean Sherman . . . . . Salem, USA

International College/Faculty Committee members:

Joe Portale, International Associate Dean . . . . . Kailua-Kona, USA
Scott Orvis, International Assistant Dean . . . . . Kailua-Kona, USA
Paul Dangtoumbda . . . . . Noepe, Togo
Kevin Norris . . . . . Kailua-Kona, USA
Alejandro Rodriquez . . . . . Buenos Aires, Argentina
Bill Payne . . . . . Kailua-Kona, USA
Debbie Hicks . . . . . Restenas, Sweden
Stephen Cochrane. . . . . Pune, India

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Dawn Gauslin. . . . . .Kailua-Kona, USA
Rogerio Santos. . . . . Belo Horizonte, Brazil

COLLEGE/FACULTY OF COMMUNICATION

Mission Statement:

The College/Faculty of Communication exists to raise up a reformed generation of qualified communicators worldwide who purpose to do high quality work with integrity and sensitivity, and who seek to influence the media industry towards the knowledge of God.

The absence of the knowledge of God is apparent in every category of human society, and yet the influence of the media is always present in some form or other. The communications process in the 21st century will radically affect all human thought and behavior, but few Christians are involved in media anywhere in the world. There needs to be a dramatic change in the Christian presence and influence of God's truth in this domain.

The knowledge of God is extended through the dynamic life of Jesus, lived out in the daily life of an individual. The College seeks to grow a worldwide community of people who embody that life and demonstrate its power in their character, wisdom, skill, and servant hearts. Students learn to see the world with the mind of Christ, to consider the issues of their day as He would, and to act accordingly. They are encouraged to aggressively pursue God's call on their lives in the area of communication.

The programmes in this College/Faculty include the following:

- Developing biblical worldview foundations for communication
- Learning to select communication methods and technology appropriate to the audience
- Developing basic skills through dynamic, hands-on training
- Being mentored by visiting professionals with international media experience
- Learning to serve audiences through contemporary and culturally relevant communication.

International College/Faculty Committee members:

Joseph Ankrah . . . . . Accra, Ghana
Betty Barnett . . . . . Kailua-Kona, HI, USA
Calvin Conkey . . . . . Perth, Australia

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Fiona Gifford . . . . . Burtigny, Switzerland
Willy Navarro . . . . . Kailua-Kona, HI, USA
Ruzanna Simoniyan . . . . . Tuapse, Russia
Diane Vermooten . . . . . Kalk Bay, South Africa

COLLEGE/FACULTY OF COUNSELING AND HEALTH CARE

Mission Statement:

The College/Faculty of Counseling and Health Care aims to disciple nations by training and mobilizing followers of Christ to bring God's healing to the nations as it relates to physical, mental, emotional, spiritual and relational health. As a focus for our college, the family is widely recognized as a basic building block of society. From families churches are formed, communities are developed, and nations established.

Three major areas of emphasis in our training programmes are biblical counseling, primary health care, and family ministries.

Biblical counseling is a means by which people can be brought into an encounter with God to receive revelation, healing, grace and spiritual authority. Our training programmes equip counselors to help others grow in personal and relational wholeness. They can see changes in the thinking, attitudes, feelings and behavior that resulted from personal choices, family issues, conflict, compulsive behaviors, abuse and the wounds of injustice.

Primary health care. Around the world, improved access to basic health care is a near universal felt-need. Our Health Care training focuses on helping families and communities prevent and treat diseases and improve their water, nutrition and child deliveries at the household level. Students learn skills in assessment, treatment, prevention, and education.

Family ministry training schools and seminars equip students and offer healing in the context of a biblical understanding of family. God's intention for family is to be a place of love and nurture, where one's identity and values are shaped; where we learn acceptance and encouragement; honor and submission; discipline and forgiveness This model then becomes a powerful evangelistic bridge for strengthening families and discipling nations.

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An important focus of our graduates is the poor and needy. Students learn an integrated biblical model of ministry that is easily adaptable to different cultural and social settings, providing a powerful entry into the lives of individuals and families.

International College/Faculty Committee members:

Larry Ballard . . . . . Weyerhaeuser, WI, USA
Mac Carpenter . . . . . Pune, India
Annette Courvoisier . . . . . Niakhar, Senegal, W.Africa
Thomas Grunder . . . . . Kailua-Kona, HI, USA
James Hatton . . . . . Canberra, Australia
Ramesh S. Jadev . . . . . Pune, India
Jeffrey Littleton . . . . . Penang, Malaysia
Allan Robbins . . . . . Kailua-Kona, HI, USA
Darv Smith . . . . . Boulder, CO, USA
Bruce Thompson, Founding Dean . . . . . Tauranga, New Zealand
Brad Tout . . . . . Perth, W.Australia

COLLEGE/FACULTY OF EDUCATION

Mission Statement:

"Showing to the generation to come the praise of the Lord, and His strength and His wonderful works that He hath done….that they might set their hope in God…" Psalm 78 KJV

The College/Faculty of Education is committed to developing those with a desire and calling to work with children and youth. The premise of our educational philosophy is that each child is made in the image of God and has a destiny to fulfill in His Kingdom. Yet, we recognize that many issues place children at risk, robbing them of dignity, respect, and the opportunity to grow up knowing the love of God, learning and fulfilling their God-given destiny. We understand that we are engaged in a battle for the lives of children and youth, and develop training programmes to equip those who are ready to engage in that battle.

Opportunities for training are provided for a variety of specific areas of service, including early childhood education, ministry to children and youth, ministry to children at risk, and educational leadership. The College/Faculty offers the opportunity to research and develop resources that facilitate training programmes, and establishes various models of educational training throughout

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the world. Opportunities are also available for educational assessment and consultation.

Students receive a thorough foundation in the principles and practices of education, including a biblical perspective of child growth and development, the nature of learning and teaching, classroom management, curriculum development, and the role of education in community development and world missions. Hands-on involvement in the classroom or on the field, working with children under the supervision of experienced teachers, is characteristic of the training offered.

A more recent focus for the College/Faculty of Education is providing training for those called to minister to children at risk. Students receive an overview of the issues that place children at risk as well as appropriate interventions practices. An emphasis is placed on advocacy, working to champion the cause of these children. Students are given opportunities to work with at-risk children under the supervision of experienced practitioners.

International College/Faculty Committee members:

Eunice de Barcellos . . . . . Porto Alegre, Brazil
Camille Bishop, International Assoc Dean . . . . . Kailua-Kona, HI, USA
Carol Boyd . . . . . Kailua-Kona, HI, USA
Ong Mo Coo . . . . . Kona, HI, USA
Gail Maidment . . . . . Hong Kong, China
Ima Atama Mockovciak . . . . . Kailua-Kona, HI, USA

COLLEGE/FACULTY OF HUMANITIES AND INTERNATIONAL STUDIES

Mission Statement:

At the centre of the biblical worldview is a vision of the future. The snapshots of the "prophetic dream" that the scriptures give us in both Old and New Testament include a banquet for all nations; all the peoples of the earth gathering to enquire of the Lord how they should live their lives in the light of his law; weapons being destroyed, peace, reconciliation; the healing of nations; long life and the removal of infant mortality; security of ownership of houses and gardens; the peoples of the earth bringing the treasures of their culture as gifts to God; the

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worship of God being expressed in every language under the sun; nature expressing its joy at its liberation from bondage to decay; the restoration of all that has been broken by sin.

Very simply the College/Faculty of Humanities and International Studies is reaching out to see some of that dream fulfilled in this age. Fired by that vision of the future we are seeking to take hold of His promises and actively pull them into the present, to see a substantial presence of the Kingdom of God now. Whether in the wisdom of God it will be fulfilled in totality in this age or the age to come we do not need to argue about! We want to be obedient and pray with Jesus: "Thy Kingdom come on earth as it is in heaven."

Different expressions of that dream are reflected in courses and degrees offered within the College/Faculty. Linguistics courses prepare men and women to extend the boundaries of knowledge of the languages of the hidden peoples. Foundations for Intercultural Studies prepares people to live as the community of God's reconciled people in multicultural cities and wherever globalisation has extended. The School of Reconciliation goes a step further to prepare workers to be agents of reconciliation bringing healing to the nations. Humanities and Science: A Christian Perspective, a course taken by all students seeking a bachelor's degree, looks to "the things that are true, the honorable, the just, the sacred, lovely and of good report" in nations around the world, anticipating the day when these things will be offered to God.

International College/Faculty Committee members:

Robert Evans . . . . . Kailua-Kona, HI, USA
Douglas Feaver, International Dean Emeritus . . . . . Bethlehem, PA, USA
Renee Lobo . . . . . Colombia
Sydney Moyo . . . . . Lausanne, Switzerland
Ed Sherman, Chair . . . . . Heidebeek, Holland
Marcia dos Santos Suzuki . . . . . Porto Velho, Brazil
Zacharie Yanogo . . . . . Kailua-Kona, HI, USA
Regula Zurschmiede . . . . . Wiler, Switzerland

COLLEGE/FACULTY OF THE ARTS

Mission Statement:

Artists have the ability and tremendous opportunity to influence the world for good or for evil. Too often music, dance, fine arts and film speak to this generation with a message of

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hopelessness, drugs, violence and immorality. Christian artists, however, can herald an era where the arts convey truth, express beauty, and challenge the generations to a hope-filled future based on a biblical worldview.

The College of The Arts is developing schools that focus not only on technical skills but also on excellence of character, so that students can make an impact in the communities in which they live and wherever they travel. The College/Faculty also trains event managers who provide the opportunities for artists to perform and reach their audiences with their message.

Courses in this College/Faculty fall into four categories: fine arts, music, performing arts, and event management. Seminars, schools, internships and field assignments are designed specifically to give experience in cross-cultural outreach and expression. The College/Faculty aims to develop a unity of artistic expression to reclaim the arts and release Christian creative artists into cross-cultural evangelism relevant to a fast-changing world.

International College/Faculty Committee members:

Petrina Bashford . . . . . Townsville, Australia
Marlene Dickson . . . . . Tyler, TX, USA
Paula Dubill . . . . . Muizenberg, South Africa
Jan Huse . . . . . Aalesund, Norway
Kristen Jensen . . . . . Kealakekua, HI, USA
Jose Joseph . . . . . Pune, India
Karen Lafferty . . . . . Santa Fe, NM, USA
Julie Spence, International Dean . . . . . Kailua-Kona, HI, USA
Sandy Yearwood . . . . . St Philip, Barbados

COLLEGE/FACULTY OF SCIENCE AND TECHNOLOGY

Mission Statement:

The College/Faculty of Science and Technology prepares students for the mission field by integrating spiritual dynamics and appropriate technical skills to help people receive the full benefits of God's provision for their physical and spiritual needs. Courses within this college provide insights into the created world and give a greater appreciation of God the Creator.

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Training and practical experience in topics such as project development, water purification, sanitation, construction, nutrition, food science, aquaculture, energy, environmental stewardship, transportation, and communication equips students for ministry in crises as well as for sustainable development activities. The college personnel also advise other colleges and university centres in scientific issues and appropriate technology.

It has been stated that technology is the engine that drives the world's economy. Thus as the nations of the world reach out for more and more technology, the U of N's College/Faculty of Science and Technology will prepare personnel who can communicate the Good News in ways that also impact people's real and felt needs.

International College/Faculty Committee members:

Joseph Affholter . . . . . Midland, MI, USA
Derek Chignell, Acting Chair . . . . . Kailua-Kona, HI, USA
John Kuhne . . . . . Erwin, TN, USA
Andrew West . . . . . Kailua-Kona, HI, USA
Gary Westover . . . . . Mission Viejo, CA, USA

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U OF N INTERNATIONAL COLLEGES/FACULTIES

INTERNATIONAL COORDINATING OFFICE ADDRESS LIST

College of Christian Ministries
Scott Orvis, International Assistant Dean
75-5851 Kuakini Highway #22
Kailua-Kona, HI 96740 USA
Fax: 1 808 326 2387
Email: orvis@uofnkona.edu

College of Communication
Valid Through September 2005
Betty Barnett
University of the Nations
75-5851 Kuakini Hwy #238
Kailua-Kona HI 96740 USA

Diane Vermooten
P.O. Box 112
Kalk Bay 7990
South Africa
Email: diane@mediavillage.info

College of Counseling and Health Care
Thomas Grunder, International Administrator
University of the Nations #257
75-5851 Kuakini Hwy
Kailua-Kona HI 96740 USA
Email: cchcinternational@uofnkona.edu

College of Education
Camille Bishop, International Associate Dean
75-5851 Kuakini Hwy #305
Kailua-Kona HI 96740 USA
Email: cfbishop@uofnkona.edu

College of Humanities and International Studies
Edgar Sherman, International Associate Dean
Jeugd Met Een Opdracht
Mussenkampseweg 32
8181 PK, Heerde
Netherlands
Email: 100425.1002@compuserve.com

College of the Arts
Julie Spence, International Dean
75-5851 Kuakini Hwy #27
Kailua-Kona HI 96740 USA
Email: cta@artsywam.com
Web: www.artsywam.com

College of Science and Technology
Derek A. Chignell, Acting Chair
75-5851 Kuakini Hwy, Box 197
Kailua-Kona HI 96740 USA
Email: InternationalSAT@aol.com

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U OF N INTERNATIONAL COLLEGE/FACULTY DEAN AND ASSOCIATE JOB DESCRIPTION

REPORTING RELATIONSHIP:

Reports to the U of N International Provost

SCOPE:

The International College/Faculty Dean is responsible for oversight of all aspects of the College/Faculty operations worldwide including spiritual leadership, academic affairs, strategic planning, reliable administration, effective outreach, all personnel and resources.

QUALIFICATIONS:

It is essential that the International College/Faculty Deans have life experience and anointing in their discipline commensurate with the responsibility and international call; seek the Lord in prayer and know His word; have a desire to learn from and minister to staff and students from every people and nation; be motivated to multiply oneself through teaching and discipling, that has grown out of an extensive and effective ministry experience; appropriate professional background; be recognized as a teacher or school leader in YWAM/U of N; be a YWAMer with field experience who has integrated spiritual leadership principles with the specific academic discipline; be familiar with and model the founding values of YWAM/U of N; work well with and enjoy interaction with people; have good written and verbal communication skills; be organized, thorough, self motivated and able to function without close supervision. It is understood that pursuing excellence is important and a Spirit-led plan should be in place.

ROLE:

1. To lead with Biblical apostolic visionary leadership: The International Dean must embody the heart and vision of the College/Faculty and bring a prophetic voice into the discipline that the College/Faculty represents.

2. To promote unity and diversity: It is important that the International Dean is able to bring ongoing balance of unity and diversity in several critical areas of the College/Faculty development:
   a. The overall principles and policies of the U of N being applied appropriately to the individual College/Faculty.
   b. The grass roots diversity of the organization being unified within the context of the U of N.

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c. College/Faculty programmes being born from application and revelation-based and then formatted into the U of N context.
d. Safeguarding College/Faculty integrity by assuring appropriate applications of the discipline in discipling the nations.
e. A College/Faculty is responsible to see that their degree programmes provide appropriate depth of study and experience to justify "degrees" of preparation by students. Therefore, the International College/Faculty Dean and international committee must ensure that their programmes are providing reliable degrees. The International College/Faculty Dean is responsible to ensure the highest quality of courses are developed in their College/Faculty for the cutting edge of missions.

3. To represent and organize the College/Faculty committee to carry out the international, regional and local functions of the College/Faculty.

4. To facilitate a matrix reporting relationship from College/Faculty school leaders to the International College/Faculty Dean and the International College/Faculty committee in addition to the established YWAM geographic reporting relationship.

