

OVERVIEW

Have you ever been touched by the passion to see every young person in your community reached with the good news of Jesus and His love for them? This passion runs deep in the men and women who serve the Youth for Christ (YFC) movement. For YFC, staff who serve in growing cities or metropolitan areas, this passion has driven them to serve entire populations of at-risk youth who live in central city neighborhoods or locations considered “the other side of the tracks” in their community.

In YFC, this growing network of workers has come under the umbrella of the national Core Ministry title of “City Life.” Along the way, the work to clarify the best strategy and practices of this Core Ministry has been a struggle. The complex challenges related to working with urban youth and families has stretched the boundaries of more traditional YFC club-based models. For some ministry sites, this has meant educational initiatives. For others it has meant job training programs or sports and recreational activities. For all, it has included personal relationship building along with the core message of the love of Jesus.

Yet, no single approach or “silver bullet” strategy has arisen from within YFC (or, for that matter, from any other like-minded ministries working in the city). Instead, it has become clear that the complexities of the urban context require a more flexible and multi-faceted approach.

Consistent with the entrepreneurial, grassroots structure of YFC, many different elements of a comprehensive strategy have to be tried and tested as each ministry center tackles the issues of their ministry context in their own unique way. Similar to the parable of the five blind men describing an elephant, each different ministry center has brought some elements of truth and experience to the process understanding the “elephant” of urban ministry. To date, however, no comprehensive model has been proposed that incorporates these helpful perspectives into a single, overarching strategy.

This document will attempt to lay such a foundational model for the City Life ministries of YFC. Its goal is not to replace existing and effective programs. Nor is the goal to define effective urban ministry at the programmatic level. Rather, this paper is designed to lay a philosophical framework into which existing programs can fit like key and lock. Once we understand how different

programs “fit” into an overarching model, it is easier to understand how non-club based ministries help create a comprehensive, holistic ministry strategy that produces lasting change in an urban context.

In addition, this document will have the effect of challenging more traditional boundaries of YFC ministry programming and initiatives. How invested can (and should) YFC be with the social needs of urban youth in poor communities? Clearly there are some needs that mandate engagement by God’s people such as feeding the starving or caring for the homeless! In the past, some have believed that these needs are best met by keeping focus exclusively on proclaiming the truths of the Gospel with the hope that people transformed by the truth will figure out how to overcome these social challenges on their own.

Yet experience has taught that this approach is not sufficient to consistently produce “lifelong followers of Jesus Christ.” All too often, there are too many obstacles that exist in the life of urban youth for an exclusively “bible study based” approach to be sufficient. Instead, this proposed City Life model will attempt to define critical areas of investment that, taken together with evangelism and discipleship, will increase the likelihood of producing lasting impact in the life of a young person for Jesus Christ. Furthermore it should help create a practical approach to community diagnosis, strategy building, partnership and co-laboring between YFC, churches and community agencies.

KEY FOUNDATION BLOCKS

As with any plan there are several philosophical assumptions that support the thinking of this proposal. For the sake of clarity we will attempt to identify them briefly as follows:

Empowering changed people to change their world

We believe that evil pervades our fallen world and that this evil is found on a personal level as well as within the systems of our government and community. This model and strategy however begins with and targets the needs and challenges of the person instead of a focus on changing broken systems. This bias is informed in part by the belief that the most critical (and yet, often the most difficult) component to positive change is accomplished by personal relational investment in the people of an urban community. Too often the well intended efforts of those trying to impact a community at a deep level are poorly received. This often happens because of a failure to build relational connections with the community. By contrast, we believe that a growing relational community of empowered, Godly people can be equipped to address the systemic issues of their neighborhood.

Dignity and motivation in ministry

We believe that doing something for someone what they can do for themselves, strips individuals of their dignity in the long run. Identification of key outcome areas for YFC ministry does not presume that we supersede the individual person's responsibility to achieve those outcomes for themselves wherever possible. Efforts should always be made to equip, support and encourage young people to take up the responsibility for their own life journey and earn their own way. Exceptions to this approach (sometimes referred to as relief work) should strive to be short term and transition from relief to development (from feeding someone fish towards teaching them to fish).