5. To pursue academic awareness and international exposure both within and outside of YWAM/U of N.

6. To select and oversee assistants who are qualified to carry out the on-going effective monitoring of courses, seminars and programmes.

7. To explore ways that the College/Faculty can integrate its expertise with other Colleges/Faculties and Centres for interdisciplinary projects, especially those related to integrated objectives.

8. To prepare with the International College/Faculty Committee, an annual report of the condition of the College/Faculty to the Provost.

The International College/Faculty Associate Deans are nominated, approved and commissioned based on similar qualifications as those of the International College/Faculty Dean. As designated in writing by the International College/Faculty Dean they have full authority to carry out specific responsibilities of the College/Faculty. The designated responsibilities may be any or all of the International College/Faculty Dean's responsibilities in a given region of the world or categories of specific responsibilities for carrying out the U of N mandate.

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RESPONSIBILITIES:

Specifically, the International Dean is responsible to oversee, encourage and ensure that the following responsibilities are performed reliably:

1. Development and oversight of the vision of the international College/Faculty, adhering to the founding principles, mission and goals of YWAM/U of N.

2. Ensuring that every international College/Faculty committee member, staff member and every school leader in the College/Faculty is thoroughly familiar with the U of N Catalogue and Reference Guide policies, record systems and grading procedures.

3. Development of a keen awareness and sensitivity to both the physical and cultural environment wherever the College/Faculty operates.

4. Development of a strategic plan to implement the College/Faculty vision; ensuring that it is preparing students who are inspired to reach out to the needy and meet their needs, especially in the areas in which they are studying.

5. Recruitment, training and supervision of College/Faculty staff.

6. Development and refinement of courses/schools of the College/Faculty, especially the outreach phase, including innovative teaching methodologies to provide inspiration and in-depth understanding for students.

7. Development of curriculum: courses, seminars, short courses, symposia, plays, books, instructional materials, outreach content, integration and other educational programmes which are related to College/Faculty objectives and meet the needs of the local or regional communities.

8. Management of curriculum: work with school leaders on programme evaluation and monitoring of seminars/courses of the College/Faculty.

9. Review and processing of approval of all course registrations, catalogue re-registrations, and submissions to the Vice President of Operations for catalogue updates in a timely manner.

10. Review and processing of individual student record and policy waiver cases related to the College/Faculty and maintain adequate, up to date records,
    a. The College/Faculty responsibility for student records data generated by their school leaders is threefold:
        i. Check data for completeness, accuracy and timeliness
        ii. Maintain academic integrity and consistency between courses

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iii. Maintain consistency with other college regulations and procedures

b. Receive, approve, track, monitor and review all course registrations and catalogue re-registrations;
c. Maintain adequate files on all courses, and individual student record cases as necessary.
d. Periodically review FORM C's
e. Follow-up and obtain missing or incomplete grades, including transcript information as necessary in cooperation with the International Student Transcript Office
f. Verify grade changes with school leader before submitting to IRO; direct IRO to change Incomplete grades to "Fail" at end of the period allowed for make-up work
g. Recommend overall U of N policy waivers to Provost
h. Approve "College/Faculty" policy waivers
i. "Qualitatively" evaluate transcripts for transfer credit usage
j. Prepare catalogue copy for Provost
k. Maintain file of visiting lecturers
l. Take necessary academic actions at end of term
m. Coordinate the sending of course affiliation certificates with the IRO's

11. Ensuring quality academic advising especially in:
    a. Assigning faculty for advising duties
    b. Assigning students to a faculty advisor
    c. Notification to students of advisor assignments

12. Oversight of degree planning for students
    a. Maintain file of all approved degree plans
    b. Recommend students for degrees to Provost
    c. Approve course substitutions
    d. Assign thesis advisors
    e. Make preliminary graduation check
    f. Ensure the residency and two continent requirements are met
    g. Ensure thesis requirements are met

13. Development of research programmes which can lead to excellence in carrying out the objectives of the College/Faculty.

14. Development of realistic budgets and operate the College/Faculty's programmes within its financial and other important resources.

15. Development of resources to support College/Faculty programmes, i.e. student tuition, gifts, grants, royalties, and other sources which are in agreement with YWAM/U of N policies.

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16. Linking with other YWAM/U of N ministries and schools; develop and maintain a cooperative relationship between the Center and all YWAM/U of N ministries so as to interact effectively and bring into focus the expertise required to meet College/Faculty objectives; coordinate the College/Faculty's activities with other programmes within YWAM/U of N regionally and internationally.

17. Linking with other Christian ministries and College/Faculty groups, outside of YWAM/U of N, for co-operative programmes, including interdisciplinary outreaches; develop working relationships with other groups, especially in nations and communities in which specific projects are targeted.

18. Development of communication and public relations materials; concepts for brochures, video, etc., which will inform those both within and outside YWAM/U of N, locally and internationally, of the specific vision, purpose, programmes, schools. seminars, etc. of the College/Faculty.

19. Training and supervision school leaders.

20. Planning course multiplication.

21. Regularly leading or teaching in YWAM/U of N schools.

22. Faithful participation in YWAM/U of N International Leadership Team meetings.

23. Attendance at the bi-annual International YWAM/U of N Workshop; plan content and provide leadership for the College/Faculty focused training days.

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U OF N INTERNATIONAL CENTRES AND INSTITUTES

U OF N CENTRES:

The U of N is using the word "Centre" in a restricted sense to refer to a worldwide network of persons/locations around which well-defined interdisciplinary missions' objectives are facilitated, communicated, resourced, researched, and/or organized.

University of the Nations has established world wide networks, referred to as Centres, which facilitate and integrate international resources and personnel from various Colleges/Faculties, groups and organizations, either outside or within YWAM, to accomplish well-defined mission objectives. As in any matrix network, integration is based upon an operating agreement established between the Centre and the various groups and organizations. This agreement defines and describes how the parties plan to work together on specific projects.

Each Centre will typically perform research, develop and make available seminars, workshops, appropriate reference materials and monitoring procedures related to its objectives. Also, the Centre may develop and organize a foundational school which presents the rudiments and overview of a specific Centre's mandate in a period that may not exceed 24 full learning weeks (including the field assignment). The catalogue identification letters "IDS" indicate that the schools are "interdisciplinary."

Centres do NOT offer degrees, but they do work with the Colleges/Faculties to develop degree programmes related to their areas of expertise. Specialized courses and degree programmes related to the Centre's mandate are offered within the seven Colleges/Faculties. Each International Centre fulfills the following functions related to its objective(s):

1. Research and evaluation.

2. Networking and communication among YWAM ministries and non-YWAM ministries.

3. A foundational U of N school (not to exceed 24 credits) or seminar/workshops or other educational/training methodology.

4. Project, programme and curriculum development.

5. Educational and ministry resource development.

6. Leadership development.

7. Strategic multiplication.

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Currently there are five functional international Centres in the University of the Nations. These are

IDC . . . . . Community Development Centre
IDS . . . . . Centre for Discipleship Training Schools
IDB* . . . . . Centre for Entrepreneurship and Economic Development
IDF . . . . . Family Resource Centre
IDG . . . . . GENESIS Centre
IDM . . . . . Student Mobilization Centre

One Centre (marked with an asterisk *) is operating with ad hoc international committee and is in the process of being reorganized. Descriptions of all these Centres are included in this section.

Many other Centres have been formed at a local level or are taking shape transnationally and have international structures in an *ad hoc* stage.

U OF N INSTITUTES:

An Institute is established to bring intense activities to a sharply focused specific objective, including development of resources and/or services, research, advanced studies and specialized training. The Institute facilitates cooperation between individuals and groups, both within and outside of U of N/YWAM, who desire to work on the objective for which it was established.

U of N Institutes operate within the same general framework as the Centre Networks, but the programmes and projects of the Institute are more specialized rather than interdisciplinary. An Institute in the U of N may operate at a single base or campus or may establish a network of locations to fulfill its purpose. As in any matrix network an Institute's operation is based upon an operating agreement between the Institute and the base/campus or other groups involved, and in keeping with the U of N guidelines and foundational principles and values.

At present, there is one Institute, the Equivalency Institute, designed to assist those who have not had the opportunity for formal education appropriate for beginning a college degree.

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CENTRE FOR DISCIPLESHIP TRAINING SCHOOLS

Mission Statement:

The Discipleship Training School (DTS/CDTS) is a prerequisite for all other courses and is therefore the gateway into the seven Colleges/Faculties and various Centres of the University of the Nations (U of N). The DTS/CDTS also serves to orient and prepare all new Youth With A Mission (YWAM) and U of N staff.

The purpose of the DTS/CDTS is:

1. To GATHER and CHALLENGE people to worship, listen to and obey God, releasing them (in the context of the DTS/CDTS) to serve through evangelism, intercession, acts of compassion and other expressions of God's heart for the world, possibly even pioneering new ministries.

2. To INSPIRE and CULTIVATE growth in one's relationship with God resulting in Christ-like character, which is based on a solid biblical foundation, the work of the Holy Spirit and the personal application of biblical truth, especially concerning God's character, the Cross and empowering grace.

3. To SHARPEN one's ability to relate to, learn from and work with people, including those of different cultures, personalities and perspectives.

4. To further EQUIP each one to serve God's purposes either in or outside of YWAM Family of Ministries, strengthening a commitment to reach the lost, especially the unreached, to care for the poor, and to influence all areas of society.

5. To IMPART the vision and foundational values of Youth With A Mission International as well as that of the host operating location and to provide information regarding a variety of opportunities for service.

The DTS/CDTS aims to graduate students:

- with a growing understanding of the breadth and depth of God's character and ways;
- who are becoming more like Jesus in the way they relate to God and people;
- who increasingly cooperate with the empowering presence of the indwelling Holy Spirit;

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- who listen to and obey God as the result of God's enabling grace;
- who search the Scripture in such a way that transforms beliefs, values and behaviors;
- with strengthened lifestyles of worship, intercession and spiritual warfare;
- with a greater ability to work with others, especially those different from themselves;
- who can share the Gospel with the lost and have a life-long commitment to do so, with a commitment to continue to be involved in some way with God's work among the nations, including unreached people, the poor and needy and in spheres of society;
- who understand the calling and values of YWAM and are aware of a variety of opportunities available to them throughout YWAM;
- with a clearer understanding of God's purposes for their life and a sense of their life direction;
- who either: go on to serve God in either a context familiar or foreign to them or pursue further training (in or outside of YWAM) to equip them for further service.

The Centre Network for Discipleship Training Schools has been established to maintain and enhance excellence in DTS/CDTS programmes worldwide in accordance with the DTS/CDTS purpose and curriculum guidelines set by the international leadership of Youth With A Mission and the University of the Nations. The Centre staff seek to serve DTS/CDTS leadership by providing encouragement, support and expertise in programme, leadership and resource development. The Centre facilitates the networking of personnel and resources among all DTS/CDTS and Field Assignment/Outreach locations and the seven Colleges/Centres of the University. It also aids in stimulating the multiplication of new DTS/CDTS's in strategic locations of the world.

The goals of the DTS Centre Network are:

1. Partnering within YWAM International: to develop a relational network of DTS/CDTS leaders/staff within each region that is also connected to the global DTS/CDTS world and with all streams of YWAM's family of ministries.

2. Programme Development: to aid in the design of DTS/CDTS programmes in accordance with the DTS/CDTS purpose and curriculum guidelines set by the international leadership of YWAM/U of N.

3. Leadership Development: to facilitate DTS/CDTS leadership and staff development in response to requests and identified needs.

4. Educational Resource Development: to create resources that aid in the training of DTS/CDTS staff or in implementing an aspect of the curriculum in the DTS/CDTS and to facilitate the distribution of new and existing resources to the DTS/CDTS world.

5. Programme monitoring: to receive, track and review course registration documentation for each DTS/CDTS programme.

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6. Strategic multiplication: to promote the pioneering of new DTS/CDTS's and Field Assignment/Outreaches in the ten major language groups and the least evangelized nations of the world.

International Centre Committee Members:

John Allegretto . . . . . Tyler, TX, USA
Michael Berg . . . . . Orlando, FL, USA
Gwen Bergquist . . . . . Kailua-Kona, HI, USA
John and Jill Bills . . . . . Los Angeles, CA, USA
Claude Bonjour . . . . . Larnaca, Cyprus
Andrew Boonstra . . . . . Heidebeek, Netherlands
Elena Ciobo . . . . . Brisbane, Australia
Erika Cordoba . . . . . Pune, India
Teresa Drew . . . . . Heredia, Costa Rica
Ashraf Farahat . . . . . Larnaca, Cyprus
Twyla Fradsham . . . . . Brussels, Belgium
David Harper . . . . . St Philip, Barbados
Amos Hathway . . . . . Honolulu, HI, USA
Aimee Haase . . . . . Budapest, Hungary
Kim and Cindy Hunt . . . . . Budapest, Hungary
Jim Isom . . . . . Budapest, Hungary
Emele Kila . . . . . Melbourne, Australia
Leopold Kiwanuka . . . . . Arusha, Tanzania
Patti Lee, Int'l Asst. Director . . . . . Cape Town, South Africa
Shelley Leveridge . . . . . Buenos Aires, Argentina
Maureen Menard, Int'l. Director . . . . . Cape Town, South Africa
John Peachy . . . . . Harpenden, UK
Sue Pratt . . . . . Harpenden, UK
Neela Kanthi Rao . . . . . Hyderabad, India
Matt Rawlins . . . . . Kailua-Kona, HI, USA
Sarah Faye Sauder . . . . . Calgary, AB, Canada
Holger Schein . . . . . Cape Town, South Africa
Ron and Bonny Thiesen . . . . . St Louis, MO, USA
Pete Thompson . . . . . Cape Town, South Africa
Robert Westwood . . . . . Melbourne, Australia
Lisa Whitaker . . . . . Absecon, NJ, USA
Susan Whiteley . . . . . Katmandu, Nepal
Cassie Williams . . . . . Brussels, Belgium

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COMMUNITY DEVELOPMENT CENTRE

Mission Statement:

The Community Development Centre (CDC) promotes a long-term, integrated approach to missions, by demonstrating the kingdom of God through biblical development principles, leading to the transformation of whole communities. To accomplish this, a network of Centre locations provides training and internships, research and resources, and other services to encourage teams, projects and ministries.

The CDC also serves to integrate diverse outreach programmes of YWAM and U of N teams in local communities. Transformation can then be seen as a demonstration of the Gospel by addressing felt needs in the areas of health care, education, government and legal systems, technology infrastructure, church and family, business, economics, media and the arts.

The following services are provided by the Centre:

- Training in community development principles and practice through seminars and one foundational school (IDC 321/322 or IDC 421/422);
- Consulting and management services for projects. Building up a body of relevant experience and knowledge through research and evaluation, and publishing an academic journal;
- Setting up internships and advising about careers for graduates of the foundational course and other staff involved with community development;
- Collaboration with other organizations in pursuit of common objectives; and
- Supplying information resources to support other Centre activities.

The foundational school with its field assignment is designed to equip students with basic principles and an overview of community development, and to provide hands-on experience. The Centre does not offer specialized schools or degree programmes, but degree programmes based in specific colleges are available.

Degrees in Community Development/Technology at the associate's, bachelor's, graduate diploma, and master's level are now offered through the College/Faculty of Science and Technology (see the appropriate section in this catalogue). Other colleges will form similar links in the future.