The need for a collaborative model

We believe that general revelation has created a drive within all mankind to help those less fortunate. As a result, many within the secular community can often be found attempting to meet some of the needs of a broken community as an expression of their moral duty as they understand it. We believe God would have YFC workers build bridges instead of walls with these community members whenever possible and appropriate. Through these relationships we can maximize the resources of both YFC and the local church. An added benefit is that while building winsome co-laboring relationships with lost people, we create opportunity to share our faith with them while also fulfilling our mission.

A HOLISTIC MODEL PROPOSAL

Relational Context–The Primary Domain and Foundation

Research from diverse sectors of the social service fields has begun building a compelling case for something God has advised us on from the beginning; people are “hardwired to connect.” That is to say that we are created as relational beings and at the deepest levels of our being will only be fulfilled when we are in healthy relational contexts with both God and other people. YFC workers have always prioritized relationship building in all of our models of outreach and ministry. Yet, when working with urban populations that present so many conflicting and pressing needs, relationships can often be lost sight of in the face of poverty, single parent family challenges, poor school performance, spiritual hopelessness, etc. Yet, the reality is that relational deficits remain the core issue that drives dysfunction in most young people. For that reason, the relational context is the primary domain for this model.

It should also be noted that the art of building authentic, stable and lasting relationships seems to be a disappearing skill in our culture in general, and this reality is magnified in most urban communities. We believe that all efforts to touch urban communities with the gospel must be built on an effort to build new, relationally redemptive contexts. These relationally redemptive contexts should extend beyond club meetings and staff/youth relationships into a rebuilding (and/or even planting) of urban church ministries to serve this role for the youth we reach. Furthermore, significant effort may be required to equip paid and volunteer workers with the specific skills necessary to accomplish this within a community with significant relational deficits. In other words, we believe the Church is God's chosen institution for helping people be restored relationally with God and others. At the same time, we believe a church must exist to serve these youth in this capacity or we must help create one.

Five interactive sub-domains of the Relational Context

Spiritual and Moral Literacy

From the great commission we understand that our mission is disciple making. This encompasses both the mandate to share the gospel with the lost and the need to help believers align their lives with the spiritual and moral directions taught in Scripture. At YFC we are committed to the development of "lifelong followers of Jesus." That mission requires that all City Life ministries maintain a spiritual and moral component.

Economic Literacy

From the time of the Garden of Eden onward, mankind was given the mandate to provide for our families through meaningful work and Godly stewardship of the resources produced from that work. In the New Testament, Jesus suggests that trustworthiness with the stewardship of money is directly connected with God's willingness to trust us with eternal and spiritual things. On a more practical level, we recognize that the failure to acquire legitimate work can often lead to illegal and harmful life choices that are driven from the economic needs (or desires) of the young person. These choices then produce conflict with their spiritual values (it's hard to be a drug dealer or thief and disciple at the same time). We believe that we should be concerned that people have the ability to find meaningful work, and that they understand Godly stewardship as a means for providing for themselves, their families and others.

Education

Neither wisdom nor maturity seems to be easily attained by youth without a basic education. For those who cannot read, both the Bible and a universe full of written wisdom are practically out of their reach. We believe, like Christians have throughout the centuries, that a good education is a critical tool in disciple making. As a result, we believe we should be concerned that people have the ability and opportunity to succeed educationally.

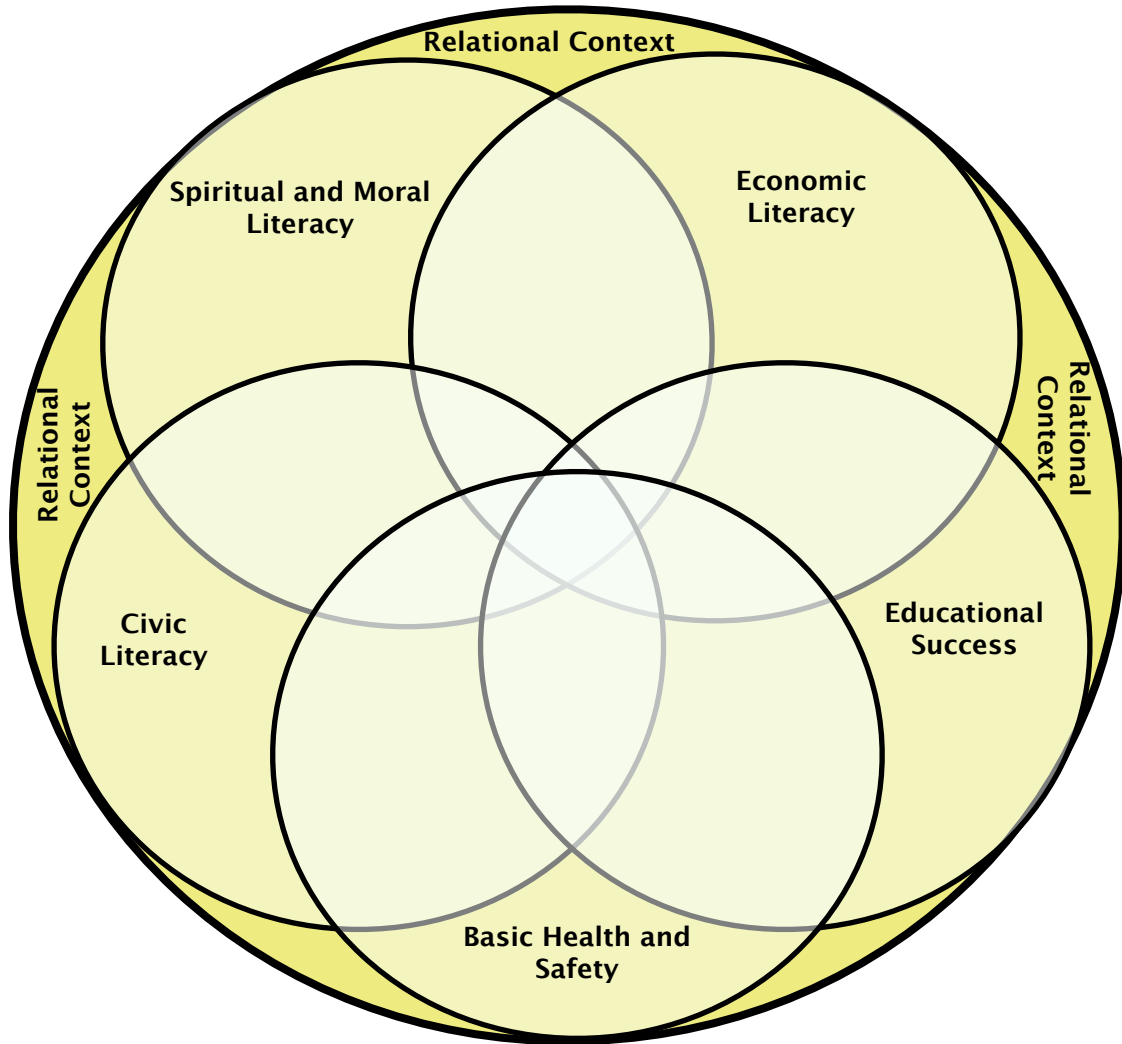
Basic health and safety

Jesus spent much of his ministry healing the sick and protecting the weak. The theme of social justice in this area seems to be a consistent theme of Scripture. Furthermore, practical experience shows that people with significant health and safety concerns are distracted from making much progress in spiritual matters until their situation is stabilized and their fundamental needs are met.

Civic Literacy

Living in social contact with others is a requirement for most of us. Yet many do not do it well! Too often people do not know how to resolve conflict, appreciate diversity, or solve problems together within the social or governmental institutions of society. Worse yet, some in the urban context come to see the social institutions and the people who serve in them (Police, School, Children Services, Healthcare Professionals, etc.) as the enemy. This inability to relate within a social/civic context leads to a “go it alone” approach. This approach to resolves issues and problems can be even more ineffective and destructive to those already in need. We believe we are called to teach and model how people can live in harmony and become agents of positive social change within community systems and with the people who work within the institutions of a community.