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International Centre Committee Members:

Giacomo Coghi . . . . . San Jose, Costa Rica
Gioconda Coghi . . . . . Worcester, South Africa
Christine Colby, Intl Director . . . . . Kailua-Kona, HI, USA
Harry Dikau . . . . . Pune, India
Sang Hong Kim . . . . . South Korea
Samuel Kisolo . . . . . Jinja, Uganda
David Noblet . . . . . Perth, Australia
Arnold Rottier . . . . . Lakeside, MT, USA

INTERNATIONAL STUDENT MOBILIZATION CENTRE

Mission Statement:

The U of N Student Mobilization Centre is an international network serving campus ministers and university students on every continent.

Student Mobilizer's Declaration:

"In a posture of worship to our Lord and Savior Jesus Christ, we commit to work with God, challenging this generation of university students in every nation to go to the uttermost parts of the world, expressing the nature and character of God through their calling and life's work.

Responding to the call to disciple all nations, we are determined to be and do all that God requires to disciple and mobilize students who are equipped in their fields, to transform all nations for the glory of the Lord."

To assist those student mobilizers, we are developing programmes and resources to:

- Present the gospel to students through a variety of ministries and media;
- Disciple/mentor students by modeling a godly lifestyle and by providing various training opportunities - primarily in a live-learn environment;
- Impart the thrill and wonder of hearing God's voice and interceding for the nations;
- Serve students' needs for lasting friendship and caring community with particular focus on hospitality to international students;

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- Equip students with an understanding that God is central to the learning process and that there are answers to the difficult questions that challenge their faith;
- Encourage students to serve God's purposes by utilizing their university training while expressing the knowledge of God in every arena of society;
- Partner with YWAM ministries, churches, student groups, and other organizations internationally through operating agreements;
- Proclaim that the university is a key doorway for the Body of Christ to reach and teach the nations - especially through ministry to international students from in creative access nations; and
- Integrate the diverse programs of YWAM and U of N, especially the Discipleship Training School, so as to present them in university communities around the world.

Specialized SMC programs include: Field Ministry Internship (FMI) program, Fundamentals for Student Ministries (FSM) seminar, and School of University Ministries (SUM).

The Field Ministry Internship (FMI) programme, a principal programme of the Centre, gives practical opportunities for university students to integrate into working cross-cultural ministry situations related to their fields of study. The FMI programme has mobilized Christian students from 102 colleges and universities in eight countries to go to 34 nations since 1986. The programme is unique because it offers students from universities and colleges other than U of N opportunities for cross-cultural experiences related to their major fields of study. They also gain insight into how their fields of study may be used to extend the kingdom of God and help minister to the poor and needy.

International Centre Committee Members:

Aldrin Bogi . . . . . Bangalore, India
Kevin Henifin . . . . . Salem, OR, USA
John T. Henry, Director . . . . . Madison, WI, USA
John Hwang . . . . . Madison, WI, USA
Warren Keapproth, Assoc Director . . . . . Madison, WI, USA
Al McBryan . . . . . Alberta, Canada
Deonn McDowell . . . . . Garden Valley, TX, USA
Elaine Yan . . . . . Madison, WI, USA
Changsoo Yu . . . . . Seoul, South Korea

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CENTRE FOR ENTREPRENEURSHIP & ECONOMIC DEVELOPMENT

Mission Statement:

This Centre has been developed to provide a global network for mobilizing and equipping individuals who have a call to disciple nations and to extend the kingdom of God through the sphere of business.

Every "mind molder" (foundational area of society) is involved in business in some way. Therefore, the centre is to be a catalyst to network resources from each of the mind molders and the related U of N/YWAM programs and Colleges/Faculties to:

- Provide a biblical foundation and integrated models for business and job creation toward the discipling of nations;
- Provide training and tools for persons desiring to serve through the sphere of business;
- Expose individuals to existing and viable models of businesses committed to the holistic development of peoples and nations;
- Provide a data base and networking opportunities for persons and businesses committed to the Great Commission; and
- Encourage the planting and development of businesses in creative access, urban and emerging communities.

The Centre has created a core 3-week seminar/workshop which includes a biblical foundation for business and business creation and the other objectives listed above. A series of other business/missions-related U of N/YWAM seminars is also planned.

CEED International Committee:

Harm Tees . . . . . Middle East
Hinrich Kranzlin . . . . . New Zealand
Mark Markievitz . . . . . Lancaster, PA, USA
Ramesh S. Jadev . . . . . Pune, India

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FAMILY RESOURCE CENTRE

Mission Statement:

The Family Resource Centre (FRC) serves as an interdisciplinary and intercultural resource and development network in the area of family and marriage.

The FRC provides continuing education opportunities for professionals and lay people through the use of seminars, workshops and short-term courses. These programmes are designed to service those who are currently working within various marriage and family disciplines. Seminars are offered that address the various counselling, legal, ethical, religious, and political-legislative issues, as they relate to the family. These seminars will be conducted in cooperation with local churches, social service agencies, educational institutions, and family agencies.

The FRC will exercise its influence to encourage the awareness of family issues within and without the U of N, promoting a biblical perspective of the analysis and application of preventative and restorative therapy in the family system. Examples of such seminars are:

1. Training in the use of various instrumented learning tools and inventories such as:

- PREPARE/ENRICH®
- Myers-Briggs Type Indicator
- Taylor-Johnson Temperament Analysis®
- PASSPORT, DiSC, FOCCUS, REFOCCUS

2. Marriage mentor training such as Marriage Savers® and C-Prep®.

3. Counselor training programmes

The Centre also provides seminars and workshops for individuals and families for the purpose of training them in family-life skills. Examples of seminars:

- Premarital preparation seminars for engaged couples
- Mentor couple training
- Marriage conferences

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- Parenting conferences
- Marriage Enrichment/Encounter seminars
- Abuse and addiction seminars
- Communication and conflict resolution workshops
- Family Life camps
- Family Foundation International seminars, including, "The Ancient Paths" and "Overcoming Anger"
- Intercultural marriage
- Marriage awareness seminars for youth

The Centre maintains up-to-date information on current resources available in the area of family and marriage, and facilitates resource networking among those working in this area, with the following goals:

- To develop a resource library of books, videos, tapes, and seminar packages that can be made available to families, churches, professionals, and service agencies
- To compile a reference list of individuals and agencies that offer services in the family and marriage area
- To promote communication through the publication of articles, books, newsletters, brochures, and pamphlets, as well as though audio, visual and electronic media
- To serve as a networking and communication centre for various churches, mission agencies, and family agencies

The FRC seeks to be actively involved in current research, remaining on the cutting edge of family and social development trends, with the following goals:

- To gather relevant information on trends and practices on various family-related issues in the judicial, social and religious arenas
- To promote experimental research on the relevancy and effectiveness of biblical principles in family life
- To evaluate effectiveness of current family models and counseling approaches through field-based research
- To network with existing volunteer, professional and government-sponsored agencies that provide services to families
- To facilitate the integration of social and medical resources to the family (AIDS and other sexually transmitted diseases, family planning, medical and nutritional services)
- To offer family services to the community
- To establish agencies that offer biblical alternatives to existing social service programs
- To partner with existing agencies in providing such services
- To promote the role of families in discipling the nations and reaching the unreached
- To offer marriage and family counseling services
- To facilitate the development of an interdisciplinary Foundations of Family Life school and field assignment of not more than 24 credits that would train U of N students

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FRC International Committee:

Larry Ballard, International Director . . . . . Weyerhaeuser, WI, USA
Merle Jacobs . . . . . Fairfax, VA, USA
Paul Marsh . . . . . Lausanne, Switzerland
Heinz Schoenhoff . . . . . Kailua-Kona, HI, USA

GENESIS CENTRE

GENESIS is an interactive video-conferencing classroom network connecting U of N locations. The purpose of the GENESIS Centre is to make quality training accessible to many more students and to facilitate the global growth of the U of N. The Centre also serves to integrate upcoming communication technologies with training. The GENESIS acronym means Global Electronic Network Educating, Serving and Inspiring Students.

The GENESIS Centre influences the following areas:

1. Networking: electronic connections with U of N Colleges, Centres, and individual schools, the YWAM family of ministries, and other organizations and businesses for specific projects and events;

2. Consulting: gathering information and providing understanding of how new communication technologies can best serve training within the framework of the U of N values;

3. Training: describing the GENESIS concept through seminars, the GENESIS School and its Field Assignment;

4. Program development: making the best teaching available to students in all nations and connecting them in worship, prayer and fellowship. Teachers from the developing world have an opportunity to extend the influence of their ministry, and teaching content. The development of teaching content and resource material will be encouraged, especially within the subject of discipling nations; and

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5. Technical: providing technical support for the setup and maintenance of the GENESIS equipment, researching, exploring and testing new technologies and their potential for serving the GENESIS concept.

GENESIS Centre International Committee:

Adriano Estevan . . . . . Fortaleza, Brasil
Bill Hutchison . . . . . Townsville Australia
Geeta Menon . . . . . Lausanne Switzerland
Markus Steffen. Int'l Director . . . . . Lausanne Switzerland

EQUIVALENCY INSTITUTE

Mission Statement:

Some of those seeking to pursue God's call on their lives through study programmes in the U of N are unable to do so because, for various reasons, they do not meet the normal entrance requirements for university education. A standard requirement for university entrance is to have learning skills represented by satisfactory graduation from a secondary (high) school or the equivalent. However, students sometimes have not had the opportunity to complete secondary education or an equivalent. Therefore, the Equivalency Institute has been established by the U of N for developing programmes that will enable persons to gain the necessary educational skills that are important for proceeding with university studies. The activities of the Equivalency Institute are in keeping with the foundational goal of U of N programmes to be a "multiplier for missions."

The U of N Equivalency Institute envisions a wide range of programmes that will accommodate people from many cultures and varying levels of educational accomplishments. The first-phase programmes now available are designed for student applicants who have completed a DTS/CDTS and at least two years of secondary school, or completed a DTS/CDTS and are more than 21 years old. Also, the applicants are required to offer evidence of language proficiency relevant to the specific course/school for which they are applying. Future programme phases will be developed for student applicants in other categories.

The Institute's programmes provide a bridge into university training for those who, for whatever reason, have been prevented from secondary (high) school graduation. The specific Institute goals include:

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1. Offering to potential U of N students training programmes that enable them to acquire key secondary-level educational skills that are necessary for proceeding with university courses (see RCT 801 Equivalency School);

2. Preparing testing programmes to evaluate the skills of prospective Equivalency students, and for other students who have shown inadequate preparation for U of N schools;

3. Establishing a network of locations for its operations, and developing staff and curriculum that enable Equivalency Schools to be offered worldwide and in various languages;

4. Developing training programmes that equip staff within U of N/YWAM to present Equivalency Schools (see RCT 531 Equivalency Orientation Seminar/Workshop; and

5. Assisting groups both within and outside U of N/YWAM to develop training programmes related to the primary functions of the Institute.

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U OF N INTERNATIONAL CENTRES

International Coordinating Office Address List

YWAM/U of N DTS Centre
International Coordinating Office
PO Box 1031
Sun Valley 7985
South Africa

Email: ywamdtscentre@mweb.co.za
Web: www.ywamdtscentre.com

Community Development Centre
International Coordinating Office
75-5851 Kuakini Hwy #114
Kailua-Kona, Hawaii 96740
USA

Email: ComDevCentre@compuserve.com
Email: 110015.1160@compuserve.com

Student Mobilization Centre
International Coordinating Office
PO Box 6412
Madison, WI, 53716
USA

Email: SMC@haystack.org
Web: www.haystack.org

Centre for Entrepreneurship and Economic Development
CEED International Coordinating Office
PO Box 780
Richmond VA 23206-0780
USA

Email: CEEDCentre@cs.com
Web: www.CEED-UofN.org

Family Resource Centre
International Coordinating Office
Jeunesse en Mission
Chemin du Praz d'Eau #1
1000 Lausanne 25
Switzerland

Email: frc@uofn.ch
Web: www.uofn.ch/frc/
www.ywamconnect/sites/uofn-frcintl

International GENESIS Centre
International Coordinating Office
Ch. Praz d'Eau 1
1000 Lausanne 25
Switzerland

Email: info@go-GENESIS.com
Web: www.go-genesis.com

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INTERNATIONAL CENTRE DIRECTOR AND ASSOCIATE DIRECTOR JOB DESCRIPTION

REPORTING RELATIONSHIP:

U of N International Provost

SCOPE:

The International Director is responsible for oversight of all aspects of a Centre's operations worldwide including spiritual leadership, academic affairs, strategic planning, reliable administration, effective outreach, all personnel and resources.

QUALIFICATIONS:

It is essential that the International Centre Directors have life experience and anointing in their discipline commensurate with the responsibility and international call; seek the Lord in prayer and know His word; have a desire to learn from and minister to staff and students from every people and nation; be motivated to multiply oneself through teaching and discipling, that has grown out of an extensive and effective ministry experience; appropriate professional background; be recognized as a teacher or school leader in YWAM/U of N; be a YWAMer with field experience who has integrated spiritual leadership principles with the specific academic discipline; be familiar with and model the founding values of YWAM/U of N; work well with and enjoy interaction with people; have good written and verbal communication skills; be organized, thorough, self motivated and able to function without close supervision. It is understood that pursuing excellence is important and a Spirit-led plan should be in place.

ROLE:

1. To lead with Biblical apostolic visionary leadership: The International Director must embody the heart and vision of the Centre and bring a prophetic voice into the discipline that the Centre represents.

2. To promote unity and diversity: It is important that the International Director is able to bring ongoing balance of unity and diversity in several critical areas of the Centre development:
   a. The overall principles and policies of the U of N being applied appropriately to the individual Centre.
   b. The grass roots diversity of the organization being unified within the context of the university.

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c. Centre progammes being born from application and revelation based and then formatted into a University context.
d. Safeguarding the integrity of the Centre by assuring appropriate applications of the discipline in discipling the nations.

3. To represent and organize the International Centre Committee to carry out the international, regional and local functions of the Centre.

4. To facilitate a reporting relationship from the various local/regional Centre Directors to the International Centre Director and the International Centre Committee. This can include an annual report as well as one-on-one meetings at International U of N events.

5. To pursue academic awareness and international exposure both within and outside YWAM/UofN.

6. To select and oversee assistants who are qualified to carry out the on-going effective monitoring of the foundational course, seminars and progammes.

7. To explore ways that the Centre can integrate its expertise with the Colleges/Faculties and other Centres for interdisciplinary projects, especially those related to the integrated objectives.

8. To prepare, with the International Centre Committee, an annual report of the condition of the Centre to the Provost.

The International Associate Directors of Centres are nominated, approved and commissioned based on similar qualifications as those of the International Centre Director. As designated in writing by the International Centre Director, the International Associate has full authority to carry out specific responsibilities of the Centre. The designated responsibilities may be any or all of the International Centre Director responsibilities in a given region of the world or categories of specific responsibilities for carrying out the U of N mandate.

RESPONSIBILITIES:

Specifically, the International Centre Director is responsible to oversee, encourage and ensure that the following responsibilities are performed reliably:

1. Development and oversight of the vision of the international Centre network, adhering to the founding principles, mission and goals of YWAM/U of N.

2. Ensuring that every international Centre committee member, staff member and every school leader in the Centre is thoroughly familiar with the U of N Catalogue and Reference Guide policies, record systems and grading procedures.

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3. Development of a keen awareness and sensitivity to both the physical and cultural environment wherever the Centre operates.

4. Development of a strategic plan to implement the Centre vision; ensuring that it is preparing students who are inspired to reach out to the needy and meet their needs, especially in the areas in which they are studying.

5. Recruitment, training and supervision of Centre staff.

6. Development and refinement of courses/schools of the Centre, especially the outreach phase, including innovative teaching methodologies to provide inspiration and in-depth understanding for students.

7. Development of curriculum: courses, seminars, short courses, symposia, plays, books, instructional materials, outreach content, integration and other educational programmes which are related to Centre objectives and meet the needs of the local or regional communities.

8. Management of curriculum: work with school leaders on programme evaluation and monitoring of seminars/courses of the Centre network.

9. Review and processing of approval of all course registrations, catalogue re-registrations, and submissions to the Vice President of Operations for catalogue updates in a timely manner.

10. Review and processing of individual student record and policy waiver cases related to the Centre and maintain adequate, up to date records,
    a. The Centre responsibility for student records data generated by their school leaders is threefold:
        i. Check data for completeness, accuracy and timeliness
        ii. Maintain academic integrity and consistency between courses
        iii. Maintain consistency with other college regulations and procedures
    b. Receive, approve, track, monitor and review all course registrations and catalogue re-registrations;
    c. Maintain adequate files on all courses, and individual student record cases as necessary.
    d. Periodically review FORM C's
    e. Follow-up and obtain missing or incomplete grades, including transcript information as necessary in cooperation with the International Student Transcript Office
    f. Verify grade changes with school leader before submitting to IRO; direct IRO to change Incomplete grades to “Fail” at end of the period allowed for make-up work

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g. Recommend overall U of N policy waivers to Provost
h. Approve “Centre” policy waivers
i. Prepare catalogue copy for Provost
j. Maintain file of visiting lecturers
k. Take necessary academic actions at end of term
l. Coordinate the sending of course affiliation certificates with the IRO's

11. Development of research programmes which can lead to excellence in carrying out the objectives of the Centre.

12. Development of realistic budgets and operate the Centre's programmes within its financial and other important resources.

13. Development of resources to support Centre programmes, i.e. student tuition, gifts, grants, royalties, and other sources which are in agreement with YWAM/U of N policies.

14. Linking with other YWAM/U of N ministries and schools; develop and maintain a cooperative relationship between the Centre and all YWAM/U of N ministries so as to interact effectively and bring into focus the expertise required to meet Centre objectives; coordinate the Centre's activities with other programmes within YWAM/U of N regionally and internationally.

15. Linking with other Christian ministries and Centre groups, outside of YWAM/U of N, for co-operative programmes, including interdisciplinary outreaches; develop working relationships with other groups, especially in nations and communities in which specific projects are targeted.

16. Development of communication and public relations materials; concepts for brochures, video, etc., which will inform those both within and outside YWAM/U of N, locally and internationally, of the specific vision, purpose, programmes, schools. seminars, etc. of the Centre.

17. Training and supervision school leaders.

18. Planning course multiplication.

19. Regularly leading or teaching in YWAM/U of N schools.

20. Faithful participation in YWAM/U of N International Leadership Team meetings.

21. Attendance at the bi-annual International YWAM/U of N Workshop; plan content and provide leadership for the Centre focused training days.

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U OF N INTERNATIONAL COMMITTEE MEMBERS FOR COLLEGE/FACULTIES AND CENTRES JOB DESCRIPTION

REPORTING RELATIONSHIP:

Reports to the appropriate International College/Faculty Dean or International Centre Director

ROLE:

International Committee members are responsible for contributing to the effective spiritual, academic and administrative leadership for the College/Faculty or Centre.

RESPONSIBILITIES:

1. Recruit, encourage and develop school leaders and staff, establishing standards and monitoring quality.

2. Help ensure that U of N founding principles are reflected in all programmes.

3. Oversee curriculum (schools/courses, school sequences, degree programmes, instructional materials), encouraging the vision for and development of new schools and appropriate curriculum.

4. Encourage and help plan school development in new locations.

5. Help network with other Colleges/Faculties, Centres and Christian organizations for cooperative programmes and field assignments.

6. Monitor schools with respect to resources, timing, standards and documentation in conjunction with the International College/Faculty Dean or Centre Director and the International Registrar's Offices.

7. Develop field outreach and internship programmes that implement U of N/YWAM purposes and objectives.

8. Promote seminars, short courses, symposia and conferences.

9. Establish recommendations for theses and developing a list of reliable thesis advisors.

10. Participate in International Committee meetings of their College/Faculty or Centre.

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11. Communicate the vision of the U of N network and their specific College/Faculty or Centre both within and without the U of N.

12. Prepare with the International College/Faculty Dean or Centre Director an annual report of the condition of the College/Faculty or Centre to the Provost.

13. Prepare with the International College/Faculty Dean or Centre Director information for catalogue updates in a timely manner.

14. Suggest new committee members and propose their nominations to the International College/Faculty Dean or Centre Director.

15. Work with the International College/Faculty Dean or International Centre Director to ensure that all of the responsibilities of the International Committee are fulfilled.

16. Develop structures to implement International College/Faculty or Centre purposes and objectives.

NOTE: It is assumed that all committee members are thoroughly familiar with the contents of the U of N catalogue, which is also a legal document. All developments in the College/Faculty or Centre are monitored by the committee to ensure that they are significant in terms of U of N's statement of purpose and founding principles.

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Forms

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University of the Nations

Course/Seminar Registration Form

(To be filled out every 3 years)

Form A
Instructions
(03/05)

I. Introduction:

Form A includes sections for both Lecture Phase and Field Assignment/Internship Phase. Please remember to consult and communicate your plans to hold the course with your U of N College or Centre leadership, as well as your YWAM geographical leadership.

II. Instructions: How do I use this form and where do I send it?

A. **This form A should be used:**

1. When registering a course at your location with the U of N **for the first time.**
2. When registering a **totally new course**, not registered in the U of N Catalogue. Please be in touch with the appropriate International Dean of College/Centre before filling in the form.
3. **Preceding each new U of N Catalogue** production every three years, for updating of a past registered U of N course so that your revisions will be reflected in the new catalogue.
4. **When you have made major changes** to the curriculum of a course that has already been registered. If there is any question regarding whether you are making major changes (over 25% of curriculum), please consult the appropriate international college/faculty dean or your International Associate Provost.

B. **This completed form should be sent before the course begins** (please do this as early as possible as it may take up to 6 months to register your course) **to the appropriate U of N office for your region:**

- **For Spanish and Portuguese-speaking South & Central America**: International Registrar for Latin America, Caixa Postal 95, 80011-970, Curitiba PR Brasil
- **For North America and English-speaking Central America/Caribbean:** International Registrar for N.A., P.O. Box 78219, Nashville, Tennessee 37207, U.S.A.
- **For Europe, Middle East & Africa:** International Registrar for EMA, YWAM, 1000 Lausanne 25, Switzerland.
- **For UK & Ireland:** International Registrar for EMA, YWAM, Highfield Oval, Harpenden, Herts, AL5 4BX, England.
- **For Asia-Pacific:** International Registrar for Asia-Pacific, 75-5851 Kuakini Hwy #195, Kailua-Kona, HI 96740 USA
- **For India:** Regional Records Office for India, GPO Box 127 Pune-411001, M.S. India

C. **Please keep a copy of this Form A for your own files.**

D. **The Lecture Phase and Field Assignment/Internship Phase are regarded as separate courses** with their own course numbers and descriptions. If your school includes a Field Assignment/Internship Phase, please include registration information for both courses at the same time. Questions to be answered for each phase, require extensive thought and planning. **Seminars:** Use the number of weeks needed on the form 1-6 maximum. **Course/Seminar Registration:** Please enclose payment for Course/Seminar charges as per calculation page.

III. What then happens to the form?

Once the properly completed form is received by the appropriate Int'l Registrar, it will be circulated among the signators listed on page 1 of Form A for approval. If the form is incomplete, it will be returned to you for completion. The registration process may take 6 months and is not registered until signed by the Provost. If your school begins before it has been officially registered, please complete forms B-D and send them to the appropriate U of N Regional Records Office for your region.

IV. Overview of Forms

FORM A: Sent in to register a course as stated in Part II Section A above.
FORM B: Sent in the second week of the lecture phase of every school. Lists names and data of students.
FORM C1: Sent in at end of Lecture Phase giving details for each weeks and students' grades for the first phase.
FORM C2: Sent in at end of Field Assignment (F/A) giving details for every week and students' grades for the F/A.
FORM D: Sent in with Form C1 for new Instructors & Resource teachers with the U of N.

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University of the Nations

Course/Seminar Information

(Please write clearly as information may be used for the catalogue)

Name of Course, Lecture (First Phase)

_____ Course Number _____

Name of Course (Second Phase-if any)

_____ Course Number _____

Name of Course (Third Phase-if any)

_____ Course Number _____

Name of Course (Forth Phase-if any)

_____ Course Number _____

Name of Course (Fifth Phase-if any)

_____ Course Number _____

Name of Course, Field Assignment

_____ Course Number _____

New Course Location ❑ Yes ❑ No New Course ❑ Yes ❑ No Course language(s) _____

Address of Base/Campus _____

Mailing Address _____

_____

Base Name _____ Telephone Number _____ Fax _____

Base E-mail address _____ School E-mail _____

Projected starting date(s):

Lecture Phase_____ Second Phase_____ Third Phase_____
Day/Spell Month/Year Day/Spell Month/Year Day/Spell Month/Year

Forth Phase_____ Fifth Phase_____ Field Assignment _____
Day/Spell Month/Year Day/Spell Month/Year Day/Spell Month/Year

Approximate cost: Lecture Phase _____Currency _____

(Continued)

FOR U of N COLLEGES AND REGIONAL RECORDS OFFICE USE ONLY

Date received by RRO from School Leader: _____ Date sent to Int'l Dean/Director: _____
Day/Spell Month/Year Day/Spell Month/Year

Course Registration Charge Paid: _____ Registrar's Signature: _____Region_____

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University of the Nations

Course Signature Page

NOTE TO COURSE LEADER

The following people need to sign this form to have your course registered with U of N.

This form is not complete until both you and your base leader have signed it.

After completing the form, send it to the appropriate U of N Records office (see instruction sheet). The registrar will obtain the remaining signatures.

In 1995, the Board of Regents decided that the local base leadership together with the school leadership decides if they want to register their course with the U of N. If they have decided to register with the U of N then all students who are part of the school are to be registered and record of their attendance and grades will be maintained by the U of N.

NOTE TO THOSE SIGNING THIS FORM

Your signature indicates that you approve this course for registration with U of N.

1. Course Leader:

Name	Signature	Day/Spell Month/Year

2. Base Leader

Name	Signature	Day/Spell Month/Year

3 a. International Dean/Director of International Committee for the appropriate College/Faculty/Centre:

Name	Signature	Day/Spell Month/Year

[*For totally new courses only: to be filled in by International Dean*]
Level of difficulty of course (circle one in each category): 1) introductory, intermediate, advanced;

Suggested course number(s):_____

b. International Dean of International Committee for the next closest appropriate College/Faculty (for new courses only):

Name	Signature	Day/Spell Month/Year

c. International Dean of International Committee for the next closest appropriate College/Faculty (for new courses only):

Name	Signature	Day/Spell Month/Year

4. Provost:

Name	Signature	Day/Spell Month/Year

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The course I am registering is as follows: (Please check the appropriate box.)

❑ **A totally new course which is not listed in the U of N catalogue and has not (to my knowledge) been registered anywhere with U of N.**

Have you consulted with the International Dean or representative of the College? ❑ Yes ❑ No

1. If this is a newly developed course, please write a course description of 1 or 2 paragraphs which summarizes what you think would be most appropriate for including in the U of N catalogue (please print/block).

_____

_____

2. College/Faculty your course most closely relates to (please consult the list in the U of N Catalogue):

_____ Prerequisite _____

❑ **An existing course listed in the U of N catalogue, but not registered at my location.**

❑ **An existing course which has been registered at my location with U of N but with major changes (over 25% in curriculum), since that registration.**

❑ **An update of an existing course which has been registered at my location with U of N, but needs to be re-registered for the upcoming U of N catalogue (every three years). You will be advised when it is time to re-register.**

If the course you are registering now exists presently in the catalogue with both a lecture and field assignment but you are not including a field assignment on this Form A, please explain why.

_____

_____

LECTURE (FIRST) PHASE REGISTRATION

Please answer each item prayerfully, asking God to clarify His purposes for your course. We realize that the actual Lecture Phase or First Phase may vary to some degree from the original projection; however, this information is vital for achieving the course objectives. You will be able to record actual Lecture Phase activities on Form C1, after the course is completed.

A. **Rationale or Purpose Statement** - Please share your reasons for running this course and explain how it contributes to the overall goals and objectives of YWAM in the areas of evangelizing and discipling nations.

_____

_____

_____

_____

B. **Context of Course** - Looking at the context in which the course is set, please answer the following: How does this course relate to the country in which the course is taking place? How does it fit the local or ultimate ministry setting? (The aim is to set the course into an appropriate geographical and socio-cultural framework.)

_____

_____

_____

_____

(Continued)

University of the Nations

Course Information *(continued)*

(To be filled in by school leader)

C. **Course objectives** - Please describe what the course aims to provide for the student and what the student can gain from the course. Include statements about the course ministry-related goals, things the student will be able to do at the end of the course, as well as making reference to the general goals of the course. (Clearly formulated objectives are a great help in effective course planning. It is well worth spending quality time thinking them through and expressing them clearly. Both course content and methods of presenting the material are derived from the objectives. They are the means to achieve the objectives.)

D. **Values** - How do your objectives reflect the U of N Founding Principles/Foundational Values of YWAM? (See U of N Reference Guide for these documents.)

E**. Outline of topics of instruction** (feel free to provide additional information on separate sheets):

WEEK 1: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

WEEK 2: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

WEEK 3: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

*If more than one please indicate how many YWAMers and Male/Female **Such as books, handouts, films, videos, etc.

(Continued)

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WEEK 4: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

WEEK 5: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

WEEK 6: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

WEEK 7: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

WEEK 8: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

WEEK 9: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

WEEK 10: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

*If more than one please indicate how many YWAMers and Male/Female **Such as books, handouts, films, videos, etc.

(Continued)

WEEK 11: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

WEEK 12: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Teacher(s)*: YWAMer ❑ Yes ❑ No, ❑ Male ❑ Female, Nationality _____ Approx. Age _____

Objectives _____

Method of Instruction _____ Resource Materials** _____

*If more than one please indicate how many YWAMers and Male/Female **Such as books, handouts, films, videos, etc.

F. **Typical Weekly Schedule:** Give the breakdown of teaching/learning hours in a typical week (usually 50 or more hours per week), showing how much time is spent on essential activities including lectures, small group, frequency of individual one-on-one staff/student interaction and feedback, intercession, worship, field work, etc. A guideline of a minimum of three hours of intercessory prayer per week has been adopted by the U of N.

Hrs.	Activity
	Evangelism/Ministry/Application
	Instruction/Orientation/Teaching
	Tests
	Staff/student feedback (one-on-one)

Hrs.	Activity
	Worship
	Small Group/Discussion
	Work Duties
	Workshop/Laboratory
	Research Projects/Book Reports

Hrs.	Activity
	Intercessory Prayer
	Ministry Preparation/Evaluation
	Personal Devotion Times
	Assignments/Individual Study
	Other_____

G. **Student Evaluation:** Show how you will evaluate each student and determine their grade, including the weight given to each element. (Example: Student ministry evaluation-25%, Written assignments and reports-25%, Staff interviews-30%, Personal growth-20%, Total-100%) This applies to all U of N schools including DTS/CDTS.

H. **Course Evaluation:** How will you evaluate the effectiveness of the course as a whole and whether you have met your objectives? This applies to all U of N courses.

(Continued)

FIELD ASSIGNMENT/INTERNSHIP REGISTRATION

1. Course name and number as shown in the U of N Catalogue if the course already exists (including such courses as directed studies, theses, special topics).