Taken together, these six areas of ministry interest can be visualized in the illustration that follows:



IDENTIFYING OUTCOMES

As we move from theoretical to a more practical application of those ideas, we propose the identification of specific measurable outcomes for each sphere of this model. These measurable outcomes become the targets we strive to impact in the work we do in City Life. These outcomes are grouped and identified as follows:

Relational Context

- Appropriate Interpersonal Transparency
- Ability to Trust
- Quality and Quantity of Peer Relationships
- Quality and Quantity of Family Relationships
- Quality and Quantity of Other Adult Relationships
- The Person Values Interpersonal Community

Spiritual and Moral Literacy

- Seeker of Truth
- Spiritual Knowledge
- Has a Personal Faith
- Demonstrates Personal Responsibility
- Is Actively Cultivating a Relationship With God
- Demonstrates Godly Character

Economic Literacy

- Job Skills–Soft Skills
- Job Skills–Hard Skills
- Employment Status
- Employment Retention
- Income Meets Expenses
- Money Management Skills and Tools

Education

- Age Appropriate Academic Ability
- Age Appropriate Academic Success
- Study Skills/Learning Skills
- Values Life Long Learning

Basic Health and Safety

- Do They Feel Safe?
- Access to Sufficient Food, Clothing, and Shelter
- Access to Physical and Mental Healthcare
- Indicators of Abuse or Neglect
- Disabilities
- Appropriate Sexuality
- Appropriate Use of Drugs and Alcohol

Civic Literacy

- Pro–Social Conflict Resolution Skills
- Pro–Social Collaboration Skills
- Able to Problem Solve In Systems
- Understand Diversity and Cultural Issues
- Understands and Values Civic Participation
- Serves Others in Civic or Social Efforts

BUILDING EFFECTIVE COLLABORATION

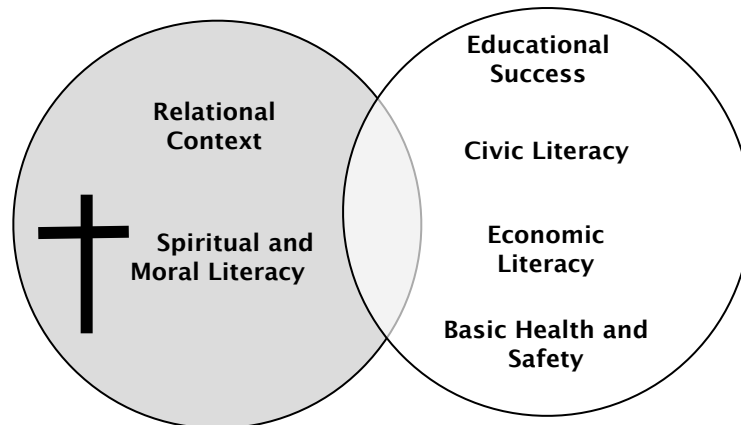
YFC has historically striven to collaborate with local churches in reaching out to un-churched young people. Considering the urban context and the kinds of outcomes listed above, it becomes immediately apparent that we will have to address the question of how we can/will partner with those who do not share our faith, and yet are involved in helping the urban community. The first reaction of many is “Why should a church or faith-based organizations partner with faith neutral organizations?” A few ideas come to mind when we consider this question:

- Collaboration helps us prioritize the time and resources of the faith community on its unique contributions by eliminating unnecessary duplication of work.
- Collaboration honors and encourages the personal and financial investment of secular members of the community towards those we are trying to help and serve.
- Collaboration provides quality opportunities for people of faith to build partnerships and relationships with faith neutral organizations as well as non-Christian service providers. This provides a rich opportunity for personal evangelism with secular workers who very well may be seeking to honor God the best way they know how through their service.
- Collaboration demonstrates respect and appreciation for the skills and abilities God has placed in others. This produces a tangible sense of appropriate humility.

Now that we have determined that we should be in partnership with faith-neutral agencies, a second follow-up question can be raised: “How should faith-based organizations partner with faith neutral organizations?” We believe that the following approach provides a clear method of accomplishing this task. The first step is to identify components of the City Life model that are critical to be provided by the faith community and cannot be delegated to secular people. In our experience, the relational context and the area of spiritual and moral literacy fit this description. It is our opinion that these domains of work must always remain the call of God’s people since they are critical in the accomplishment of the great commission. Furthermore, unconditional love as a resource for relational community building is only available to those in relationship with the God who is the source. Therefore, we cannot delegate the spiritual or relational elements of this model to a secular person or agency by way of collaboration.

The second step is to consider whether the collaborative partner in question desires to and is capable of addressing the outcomes proposed by the holistic

model. If so, then they could become a candidate for collaboration if they are willing. A key component in this process is to identify those who are willing to commit to the achieving the outcomes as described in this model. If these types of partners can be found and enlisted, then it seems wise to address these social needs through collaboration. Below is a graphic representation of this approach to collaboration.



Two philosophical cautions emerge in the implementation of this approach. First, to fully implement this strategy, we as YFC should retain a role of quality oversight in the areas of the model being served through collaborative partnerships. It is not enough to simply “have a partner in economic literacy” if the required outcomes in economic literacy are not likely to be met by the strategies the partnering agency. The win of working in collaboration cannot supersede the imperative of producing the results identified in the model.

The second caution is that even an ideal collaborating partner from a secular world view may need to either embrace some of the philosophical training of the model, or else we will have to augment their training (demonstrated by the overlapping in the circles in the model). A specific example of this might be the goal of training generosity and giving as part of a Christian approach to economics. Many quality programs exist that might teach financial literacy well, but do not include teaching young people on the value of giving. To partner with a secular agency providing such economic training should cause us to add a giving component to the economic curriculum and either: a) ask the collaborating agency to include it in their program, or b) offer to provide the giving training as part of one of their programs.

DIAGNOSIS GRIDS

Finally, in order to move from outcomes to measurement, it is important to identify a continuum of measurement for each outcome. In addition, we believe we should clearly identify the level of functionality at which the faith community can consider the outcome area to be sufficiently addressed. The final few pages of this white paper identify proposed continuums of measurement for each outcome area.

Relational Context

	Appropriate Interpersonal Transparency	Ability to Trust	Qual & Quan of Peer Relationships	Quality of Family Relationships	Qual & Quan of *Other Adult Relationships	Values Interpersonal Community
Thriving (9-10)	Initiates personal transparency and cultivates transparency in others	Consistently seeks input and able to allow that input to affect their actions	Has 7+ peer relationships. Is an initiator of pro-social activities with those friends	Initiates overt communication of love and support within the family and resolves family conflict in a healthy way	Has 5+ relationships with other adults and pursues meaningful conversation with them.	Is consistently involved in relational community and actively reaches out to include others.
Safe (7-8)	Transparent upon invitation about personal issues	Willing to accept input and able to allow that to affect their actions	Has 5-7 peer relationships and participates in pro-social activities with them	Regularly demonstrates overt communication of love and support and usually resolves family conflict in a healthy way	Has 4-5 relationships with other adults and engages in meaningful conversation with them.	Is consistently involved in relational community.
Stable (5-6)	Willing to talk but guarded about personal issues	Willing to listen to input and occasionally able to act on it	Has 3-5 peer relationships and participates with them in a mixture of pro-social and anti-social behaviors	Occasionally communicates love and support within the family and has some ability to resolve family conflict.	Has 2-3 relationships with other adults and occasionally engages in meaningful conversation with them	Occasionally involved in a relational community.
Prevention / Intervention Line				Prevention / Intervention Line		
Vulnerable (3-4)	Reluctant to talk and avoiding discussion about personal issues	Reluctant to accept input and seldom acts on that input	Has 3-5 peer relationships and participates with them in primarily anti-social behaviors	Frequent negative and critical communication in the family and limited ability to resolve family conflict	Has 1 relationship with other adults and seldom engages in meaningful conversation with them	Reluctant to participate in a relational community
In Crisis (0-2)	Refusal to talk or discuss personal issues. Bearing many problems alone.	Refusal to listen to others and don't act on any input from others	0-3 peer relationships and instigates anti-social behavior with friends	Constant negative and critical communication, little to no ability to resolve family conflict and/or physical abuse	Has no meaningful relationships with other adults	Is unresponsive to invitations to be part of a relational community