2. Projected place(s) of Field Assignment/Internship Phase

3. Proposed focus of geographical and/or people groups

4. Number of weeks of Field Assignment/Internship

Please answer the following items prayerfully. Whereas the actual Field Assignment/Internship Phase may vary to some degree from the original projection, this information is vital for achieving the course objectives. You will be able to record actual Field Assignment/Internship activities on Form C2, after the course is completed.

A. **List the Objectives:** Objectives are the desired outcomes for the lives of the students and those among whom you seek to minister. Some typical examples of objectives are:

- Increase understanding of cross cultural ministry issues.
- Increase students' confidence and ability in sharing their faith.
- Teach students how to research an unreached people group.

B. **Please list strategies for meeting Field Assignment/Internship objectives**: Strategies are how you plan to accomplish your objectives, or the methods that will be used to meet the objectives of the Field Assignment/Internship Phase. Strategies should always be linked to specific objectives. There may be several strategies involved in accomplishing a single objective in some cases. Some typical examples of strategies are:

- Take students out to observe and identify examples of at least five cultural differences between target group and their native culture as it relates to sharing the Gospel.
- Create opportunities for students to actively research an unreached people group.
- Include and involve students in strategy development times. Include instruction and explanation of what is involved in waiting on God, and walking through the process with them for the actual Field Assignment/Internship planning.
- Arrange a variety of opportunities for involvement and coaching in different giftings.

(Continued)

C. **Resource Materials used:** (such as books, handouts, films, videos, magazine articles, newspapers, etc.)

D **Resource Teachers used and Content topics to be covered during the Field Assignment/Internship** (if any)**:**

E. **Outline of Activities:** (Internships Only)

1. If your interns are all doing the internship together, give a basic overview of what they will actually do during the internship:

2. If all your interns are going to different assignments, give a list of the types of organizations and jobs they are going to for their internship:

(Continued)

F. **Typical Weekly Schedule:** Give the breakdown of teaching/learning hours, showing how much time is spent on essential activities, including ministry activities, lectures, small group, frequency of individual one-on-one staff/student interaction and feedback, intercessory prayer, worship, field work, etc. **A guideline of a minimum of three hours of intercessory prayer per week has been adopted by the U of N.**

Hrs.	Activity	Hrs.	Activity	Hrs.	Activity
☐	Evangelism/Ministry/Application	☐	Worship	☐	Intercessory Prayer
☐	Instruction/Orientation/Teaching	☐	Small Group/Discussion	☐	Ministry Preparation/Evaluation
☐	Tests	☐	Work Duties	☐	Personal Devotion Times
☐	Staff/student feedback (one-on-one)	☐	Workshop/Laboratory	☐	Assignments/Individual Study
		☐	Research Projects/Book Reports	☐	Other_____

G. **Student Evaluation:** Show how you will evaluate each student and determine their grade, including the weight given to each element. (Example: Student ministry evaluation-25%, Written assignments and reports-25%, Staff interviews-30%, Personal growth-20%, Total-100%) Applies to all U of N Schools including DTS/CDTS.

H. **Course Evaluation:** How will you evaluate the effectiveness of the course as a whole and whether you have met your objectives?

HAVE YOU:

- ❑ Filled Form A out completely?
- ❑ Signed your name where requested?
- ❑ Filled out Page 10 and sent or attached Registration Charges?
- ❑ Kept a copy for your files?

Please continue on to Page 10

(Continued)

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University of the Nations

Course/Seminar Registration Charges

(Please Print/Block)

Location _____ _____ _____
City Country Base Name

Course Name _____ Course Number _____

Start Date _____ School Leader _____
Day/Spell Month/Year Please Print

(Please see Page 11 for more information.)

In order to calculate the lower payment amount, please select the method from among the following choices which is appropriate to your situation.

1. For the *first* registration of this course/seminar at your location:
Either US$35 *or* 10% of the amount charged to one student* (calculate on next line):

10% of _____ = _____ = _____
One student's course charge in your currency | Your currency | U.S. Dollars

2. For the *re-registration* of this course/seminar:
Either US$125 *or* 10% of the amount charged to one student* (calculate on next line):

10% of _____ = _____ = _____
One student's course charge in your currency | Your currency | U.S. Dollars

3. For *major curriculum change* (a registered course which has more than 25% content changes):
Either US$125 *or* 10% of the amount charged to one student* (calculate on next line):

10% of _____ = _____ = _____
One student's course charge in your currency | Your currency | U.S. Dollars

*EXAMPLE: If your course student charge for one student is $100, then 10% would be $10.

Total charges included with this form: _____ Sent by: Bank transfer ❑ Check ❑ Cash

If a check is not from YWAM (for example, a personal check), please mark below what applies:

❑ Personal Check ❑ Postal Money Order ❑ Bank Money Order

If a personal check, name on check: _____

Check number: _____ Check Date: _____
(Day/Month/Year)

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Course/Seminar Registration Charges
(continued)

Please note: In 1995, the Board of Regents decided that the local base leadership together with the school leadership decides if they want to register their course(s) with the University of the Nations. They then register the course by filling out the Form A and sending in the appropriate course registration fee. If they have decided to register the course with the U of N, then all students who are a part of the U of N registered school will be charged a student registration fee, and the record of their attendance and grades will be maintained by the International Records System. This student registration fee should accompany Form B.

1. For the purpose of calculating the Course Registration Charges, the "amount charged to one student" includes tuition, room and board of the course.

2. A single Course Registration Charge is paid with each FORM A.

3. Seminar: (1-6 credit seminars). Seminars pay the standard charges.

4. Consecutive courses making up a school can pay one course registration charge, such as SBS, SECE and integrated MMBC. For example, CCM 311-312-313.

   Course similar seminars cannot be combined with the same course registration charge: for example, CCM 311-313 is SBS, but the two SBS Seminars CCM 514 and CCM 515 cannot pay Form A registration with the CCM 311-313 registrations. They are separate and need to be put on another form.

5. Please send your Course Registration Charges attached to FORM A, to your International Registrar.
   Please write check to "University of the Nations."

6. When your course has been registered you will receive a Certificate of your course's affiliation with the U of N, valid for the current U of N Catalogue period.

7. Re-Registration is more costly because the first registration is a discounted version of the normal charge to give benefit to the expense of starting up new schools.

Thank you! for completing this Form A.

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University of the Nations

Student Registration Form

(Due during the first week of class. To be filled in by school leader)

INSTRUCTIONS - PLEASE READ CAREFULLY BEFORE COMPLETING FORM

1. This Form B should be used *every time* a course takes place in order to provide a record of the students who have actually arrived to take the course. Only one Form B is required for a series of sequential courses, such as lecture and field assignment/application phase, unless a new student(s) has been added to a sequential course, then the Form B is required for the new student(s).

2. This Form B should be sent with the student registration charges to the appropriate U of N Regional Records Office for your region:

   - **For Spanish and Portuguese-speaking South & Central America:** International Registrar for Latin America, Caixa Postal 95, 80011-970, Curitiba PR Brasil
   - **For North America and English-speaking Central America/Caribbean:** International Registrar for North America, P.O. Box 78219, Nashville, TN 37207, U.S.A.
   - **For Europe, Middle East & Africa:** International Registrar for EMA, YWAM, 1000 Lausanne 25, Switzerland.
   - **For UK & Ireland:** International Registrar for EMA, Highfield Oval, Harpenden, Herts, AL5 4BX, England.
   - **For Pacific and Asia:** International Registrar for Asia-Pacific, 75-5851 Kuakini Hwy #195, Kailua-Kona, HI 96740, USA.
   - **For India:** GPO Box 127, Pune 411001 M.S. India

Please keep a copy of this Form B at your location. Send original to your Regional Records Office.

SCHOOL LEADERS, PLEASE PRINT/BLOCK OR TYPE ANSWERS TO ALL ITEMS:

Course Name _____ Course Number _____

Location _____ (City) _____ (Country) _____ (Base Name)

Lecture (First) Phase Start Date _____ (Day/Spell Month/Year)

School Leader _____ Signature _____

STUDENT INFORMATION *(To be filled out ONLY by school leader or school secretary/registrar)*

Legal Name _____ (Last/Family) _____ (Suffix) _____ (First/Given) _____ (Middle) _____ (Any other names)

DTS* ❑ Lecture ❑ Outreach completed at: _____ (Base location) _____ (Country) Maiden Name _____

❑ Male ❑ Female Birth date _____ (Day/Spell Month/Year) Country of Citizenship _____

Permanent Personal Address _____ (Street) _____ (City)

_____ (State/Province) _____ (Zip/Postal Code) _____ (Country) _____ (Home Telephone Number)

Legal Name _____ (Last/Family) _____ (Suffix) _____ (First/Given) _____ (Middle) _____ (Any other names)

DTS* ❑ Lecture ❑ Outreach completed at: _____ (Base location) _____ (Country) Maiden Name _____

❑ Male ❑ Female Birth date _____ (Day/Spell Month/Year) Country of Citizenship _____

Permanent Personal Address _____ (Street) _____ (City)

_____ (State/Province) _____ (Zip/Postal Code) _____ (Country) _____ (Home Telephone Number)

*For post-DTS students only

(Continued)

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SCHOOL LEADERS, PLEASE PRINT/BLOCK OR TYPE ANSWERS TO ALL ITEMS:

Course Name _____ Course Number _____

Location _____ _____ _____
City Country Base Name

Lecture (First) Phase Start Date _____
Day/Spell Month/Year

STUDENT INFORMATION (continued) *Please photocopy this page if additional space for student information is needed*

Legal Name _____ _____ _____ _____ _____
Last/Family Suffix First/Given Middle Any other names

DTS* ❑ Lecture ❑ Outreach completed at: _____ Maiden Name _____
Base location Country

❑ Male ❑ Female Birth date _____ Country of Citizenship _____
Day/Spell Month/Year

Permanent Personal Address _____ _____
Street City

_____ _____ _____ _____
State/Province Zip/Postal Code Country Home Telephone Number

Legal Name _____ _____ _____ _____ _____
Last/Family Suffix First/Given Middle Any other names

DTS* ❑ Lecture ❑ Outreach completed at: _____ Maiden Name _____
Base location Country

❑ Male ❑ Female Birth date _____ Country of Citizenship _____
Day/Spell Month/Year

Permanent Personal Address _____ _____
Street City

_____ _____ _____ _____
State/Province Zip/Postal Code Country Home Telephone Number

Legal Name _____ _____ _____ _____ _____
Last/Family Suffix First/Given Middle Any other names

DTS* ❑ Lecture ❑ Outreach completed at: _____ Maiden Name _____
Base location Country

❑ Male ❑ Female Birth date _____ Country of Citizenship _____
Day/Spell Month/Year

Permanent Personal Address _____ _____
Street City

_____ _____ _____ _____
State/Province Zip/Postal Code Country Home Telephone Number

Legal Name _____ _____ _____ _____ _____
Last/Family Suffix First/Given Middle Any other names

DTS* ❑ Lecture ❑ Outreach completed at: _____ Maiden Name _____
Base location Country

❑ Male ❑ Female Birth date _____ Country of Citizenship _____
Day/Spell Month/Year

Permanent Personal Address _____ _____
Street City

_____ _____ _____ _____
State/Province Zip/Postal Code Country Home Telephone Number

*For post-DTS students only

(Continued)

Please continue on to **Student Course Charges** page

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University of the Nations

Student Course Charges

(Please Print/Block)

Location _____ _____ _____
City Country Base Name

Course Name_____ Course Number _____

Start Date_____ School Leader _____
Day/Spell Month/Year Please Print

(Please see Page 4 for more information.)

In order to calculate the lower payment amount, please select the method from among the following choices which is appropriate to your situation.

1. Lecture Phase only. (No charge for field assignments/internships as of Jan. 01/02 ILT)

Either US$25 per student = 25 x _____ = _____
Number of Students U.S. Dollars

Or 1% of one student's charges* (calculate on next line):

_____ x _____ = _____ = _____
1% of one student's charge in your currency | Number of students | Your currency | U.S. Dollars

Please note: **No Fees for Field Assignment.**

2. Seminars:

Either $5 per student per week = 5 x _____ x _____ weeks = _____
Number of students Number of weeks U.S. Dollars

Or 1% of one student's seminar charges* (calculate on next line):

_____ x _____ = _____ = _____
1% of one student's charge in your currency | Number of students | Your currency | U.S. Dollars

*EXAMPLE: School charge = $800; 1% of $800 charge = $8.00 per student

Total charges included with this form: _____ Sent by: Bank transfer ❑ Check ❑ Cash

If a check is not from YWAM (for example, a personal check), please mark below what applies:

❑ Personal Check ❑ Postal Money Order ❑ Bank Money Order

If a personal check, name on check: _____

Check number: _____ Check Date: _____
(Day/Month/Year)

Go To Table of Contents

Student Course Charges
(continued)

Please note: In 1995, the Board of Regents decided that the local base leadership together with the school leadership decides if they want to register their course(s) with the University of the Nations. They then register the course by filling out the Form A and sending in the appropriate course registration fee. If they have decided to register the course with the U of N, then all students who are a part of the U of N registered school will be charged a student registration fee, and the record of their attendance and grades will be maintained by the International Records System. This student registration fee should accompany Form B.

1. For the purpose of calculating the Student Course Charges, the "amount charged to one student" includes tuition, room and board only.

2. The Student Charges for the Lecture Phase are paid with the Form B, using Page 3 to figure the total amount. There are no charges for field assignment or internships.

   When payment is received with the Form B Student Registration, officially signed U of N Course Completion Certificates will be issued for the course, and sent to the school leader at the school location to be filled in by school leader.

3. Seminars: (1-6 credit seminars). Seminars pay the standard charges as outlined on previous page.

4. Please send your Student Course Charges to your International Registrar.

5. When your payment has been received you will receive a receipt from the Regional Records Office.

HAVE YOU:

- ❑ Completely filled in all blanks?
- ❑ Put students' complete names?
- ❑ Clearly stated course date?

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University of the Nations

Lecture (First) Phase
Final Student Evaluation & Report

(Due within 48 hours of course completion. To be filled in by school leader)

INSTRUCTIONS - PLEASE READ CAREFULLY BEFORE COMPLETING FORM

1. This Form C1 should be used *every time* a lecture phase takes place in order to provide a clear course description with objectives, speakers, topics, primary activities, resource teachers and method of student evaluation, plus the grades of the students who have actually taken the course. *A separate Form C2 is required for the Field Assignment/Internship (Second) Phase.*

2. This Form C1 should be sent to the appropriate U of N office for your region:
   - **For Spanish and Portuguese-speaking South & Central America:** International Registrar for Latin America, Caixa Postal 95, 80011-970, Curitiba PR Brasil
   - **For North America and English-speaking Central America/Caribbean:** International Registrar for North America, P.O. Box 78219, Nashville, TN 37207, U.S.A.
   - **For Europe, Middle East & Africa:** International Registrar for EMA, YWAM, 1000 Lausanne 25, Switzerland.
   - **For UK & Ireland:** International Registrar for EMA, Highfield Oval, Harpenden, Herts, AL5 4BX, England.
   - **For Pacific and Asia:** International Registrar for Asia-Pacific, 75-5851 Kuakini Hwy #195, Kailua-Kona, HI 96740, USA.
   - **For India:** GPO Box 127, Pune 411001 M.S. India

Please keep a copy of this Form C1 at your location.

3. Explanation of grading system (See the U of N Reference Guide for a fuller explanation of letter grades).

   A. Letter Grades

A = Excellent	S = Satisfactory	I = Incomplete
B = High Achievement	U = Unsatisfactory	T = Deferred
C = Moderate Achievement	W = Withdrawn	X = Audit
D = Minimum Achievement	N = No credits (800 level courses)	
F = Failing		

   B. The five grades (A, B, C, D, & S) signify various levels of achievement for which academic credit is recorded.

   C. The Satisfactory/Unsatisfactory (S/U) are used for DTS/CDTS, 700 level courses and seminars three weeks or less. All other courses/seminars are to be graded with letter grades.

   D. The remaining categories (W, I, T, N & X) apply to all courses/seminars and signify levels of achievement or circumstances for which credit toward graduation will not be received. For more definition refer to the current U of N catalogue.

   E. Students that leave class during the first week of school are not to be listed for a grade. Students withdrawing between the second week and prior to the two final weeks of school receive a "W" or "I" grade as appropriate. Students withdrawing during the final two weeks of class receive an "F" or "U" grade.

Course Name _____ Course Number _____

Location _____ _____ _____
City Country Base Name

Lecture (First) Phase Start Date _____ Lecture (First) Phase Ending Date _____
Day/Spell Month/Year Day/Spell Month/Year

1. Please describe how you feel you met the objectives, as outlined in your previously submitted Form A (U of N Course Registration Form). Include any proposed improvements or revision for the future.

_____

_____

_____

_____

(Continued)

Go To Table of Contents

2. Describe your method of student evaluation and how you determined each student's grade, including the weight given to each element. (Example: Student ministry evaluation-25%, Written assignments and reports-25%, Staff interviews-30%, Personal growth-20%, Total 100%.) Applies to all U of N Schools including DTS/CDTS.

It is important that we have a short report of what actually happened during each week of your school. Please fill in the following report section along with your student grades. (For Thesis/Special Topic courses, a paragraph describing the course can be substituted for the week by week section. Be sure to describe objectives and primary strategies the students uses to obtain these objectives.)

Example: WEEK 1

Objectives: *To teach students how to hear the voice of God*
Topic(s): *How to Hear the Voice of God*
Teacher(s): *Loren Cunningham* Genesis (G) In person (P) Video (V) *V*
Primary Activities: *Teaching by Video; Introducing Intercessory Prayer*
Resource material(s): *Video, Joy Dawson bookmarks "Steps of Intercessory Prayer"*

WEEK 1: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

WEEK 2: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

WEEK 3: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

WEEK 4: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

WEEK 5: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

*Such as books, handouts, films, videos, etc.

(Continued)

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WEEK 6: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

WEEK 7: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

WEEK 8: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

WEEK 9: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

WEEK 10: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

WEEK 11: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

WEEK 12: Topic(s) _____

Teacher(s) _____ Genesis (G) In Person (P) or Video (V) _____

Objectives _____

Primary Activities _____

Resource Materials* _____

*Such as books, handouts, films, videos, etc.

(Continued)

Go To Table of Contents

University of the Nations

Lecture (First) Phase

Final Student Evaluation & Report *(continued)*

(Due within 48 hours of course completion. To be filled in by school leader)

PLEASE ANSWER THE FOLLOWING QUESTIONS:

Course Name _____ Lecture Phase Course Number _____

Location _____ Number of Students _____

Lecture (First) Phase Start Date _____ (Day/Spell Month/Year) Lecture (First) Phase Ending Date _____ (Day/Spell Month/Year)

School Leader _____ (Name) _____ (Signature)

PLEASE TYPE OR PRINT THE FOLLOWING IN ALPHABETICAL ORDER (by last name):

Students' *Complete* Legal Names Family/Last name(s),	Given/First, Middle	**Letter Grade**	**Weeks Completed**	**Added comments about grades if needed:** *(example: student completes less than 12 weeks)*

PLEASE CHECK Have You:

- ❑ Put all the students' legal names? ❑ Filled in grades? ❑ Filled in the week by week of Form C1?
- ❑ Paid student course charges? (Due with Form B)

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University of the Nations

Field Assignment/Application (Second) Phase Final Student Evaluation & Report

(Due within 48 hours of course completion. To be filled in by school leader)

INSTRUCTIONS - PLEASE READ CAREFULLY BEFORE COMPLETING FORM

1. This Form C2 should be used every time a Field Assignment/Internship (Second) Phase takes place in order to provide a clear course description with objectives, primary strategies/activities, resource materials and method of student evaluation, plus the grades of the students who have actually taken the Field Assignment/Internship course. Use an additional Form C2 for any Third Phase.

2. This Form C2 should be sent to the appropriate U of N office for your region:
   - **For Spanish and Portuguese-speaking South & Central America:** International Registrar for Latin America, Caixa Postal 95, 80011-970, Curitiba PR Brasil
   - **For North America and English-speaking Central America/Caribbean:** International Registrar for North America, P.O. Box 78219, Nashville, TN 37207, U.S.A.
   - **For Europe, Middle East & Africa:** International Registrar for EMA, YWAM, 1000 Lausanne 25, Switzerland.
   - **For UK & Ireland:** International Registrar for EMA, Highfield Oval, Harpenden, Herts, AL5 4BX, England.
   - **For Pacific and Asia:** International Registrar for Asia-Pacific, 75-5851 Kuakini Hwy #195, Kailua-Kona, HI 96740, USA.
   - **For India:** GPO Box 127, Pune 411001 M.S. India

Please keep a copy of this Form C2 at your location.

3. Explanation of grading system (See the U of N Reference Guide for a fuller explanation of letter grades).

   A. Letter Grades

A = Excellent	S = Satisfactory	I = Incomplete
B = High Achievement	U = Unsatisfactory	T = Deferred
C = Moderate Achievement	W = Withdrawn	X = Audit
D = Minimum Achievement	N = No credits (800 level courses)	
F = Failing		

   B. The five grades (A, B, C, D, & S) signify various levels of achievement for which academic credit is recorded.

   C. The Satisfactory/Unsatisfactory (S/U) are used for DTS/CDTS, 700 level courses and seminars three weeks or less. All other courses/seminars are to be graded with letter grades.

   D. The remaining categories (W, I, T, N & X) apply to all courses/seminars and signify levels of achievement or circumstances for which credit toward graduation will not be received. For more definition refer to the current U of N catalogue.

   E. Students that leave class during the first week of school are not to be listed for a grade. Students withdrawing between the second week and prior to the two final weeks of school receive a "W" or "I" grade as appropriate. Students withdrawing during the final two weeks of class receive an "F" or "U" grade.

Course Name _____ Course Number _____

Location _____ _____ _____
City Country Base Name

Begin date Field Assign/Internship Phase _____ End date Field Assign/Internship Phase _____
Day/Spell Month/Year Day/Spell Month/Year

1. Please describe how you feel you met the objectives, as outlined in your previously submitted Form A (U of N Course Registration Form). Include any proposed improvements or revision for the future.

_____

_____

_____

_____

(Continued)

Go To Table of Contents

2. Describe your method of student evaluation and how you determined each student's grade, including the weight given to each element. (Example: Student ministry evaluation-25%, Written assignments and reports-25%, Staff interviews-30%, Personal growth-20%, Total 100%.) Applies to all U of N Schools including DTS/CDTS.

It is important that we have a short report of what actually happened during each week of your school. Please fill in the following report section along with your student grades. (page 4)

Example: WEEK 1

Objectives: *Team building.*
Primary Strategies/Activities: *Teaching on team building, chores for students designed to interact with each other*
Tape, Moving in the opposite spirit, by Dean Sherman; Book Report Chapter 1, "We Cannot but Tell" by Ross Tooley
Resource material(s): *Tape recorder, books*

WEEK 1: Objectives

Primary Strategies/Activities

Resource Materials*

WEEK 2: Objectives

Primary Strategies/Activities

Resource Materials*

WEEK 3: Objectives

Primary Strategies/Activities

Resource Materials*

WEEK 4: Objectives

Primary Strategies/Activities

Resource Materials*

WEEK 5: Objectives

Primary Strategies/Activities

Resource Materials*

WEEK 6: Objectives

Primary Strategies/Activities

Resource Materials*

*Such as books, handouts, films, videos, etc.

(Continued)

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WEEK 7: Objectives _____

Primary Strategies/Activities _____

_____

Resource Materials* _____

WEEK 8: Objectives _____

Primary Strategies/Activities _____

_____

Resource Materials* _____

WEEK 9: Objectives _____

Primary Strategies/Activities _____

_____

Resource Materials* _____

WEEK 10: Objectives _____

Primary Strategies/Activities _____

_____

Resource Materials* _____

WEEK 11: Objectives _____

Primary Strategies/Activities _____

_____

Resource Materials* _____

WEEK 12: Objectives _____

Primary Strategies/Activities _____

_____

Resource Materials* _____

*Such as books, handouts, films, videos, etc.

(Continued)

Please take a moment at this point and review what you have already filled in:

- ❑ Have you completely filled in all information requested?
- ❑ Did you put the beginning and ending dates of the Field Assignment (Second) Phase?

On the next page, please be sure to answer all questions completely, and to include students' grades. Please remember that DTS/CDTS grades are given as satisfactory or unsatisfactory (S *or* U) instead of letter grades. See Page 1, point 3.A. for other details on grades. If the field assignment dates are multiple, (for example, a week of outreach is done in the middle of the lecture phase), please list the exact dates on bottom of page 4.

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University of the Nations

Field Assignment/Application (Second) Phase
Final Student Evaluation & Report *(continued)*

(Due within 48 hours of course completion. To be filled in by school leader)

PLEASE ANSWER THE FOLLOWING QUESTIONS:

Course Name _____ Field Assignment Course Number _____

Location _____ Number of Students _____
City Country Base

Field Assign/Internship Start Date _____ Field Assign/Internship Ending Date _____
Day/Spell Month/Year Day/Spell Month/Year

School Leader _____ _____
Name Signature

PLEASE TYPE OR PRINT THE FOLLOWING IN ALPHABETICAL ORDER (by last name):

Students' *Complete* Legal Names Family/Last name(s),	Given/First, Middle	**Letter Grade**	**Weeks Completed**	**Added comments about grades if needed:** *(example: student completes less than 12 weeks)*

PLEASE CHECK Have You:

❑ Put all the students' legal names? ❑ Filled in grades? ❑ Filled in the week by week of Form C1?

❑ Paid student course charges? (Due with Form B)

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University of the Nations

Résumé (CV)

(To be filled in by teachers and school leaders)

Form D
Side 1
(03/05)

In order to apply the scriptural principle of commendation expressed in the Pauline epistles, the University of the Nations is requesting information from each of our speakers and school leaders. On this form, we ask about your academic, YWAM, and other training, as well as your ministry experience. We do not mean to imply that degrees or diplomas are pre-requisites to be able to minister within the U of N. However, we would like to know of the different ways the Lord has equipped you for your ministry, both formal and informal.

The reasons go beyond academic requirements. We have to answer questions from other institutions concerning the qualifications of our school leaders. But we also have to answer similar questions from insurance companies, governments, and immigration authorities in various countries. The issue is accountability: if we teach accountability as part of the discipleship process, leading to spiritual maturity, we must be ready to live it ourselves. Further, we are accountable not only to academic and government authorities, but to students, students' families, and their pastors. Our primary accountability sphere, after the Lord, is to His Church. As we have information concerning your professional, practical and spiritual qualifications for being a U of N school leader, we are able to commend you to the Church, to governments, and to any other authorities, just as the Apostle Paul commended his co-workers (see Romans 16:1-2, I Corinthians 16:10-11, Ephesians 6:21-22, Colossians 4:10-13 and Titus 3:13).

Thank you for your diligence and faithfulness in providing this information.

On the reverse side are questions to be answered and addresses where the Form D may be sent when finished.

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University of the Nations

Résumé (CV) *(continued)*

(To be filled in by teachers and school leaders)

Form D
Side 2
(03/05)

Instructions To The School Leader - Please Read Carefully Before Completing Form.

1. Form D is to be used ONLY for school leaders, YWAM teaching staff and visiting teachers OR for those who do not already have current (within 2 years) résumé forms on file at a U of N Provost Office.

2. This Form D should be sent, after the course has finished, to the International Registrar along with the C1/C2. Please keep a copy of this Form D on file at your location.
   - **For Spanish and Portuguese-speaking South & Central America:** International Registrar for Latin America, Caixa Postal 95, 80011-970, Curitiba PR Brasil
   - **For North America and English-speaking Central America/Caribbean:** International Registrar for North America, P.O. Box 78219, Nashville, TN 37207, U.S.A.
   - **For Europe, Middle East & Africa:** International Registrar for EMA, YWAM, 1000 Lausanne 25, Switzerland.
   - **For UK & Ireland:** International Registrar for EMA, Highfield Oval, Harpenden, Herts, AL5 4BX, England.
   - **For Pacific and Asia:** International Registrar for Asia-Pacific, 75-5851 Kuakini Hwy #195, Kailua-Kona, HI 96740, USA.
   - **For India:** GPO Box 127, Pune 411001 M.S. India

Name (Print/Block): _____ Birth date _____
Day/Spell Month/Year

Address: _____ _____
Street City/State

_____ _____ E-mail _____
Zip/Postal Code Country

Please check: ❑ Non-YWAM Teacher ❑ YWAM Teacher ❑ YWAM/U of N School Leader ❑ Male ❑ Female

College/Faculty: _____ Location(s): _____

Educational Background (attach personal résumé if you prefer)

Name of Institution	Field of Study	Year of Graduation	Degree Earned

Please describe the following on a separate sheet of paper:

1. Church leadership experience and positions held, including dates.
2. Other ministry experience, including dates
3. YWAM schools completed (location and dates).
4. Significant YWAM seminars or conferences attended (location and dates)
5. Books or articles written.
6. Professional memberships.
7. What experience or training has particularly well prepared you for the position of teacher?
8. What languages do you speak and what is your level of proficiency?

AUTHORIZATION: I hereby give my permission for YWAM/U of N to use the information from this résumé in any of the announcements of the course or U of N/YWAM publications.

Signature _____ Date _____
Day/Spell month/Year

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XXX 790 - EXPERIENCE IN YWAM MISSIONS LEADERSHIP DOCUMENTATION FORM

PLEASE MAKE AND RETAIN A COPY OF THIS FORM FOR YOUR OWN RECORDS!

Credit may be given, upon application to the International Dean of the College/Faculty in which the degree programme is to be granted, for demonstrated past accomplishments on the mission field in YWAM. In order to qualify for full XXX 790 credit, you must have accumulated at least 5 years active work in YWAM including at least 3 years in leadership and submit a written paper speaking of the integration of the mission experience with the thrust of the degree programme being pursued. In the mission experience submitted for evaluation, there must have been significant activity and creativity in establishing, developing, or administering a Christian missions thrust, including supervision of co-workers. Credit will be posted on the transcript only if it is the final course requirement for a U of N degree.

Please provide the information requested below for consideration of XXX 790 credit. Each period of service should cover a particular job responsibility which you held during that time period. List your periods of service in chronological order and be sure to indicate whether your involvement was in a leadership role or not. Send the completed form to the leader with whom you worked for the longest time period in order to verify your ministry service. This must include their general evaluation of you as a missionary and leader. The verifying leader may then send this form directly to the appropriate International College/Faculty Dean, so please keep a copy for yourself should the original get lost in transit to or from this leader. A $25 student registration fee must be received by the appropriate International College/Faculty Dean before the credits given can be posted on the student's transcript.

Student's Name: _____

College/Faculty of Degree Programme:

_____

****

Period of Service #1

Beginning -- Ending

Dy/Mn/Yr Dy/Mn/Yr

_____ to _____

Job Responsibility:

_____

Location Name & Address

_____

_____

_____

_____

_____

_____

****

Period of Service #2

Beginning -- Ending

Dy/Mn/Yr Dy/Mn/Yr

_____ to _____

Job Responsibility:

_____

Location Name & Address

_____

_____

_____

_____

_____

_____

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Period of Service #3 Location Name & Address
Beginning -- Ending _____
Dy/Mn/Yr Dy/Mn/Yr _____
_____ to _____ _____
Job Responsibility: _____

_____

_____

****

Period of Service #4 Location Name & Address
Beginning -- Ending _____
Dy/Mn/Yr Dy/Mn/Yr _____
_____ to _____ _____
Job Responsibility: _____

_____

_____

****

Period of Service #5 Location Name & Address
Beginning -- Ending _____
Dy/Mn/Yr Dy/Mn/Yr _____
_____ to _____ _____
Job Responsibility: _____

_____

_____

****

Period of Service #6 Location Name & Address
Beginning -- Ending _____
Dy/Mn/Yr Dy/Mn/Yr _____
_____ to _____ _____
Job Responsibility: _____

_____

_____

****

Period of Service #7 Location Name & Address
Beginning -- Ending _____
Dy/Mn/Yr Dy/Mn/Yr _____
_____ to _____ _____
Job Responsibility: _____

_____

_____

Period of Service #8 Location Name & Address

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Beginning -- Ending _____
Dy/Mn/Yr Dy/Mn/Yr _____
_____ to _____ _____
Job Responsibility: _____
_____
_____

****

Period of Service #9 Location Name & Address
Beginning -- Ending _____
Dy/Mn/Yr Dy/Mn/Yr _____
_____ to _____ _____
Job Responsibility: _____
_____
_____

****

Period of Service #10 Location Name & Address
Beginning -- Ending _____
Dy/Mn/Yr Dy/Mn/Yr _____
_____ to _____ _____
Job Responsibility: _____
_____
_____

****

YWAM LEADER VERIFICATION/EVALUATION

_____
_____
_____
_____
_____
_____
_____

Leader's Name _____ Signature _____ Date _____
Please return to the International College/Faculty Dean at the following address: _____
_____
_____

****

International College/Faculty Dean's name: _____
Approved _____ Signature _____ Date _____
Number of credits granted _____ Term to which posted _____ Comments _____
_____

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IDS 793 DOCUMENTATION FORM

PLEASE MAKE AND RETAIN A COPY OF THIS FORM FOR YOUR OWN RECORDS!
(To be used by U of N Degree Students only)

PURPOSE STATEMENT and PROCEDURAL EXPLANATION:

This form may be used by U of N degree students for documenting Field Assignments/Outreaches, completed after the DTS/CDTS, for extra credit. Some examples of potentially qualifying YWAM field assignments are:

- Kings Kids outreach
- Hands outreach
- Go Festival outreach
- School staff service on any of the above outreaches
- Olympic Outreach
- FEET Teams
- Go Teams
- NET Teams
- Summer of Service outreaches
- Similar outreaches

The IDS 793 credit evaluation is based on the field assignment experience meeting the following criteria:

- The outreach must be a YWAM outreach with YWAM leadership and completed after the DTS/CDTS.
- The students participation must be in a team context
- The focus of the outreach must be primarily evangelistic
- Full learning week evaluation of one credit per week

Please fill in one form for **EACH** outreach time period for which you are requesting U of N credit. You must complete all of the questions below in full detail. All documentation must be:

1. Provided by the student;
2. Verified by the school leader/staff;
3. Approved by the appropriate International College/Faculty Dean or International Centre Director; and
4. Accompanied by a US$ 35.- registration fee.

STUDENT INFORMATION:

U of N Student ID number (if known): _____ U of N Degree being pursued: _____

Student's Legal Name: _____
Last/Family First/Given Middle Preferred

Birth date (please spell month): _____ Student's Citizenship: _____ Sex: Male ____ Female ____
Day/Month /Year

Permanent Personal Address: _____
Street City State/Province

_____
Zip/Postal Code Country Home Telephone Number E-mail Address:

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FIELD ASSIGNMENT/ OUTREACH DOCUMENTATION:

A. Field Assignment/Outreach Name: _____ Location: _____
City/Country

B. Starting Date (please spell month):_____ Ending Date: _____
day/month/year day/month/year

C. Outreach Leader's Name: _____

D. Overall objectives for the Field Assignment/Outreach: _____
_____

E. Ministry strategies and activities used to reach the course objectives: _____
_____
_____

F. Resource Materials used for the course (books, videos, articles etc.) Books: _____
_____

G. Weekly schedule: number of hours spent per week in the following learning activities:

a.	Teaching:	_____	b.	specific ministry activities	_____
c.	Small groups:	_____	d.	Intercessory prayer:	_____
e.	Worship:	_____	f.	Written assignments:	_____
g.	Practical work duties:	_____	h.	Other types of learning activities:	_____

H. Number of times per week when students meet with staff: _____

SCHOOL LEADER'S VERIFICATION OF DOCUMENTATION AND EVALUATION OF STUDENT:

School Leader's written verification/signature and appropriate evaluation/assessment of student:
Evaluation of Student: ___satisfactory; ___unsatisfactory
School Leader/Staff: _____
Name Verification signature Date: day/month/year

Please send the completed form along with the US$ 35.- registration fee to the YWAM/U of N DTS Centre:
PO Box 1031 – Sun Valley 7985 – South Africa Email address: PattiLee@compuserve.com

********** FOR OFFICE USE ONLY: DO NOT WRITE BELOW THIS LINE **********

U of N DOCUMENTATION APPROVAL AND CREDIT EVALUATION:

US$ 35 Fee received:____ Credits granted: ____ Records Office notified: ____ College/Faculty notified: ____

Int'l. DTS Centre Representative: _____
Name Approval Signature Date: day/month/year

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U OF N HISTORICAL COURSE DOCUMENTATION FORM

PLEASE MAKE AND RETAIN A COPY OF THIS FORM FOR YOUR OWN RECORDS!

(To be used only by U of N Degree Students)

PURPOSE STATEMENT and PROCEDURAL EXPLANATION:

This form may be used for documenting an individual student's participation in non-registered YWAM courses.
All documentation must be:

1. Provided by the student;
2. Verified by the school leader/staff;
3. Approved by the appropriate International College/Faculty Dean or Centre Director; and
4. Accompanied by a US$ 25.- registration fee.

STUDENT INFORMATION:

U of N Student ID number (if known): _____ U of N Degree being pursued: _____

Student's Legal Name: _____
Last/Family First/Given Middle Preferred

Birth date (please spell month): _____ Student's Citizenship: _____Sex: Male ____ Female ____
Day/Month /Year

Permanent Personal Address: _____
Street City State/Province

_____
Zip/Postal Code Country Home Telephone Number

COURSE DOCUMENTATION (Lecture Phase):

Name of Course: _____ Course Number: _____

Location of Base: _____ Starting Date (please spell month):_____ Ending Date _____
City/Country day/month/year day/month/year

Weekly Teaching Topics/Ministry Activities	Teacher(s)
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____
6. _____	_____
7. _____	_____
8. _____	_____
9. _____	_____
10. _____	_____
11. _____	_____
12. _____	_____

Resource Materials used for the course (books, videos, articles etc.):_____

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Weekly schedule: number of hours spent per week in the following learning activities:

- Teaching: _____
- Specific ministry activities: _____
- Small groups: _____
- Intercessory prayer: _____
- Tests: _____
- Worship: _____
- Written assignments: _____
- Practical work duties: _____
- Personal Devotional Times _____
- Other types of learning activities: _____

COURSE DOCUMENTATION (Field Assignment/Outreach or Internship Phase):

Name of Course: _____ Course Number: _____
Location of Outreach:_____ Starting Date (please spell month):_____ Ending Date _____
City/Country day/month/year day/month/year

Description of Weekly Ministry Activities and Teachers if applicable

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

Resource Materials used for the course (books, videos, articles etc.):_____

Weekly schedule: number of hours spent per week in the following learning activities:

- Teaching: _____
- Specific ministry activities: _____
- Small groups: _____
- Intercessory prayer: _____
- Tests: _____
- Worship: _____
- Written assignments: _____
- Practical work duties: _____
- Personal Devotional Times _____
- Other types of learning activities: _____

SCHOOL LEADER'S VERIFICATION OF DOCUMENTATION AND EVALUATION OF STUDENT:

Number of times per week when staff and students met for monitoring/evaluating progress:_____
School Leader's written verification/signature and appropriate evaluation/assessment of student:
Evaluation of Student: Grade (please circle one grade) A B C or Pass (Anything below a "C" is not transferrable)
School Leader/Staff: _____ _____
Name **Verification signature** **Date: day/month/year**

Please send the completed form along with the US$ 25.- registration fee for a DTS/CDTS to the YWAM/U of N DTS Centre – PO Box 1031 – Sun Valley 7985 – South Africa. Email address: PattiLee@compuserve.com or for a Post-DTS/CDTS course please send the form to the appropriate International Dean of the College/Faculty of the student's degree programme (Please see U of N Catalogue or Reference Guide for addresses).

********** FOR OFFICE USE ONLY: DO NOT WRITE BELOW THIS LINE **********

U of N DOCUMENTATION APPROVAL AND CREDIT EVALUATION:

US$ 25 Fee received:____ Notification sent to: College/Faculty ____ Regional Records Office _____ Provost Office _____

International Dean of the College/Faculty_____ Credits Reccomended: _____
or Centre Director nearest to the course: Approval Signature Date: day/month/year

International Dean of the College/Faculty:_____Credits Assigned _____
of the degree programme Approval Signature Date: day/month/year

Provost: _____ Credits Approved_____
Approval Signature Date: day/month/year

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AA/AS DEGREE PROGRAMME PLANNING FORM

PLEASE MAKE AND RETAIN A COPY OF THIS FORM FOR YOUR OWN RECORDS!

STUDENT INFORMATION:

Student's Name: _____
Last/Family First/Given Middle Preferred

Birth date (please spell month)_____Sex: Male ____ Female ____ U of N Student ID number (if known) _____
Day/Month /Year
Marital Status _____ Name of Spouse _____ Student's Citizenship_____
Years of School Attended[1] _____ Name of Secondary School Certificate/High School Diploma (if any)[2]_____
Country of Secondary School Certificate _____ Is Student pursuing a U of N degree now? Yes ____ No__

Permanent Personal Address:_____
Street City/State/Province

_____
Zip/Postal Code Country Telephone Number E-mail

[1] Enter the total number of years of primary and secondary schooling (not including university or post-secondary schooling)
[2] If the student received a certificate at the conclusion of their primary and secondary/high schooling (not including university or post-secondary schooling) please list the name of the certificate and the country issuing it.

DEGREE INFORMATION:

[ ] AA or [ ] AS in the College/Faculty of:_____
Catalogue year: _____ Name of Specific Degree Programme:_____

AA/AS DEGREE PROGRAMME REQUIREMENTS:

[ ] Discipleship Training School Prerequisite.
[ ] Secondary (High) School Graduation or Equivalent Requirement.
[ ] Language Proficiency in: _____.
[ ] YWAM/U of N Field Assignment/Outreach Credits (two courses totaling 16-24 credits).
[ ] Seminar Credits (no more than 12 credits total allowed).
[ ] Pass/Fail Courses (no more than 48 credits total allowed).
[ ] Satisfactory completion of all required courses for degree programme, including pre-approved electives.
[ ] Special Topics (max. 4 credits)
[ ] Total credits fulfilled: 96 for an AA/AS including the DTS and field assignment/outreach.

Note: No double BA or AA Degrees allowed.

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COURSES COMPLETED: U OF N SCHOOLS:

	Date (from-to)	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					
5.					
6.					

COURSES COMPLETED: YWAM (NON U OF N) TRANSFER CREDIT POSSIBILITIES:

	Date (from-to)	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					

COURSES NEEDED TO COMPLETE DEGREE:

	Projected Date	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					

[3] All credit estimates are tentative until reviewed and approved by the College/Faculty International Dean & Provost Representative.

DEGREE PROGRAMME PLAN APPROVAL (Must be signed by Int'l Dean & Provost Representative)

	Name	Signature	Date
U of N Student Advisor:			
International Dean:			
Provost Team Representative:			

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BA/BS DEGREE PROGRAMME PLANNING FORM

PLEASE MAKE AND RETAIN A COPY OF THIS FORM FOR YOUR OWN RECORDS!

STUDENT INFORMATION:

Student's Name: _____
Last/Family First/Given Middle Any Other Name Used

Birth date (please spell month)_____ Sex: Male ____ Female ____ Student I.D. (If known)_____

Marital Status _____ Name of Spouse _____ Student's Citizenship _____
Years of School Attended[1] _____ Name of Secondary School Certificate/High School Diploma (if any)[2]_____
Country of Secondary School Certificate _____ Is Student pursuing a U of N degree now? Yes __ No___

Permanent Personal Address: _____
Street City/State/Province

_____
Zip/Postal Code Country Telephone Number E-mail

[1] Enter the total number of years of primary and secondary schooling (not including university or post-secondary schooling)
[2] If the student received a certificate at the conclusion of their primary and secondary/high schooling (not including university or post-secondary schooling) please list the name of the certificate and the country issuing it.

DEGREE INFORMATION:

[ ] BA or [ ] BS in the College/Faculty of: _____
Catalogue year: _____ Name of Specific Degree Programme: _____

BA/BS DEGREE PROGRAMME REQUIREMENTS:

[ ] Discipleship Training School Prerequisite.
[ ] Cross-Cultural Requirement (two lecture phases totaling 22-24 credits).
[ ] Core Course Requirement: ___ COM 301 or equivalent; ___ HIS/SAT 301 or equivalent; ___ CCM 301 or CCM 311 or equivalent.
[ ] Residency Requirement (four courses totaling 38-48 credits at or from: _____.
[ ] Secondary (High) School Graduation or Equivalent Requirement.
[ ] Language Proficiency in: _____.
[ ] YWAM/U of N Field Assignment/Outreach Credits (three courses totaling 24-36 credits).
[ ] Seminar Credits (no more than 12 credits total allowed).
[ ] XXX 390 Special Topics Courses (no more than 24 credits total allowed).
[ ] Pass/Fail Courses (no more than 48 credits total allowed).
[ ] General Transfer Credit Policy and Procedure (no more than 72 credits).
[ ] Thesis (required if transferring more than 12 credits).
[ ] Satisfactory completion of all required courses for degree programme, including pre-approved electives.
[ ] Total credits fulfilled: 144 for a BA/BS including the DTS and field assignment/outreach.

Note: No double BA or AA Degrees allowed.

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COURSES COMPLETED: U OF N SCHOOLS:

	Date (from-to)	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					
5.					
6.					

COURSES COMPLETED: YWAM (NON U OF N) TRANSFER CREDIT POSSIBILITIES:

	Date (from-to)	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					

COURSES COMPLETED: GENERAL (NON YWAM) TRANSFER CREDIT POSSIBILITIES:

	Date (from-to)	Institution and Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					

COURSES NEEDED TO COMPLETE DEGREE:

	Projected Date	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					

[3] All credit estimates are tentative until reviewed and approved by the College/Faculty International Dean and Provost Representative.

DEGREE PROGRAMME PLAN APPROVAL (Must be signed by Int'l Dean & Provost Representative)**:**

	Name	Signature	Date
U of N Student Advisor:			
International Dean:			
Provost Team Representative:			

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GRADUATE DIPLOMA PROGRAMME PLANNING FORM

PLEASE MAKE AND RETAIN A COPY OF THIS FORM FOR YOUR OWN RECORDS!

STUDENT INFORMATION:

Student's Name: _____
Last/Family First/Given Middle Any Other Name Used

Birth date (please spell month)_____Sex: Male ____ Female ____ U of N Student ID number (if known) _____
Day/Month /Year
Marital Status _____ Name of Spouse _____ Student's Citizenship_____

Permanent Personal Address: _____
Street City/State/Province

_____
Zip/Postal Code Country Telephone Number E-mail

BA/BS Degree received from_____Location _____

Bachelors Degree/Major_____ Conferred Date _____

DEGREE INFORMATION:

[ ] Graduate Diploma in the College/Faculty of:_____
Catalogue year: _____ Name of Specific Degree Programme: _____

GRADUATE DIPLOMA PROGRAMME REQUIREMENTS:

[ ] Discipleship Training School Prerequisite.
[ ] Appropriate Cross-Cultural Experience
[ ] Core Course Requirement: CCM 311 or CCM 401 or CCM 411 or equivalent.
[ ] Bachelor's Degree or Equivalent Requirement.
[ ] Language Proficiency in: _____.
[ ] YWAM/U of N Field Assignment/Outreach Credits (two courses totaling 16-24 credits).
[ ] Seminar Credits (no more than 12 credits total allowed).
[ ] XXX 390/490 Special Topics Courses (no more than 12 credits total allowed).
[ ] No Pass/Fail courses
[ ] General Transfer Credit Policy and Procedure (no more than 12 credits).
[ ] Satisfactory completion of all required courses for degree programme, including pre-approved electives.
[ ] Total credits fulfilled: 60 credits for a Graduate Diploma beyond the completion of the DTS/CDTS and field assignment/outreach.

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COURSES COMPLETED: U OF N SCHOOLS:

	Date (from-to)	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					
5.					
6.					

COURSES COMPLETED: YWAM (NON U OF N) TRANSFER CREDIT POSSIBILITIES:

	Date (from-to)	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					

COURSES COMPLETED: GENERAL (NON YWAM) TRANSFER CREDIT POSSIBILITIES:

	Date (from-to)	Institution and Course Name	Location	UofN Course#	Possible Cr[3]
1.					
2.					
3.					
4.					

COURSES NEEDED TO COMPLETE DEGREE:

	Projected Date	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					

[3] All credit estimates are tentative until reviewed and approved by the College/Faculty International Dean & Provost Representative

DEGREE PROGRAMME PLAN APPROVAL (Must be signed by Int'l Dean and Provost Representative)**:**

U of N Student Advisor: _____ (Name) _____ (Signature) _____ (Date)

International Dean: _____ (Name) _____ (Signature) _____ (Date)

Provost Team Representative: _____ (Name) _____ (Signature) _____ (Date)

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MA/MS DEGREE PROGRAMME PLANNING FORM

PLEASE MAKE AND RETAIN A COPY OF THIS FORM FOR YOUR OWN RECORDS!

STUDENT INFORMATION:

Student's Name: _____
Last/Family First/Given Middle Any Other Name Used

Birth date (please spell month)_____Sex: Male ____ Female ____ U of N Student ID number (if known) _____
Day/Month /Year
Marital Status _____ Name of Spouse _____ Student's Citizenship_____

Permanent Personal Address:_____
Street City/State/Province

_____
Zip/Postal Code Country Telephone Number E-mail

BA/BS Degree received from_____Location _____

Bachelors Degree/Major_____ Conferred Date _____

DEGREE INFORMATION:

[ ] MA or [ ] MS in the College/Faculty of:_____
Catalogue year: _____ Name of Specific Degree Programme:_____

MA/MS DEGREE PROGRAMME REQUIREMENTS:

[ ] Discipleship Training School Prerequisite.
[ ] Cross-Cultural Requirement (two qualifying courses totaling 22-24 credits).
[ ] Core Course Requirement: ___ CCM 301 or CCM 311 or CCM 401 or CCM 411 or equivalent.
[ ] Residency Requirement (four courses totaling 38-48 credits at or from: _____).
[ ] Bachelor's Degree or Equivalent Requirement.
[ ] Language Proficiency in: _____.
[ ] YWAM/U of N Field Assignment/Outreach Credits (two courses totaling 16-24 credits).
[ ] Seminar Credits (no more than 12 credits total allowed).
[ ] XXX 390/490 Special Topics Courses (no more than 24 credits total allowed).
[ ] General Transfer Credit Policy and Procedure (no more than 24 credits).
[ ] Thesis required for all MA/MS candidates (no less than 12 and no more than 48 credits).
[ ] Satisfactory completion of all required courses for degree programme, including pre-approved electives.
[ ] A minimum of three different graduate (400) level courses.
[ ] Total credits fulfilled: at least 96 for a MA/MS beyond the completion of the DTS and field assignment/outreach.

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COURSES COMPLETED: U OF N SCHOOLS:

	Date (from-to)	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					
5.					
6.					

COURSES COMPLETED: YWAM (NON U OF N) TRANSFER CREDIT POSSIBILITIES:

	Date (from-to)	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					

COURSES COMPLETED: GENERAL (NON YWAM) TRANSFER CREDIT POSSIBILITIES:

	Date (from-to)	Institution and Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					

COURSES NEEDED TO COMPLETE DEGREE:

	Projected Date	School/Course Name	U of N Course#	Location	Possible Credits
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					

[3] All credit estimates are tentative until reviewed and approved by the College/Faculty International Dean & Provost Representative

DEGREE PROGRAMME PLAN APPROVAL (Must be signed by Int'l Dean and Provost Representative)**:**

U of N Student Advisor: _____ (Name) _____ (Signature) _____ (Date)

International Dean: _____ (Name) _____ (Signature) _____ (Date)

Provost Team Representative: _____ (Name) _____ (Signature) _____ (Date)

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TRANSFER CREDIT FORM

To be used by academic advisors in communicating with the U of N Provost Office.
The following information is needed for the approval of transfer credit from another institution:

1. A copy of the original transcript must be attached to this form.
2. This form and the original transcript needs to be sent to the Provost Office for transcript evaluation and permanent storage.

_____ _____
Student's Name Student Advisor's Name

_____ _____ _____
College/Faculty of Student Degree Degree Degree Programme

_____
Name of Institution that issued transcript.

_____
Location of Institution - City - State/Province - Country

Years student attended _____ TO _____ (Example: 1986 to 1988)

	NAME OF COURSE TO BE CREDITED TOWARD U of N COURSE	COURSE # & CREDIT	RELATED TO U of N COURSE #
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			

College/Faculty approval for Transfer Credit:_____ _____
Signature Date

Provost Office approval of Transcript: _____ _____
Signature Date

NOTE: Credit can be approved that is not used for the declared degree of your College/Faculty. This can be listed also.

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THESIS CHECKLIST FORM

For Bachelor's (XXX 399) or Master's (XXX 499) Thesis

PLEASE MAKE AND RETAIN A COPY OF THIS FORM FOR YOUR OWN RECORDS!

A. Student information

Student's name: _____ U of N ID# _____
Degree programme: _____ College/Faculty _____
Title of Proposal: _____
Student Advisor or College/Faculty Dean documenting information: _____
Date of initial meeting with Student Advisor or College/Faculty Dean: _____

B. Thesis Proposal

1. Date proposal received: _____
2. Thesis advisor and thesis committee members selected:
   - Thesis Advisor: _____
   - Thesis Committee Member 1: _____
   - Thesis Committee Member 2: _____
   - Thesis Committee Member 3: _____
3. Proposal Evaluation: Approved [ ]; Not Approved [ ]
   Signature of Thesis Advisor: _____
4. Date written approval sent: _____ (please attach copy of letter)

C. Thesis Review

1. Date thesis received: _____
2. Thesis reviewed/ examined by:
   - Thesis Advisor: [ ] Date: _____
   - Thesis Committee Member 1: [ ] Date: _____
   - Thesis Committee Member 2: [ ] Date: _____
   - Thesis Committee Member 3: [ ] Date: _____
3. Oral examination arranged: [ ] Date: _____
4. Oral examination completed: [ ] Date: _____
5. Revisions to thesis required: Yes [ ] No [ ]
6. Revisions to thesis received: Yes [ ] No [ ]
7. Final copy approved: Yes [ ] No [ ]
8. Committee signatures obtained: Yes [ ] No [ ]
9. Three bound copies received: Yes [ ] No [ ]
10. Grade granted: _____

Verification by the Thesis Advisor: _____ _____
Signature Date

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GRADE CORRECTION FORM

PLEASE MAKE AND RETAIN A COPY OF THIS FORM FOR YOUR OWN RECORDS!

This form is to be used by the School Leader to notify the U of N International Registrar's Office of a student's grade change, either for:

- updating an incomplete grade (I) to a final grade (A, B, C, D or F),
- updating a deferred grade (T) to a final grade (A, B, C, D or F), or
- submitting a grade change for a previously submitted grade.

COURSE INFORMATION:

Name of Course: _____ Course Number: _____

Location of Base: _____ Starting Date (please spell month):_____ Ending Date _____
City/Country day/month/year day/month/year

STUDENT INFORMATION:

U of N Student ID number (if known): _____ U of N Degree being pursued: _____

Student's Legal Name: _____
Last/Family First/Given Middle Preferred

Birth date (please spell month): _____ Student's Citizenship: _____Sex: Male ____ Female ____
Day/Month /Year

Permanent Personal Address: _____
Street City State/Province

_____
Zip/Postal Code Country Home Telephone Number

OLD GRADE: _____ PROPOSED NEW GRADE: _____

EXPLANATION: _____

_____

_____

_____

School Leader: _____
Name Verification/approval signature Date: day/month/year

********** FOR OFFICE USE ONLY: DO NOT WRITE BELOW THIS LINE **********

U of N DOCUMENTATION APPROVAL AND CREDIT EVALUATION:

Grade change documented in U of N Student Records System? Yes: _____ No: _____

U of N International Registrar's Office Director:_____
Name Approval Signature Date: day/month/year

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U OF N APPLICATION FOR GRADUATION FORM

(Application to be made six months before graduation)

Please print or type all information:

Student's Name: _____
Print full name as you would like it to appear on your diploma

If you have registered for any school under any other name, what is it? _____
Print full name as you have used it previously

Birth date (please spell month): _____ U of N Student ID number: _____Sex: Male ____ Female ____
Day/Month /Year

Permanent Personal Address: _____
Street City State/Province

_____
Zip/Postal Code Country Home Telephone Number

Address for mailing diploma: _____
Street City State/Province

_____
Zip/Postal Code Country Telephone Number Email Contact Address

[ ] AA [ ] AS [ ] BA [ ] BS [ ] GD [ ] MA or [ ] MS in the College/Faculty of: _____
Catalogue year: _____ Name of Specific Degree Programme: _____
Campus of Residency: _____ Term and year when you expect to graduate:_____
Have all of your U of N course fees been paid in full? [ ] yes, [ ] no.
Name of Student Advisor: _____. Date Degree Planning Form filed: _____

COURSES COMPLETED: U OF N SCHOOLS and SEMINARS:

	Date (from-to)	School/Seminar name and number	Location	Possible credits
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				
9.				
10.				
11.				
12.				
13.				
14.				
15.				

Do you expect transfer credit? _____ If so, what courses from which institutions? _____

_____

_____

Please return with $US 35.- graduation fee to:
UNIVERSITY OF THE NATIONS, Provost Office
Highfield Oval, Ambrose Lane, Harpenden, Herts. AL5 4BX ENGLAND

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U OF N TRANSCRIPT REQUEST FORM

(Application to be made at least two months before needed)

Please print or type all information:

STUDENT INFORMATION:

U of N Student ID number (if known): _____ U of N Degree being pursued: _____

Student's Legal Name: _____
Last/Family First/Given Middle Maiden Name

____ Check here if you want your transcript to reflect your married name instead of your maiden name.

Birth date (please spell month): _____ Student's Citizenship: _____Sex: Male ____ Female ____
Day/Month /Year

Permanent Personal Address: _____
Street City State/Province

_____
Zip/Postal Code Country Telephone Number E-mail Contact Address

Are you presently a Student at U of N? _____Yes; ____ No Where?_____

LIST ALL SCHOOLS COMPLETED, INCLUDING THE DTS:

	Date (from-to)	School/Course Name/Number	Location
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
6.	_____	_____	_____
7.	_____	_____	_____
8.	_____	_____	_____
9.	_____	_____	_____
10.	_____	_____	_____

Please note: transfer and amnesty credit will only be posted to the transcript upon completion of all other U of N degree requirements and is not transferable to another institution.

Number of transcripts requested: ____. There is a $US 5.00 fee for each transcript. Each transcript will document all your U of N course work. Transcripts will not be issued without full payment.

Mail transcript(s) to:

1. _____ 2._____ 3._____

Signature of student:_____ DATE_____

RETURN THIS FORM TO:
UNIVERSITY OF THE NATIONS
PROVOST OFFICE,
Highfield Oval, Ambrose Lane,
Harpenden Herts.
AL5 4BX ENGLAND

TRANSCRIPT PROCESSING: Because the U of N has schools in over 80 nations worldwide, there are sometimes delays in receiving official grades from school leaders. Normally, transcript requests are processed within a few working-days. Transcripts will only be issued when all outstanding U of N course fees are paid in full.

****

Transcript Fee:_____ Date Mailed:_____ Initial:_____

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U of N Leadership Appointment
Biographical Information
for the Board of Regents

(1) The International Dean or Centre Director is to send this bio form in electronic format to the apointee for them to fill in the personal information required (2) The appointee then is to send the completed bio to their current YWAM leader for their commendation to be added to the form and with instructions for the form to be forward to the appropriate International Dean or Centre Director (3) The UofN International Dean or Centre Director is to add their commendation to the form (4) Finally the UofN International Dean or Centre Director is to send the completed electronic bio to the designated International Assistant Provost who will facilitate the final processing of the appointment with the UofN Excutive Committee, International Leadership Team and finally the UofN Board of Regents .

COLLEGE/CENTRE:_____ APPOINTMENT TO:_____
RECOMMENDATION AND INFORMATION ON APPOINTEE: this recommendation is based on the Biblical qualifications of leadership. Each person is of proven Christian character and embraces the foundational values of YWAM/U of N and its three fold calling to evangelism, training and mercy ministries.

NAME:_____ YWAM/U OF N OPERATING LOCATION:_____
LOCAL COLLEGE/CENTRE LEADERSHIP ROLE:_____
AGE:___ MALE:___ FEMALE:___ NATIONALITY:_____
LANGUAGES SPOKEN:_____ YEARS OF YWAM SERVICE:_____

SPECIFIC EXPERIENCE IN YWAM: (i.e. pioneered such & such work/ministry/base etc; leader of such & such team with such & such ministry focus etc.; managed such & such project, department etc;)

SPECIFIC NON-YWAM EXPERIENCE:

YWAM TRAINING/EDUCATIONAL BACKGROUND: (name of schools, training programs, seminars attended etc.)

NON-YWAM TRAINING/EDUCATIONAL BACKGROUND: (College, University, Vocational or other Training Programs)

PERSONAL COMMENDATION BY YWAM/U OF N INTERNATIONAL DEAN/DIRECTOR: (basically state why you feel this individual should be considered for this appointment i.e. affirming specific character and leadership qualities, gifts, callings, experience, influence upon others, specific contributions to the whole etc.)

PERSONAL COMMENDATION BY LOCAL YWAM BASE LEADER OR NATIONAL DIRECTOR: (basically state why you feel this individual should be considered for this appointment, affirming specific character & leadership qualities, gifts, callings, experience, influence upon others etc.)

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