Basic Health & Safety

	Do they feel safe?	Access to Sufficient Food, Clothing & Shelter	Physical and Mental Healthcare	Indicators of Abuse and/or Neglect	Disabilities	Appropriate Sexuality	Appropriate Use of Drugs and Alcohol
Thriving (9-10)	Feel Safe and capable of protecting self and others	Have plenty and give to others	Is healthy, has access to healthcare, and participates in preventative healthcare	Not in an abusive or neglectful situations and coaches others to discern and avoid unsafe relationships and situations	Has emotionally accepted the disability, is working to maximize life with the disability, and helping others	Appropriately relates to opposite sex. Has fulfilling sexual relationship with spouse (if married). Helps others to overcome weaknesses in this area.	Does not abuse drugs or alcohol. Helps others who have problems in these areas.
Safe (7-8)	Feel Safe and capable of protecting self	Give little thought to being without adequate food clothing or shelter in the future	Is healthy, has access to healthcare and has interest in their health	Not in an abusive or neglectful situation and capable of identifying unsafe relationships and situations	Has emotionally accepted the disability and and appropriate assistance accessed.	Does engage in sexual immorality. Has healthy relationships with opposite sex.	Does not abuse drugs or alcohol.
Stable (5-6)	Feel cautious and take a lot of precautions for security	Have adequate food, clothing and shelter but are uncertain about maintaining it in the future	Have a minor untreated illness, have access to healthcare, and some interest in their health	Not in an abusive or neglectful situation but undiscerning in avoiding unsafe relationships or situations	Disability is identified. Beginning to wrestle with the implications and appropriate assistance accessed.	Has a developing understanding of appropriate sexuality but occasionally fails to live consistently with that understanding	Generally don't abuse drugs or alcohol
Prevention / Intervention Line				Prevention / Intervention Line			
Vulnerable (3-4)	Feel Threatened from an unspecific source	Have an unpredictable supply of food, have temporary living arrangements, or are getting by on donated clothing	Have a minor untreated illness and can't get access to treatment and have little interest	Symptoms consistent with abuse/neglect and/or undiscerning about unsafe relationships and situations	Disability is identified but untreated. Disability is negatively impacting functionality or emotional well being.	A lifestyle of unrestrained sexuality with little to no understanding of appropriate sexuality.	Abuses drugs and/or alcohol on a regular basis.
In Crisis (0-2)	Feel Threatened from specific individuals	Don't have either food, a place to live, or clothing adequate for your immediate needs	Have a life altering untreated illness and can't get access to treatment or have no interest	Visible signs of abuse and/or neglect and tends to be attracted to unsafe relationships and situations	Disability is unidentified and/or person is in denial and creates an unsafe situation for self or others.	Is addicted to unsafe and inappropriate sexuality or sees sex as means of manipulation for personal gain.	Is addicted to the abuse of drugs or alcohol.

Spiritual/Moral Literacy

	Seeker of Truth	Spiritual Knowledge	Has a Personal Faith	Demonstrates Personal Responsibility	Cultivating Relationship w/ God	Demonstrates Godly Character
Thriving (9-10)	Proactively seeks truth by practicing an ongoing critical evaluation of new information and existing personal beliefs. Willing to learn from and challenge others.	Has strong knowledge of the Bible, is able to answer questions about Biblical content, theological implications and practical application and teaches others	A life/lifestyle that demonstrates a personal faith in God and a commitment to share that with others.	Has life pattern of successfully following through on responsibilities. Willing to admit failure and be proactive in resolving problems resulting from failure. Challenges others to do the same.	Regularly practicing prayer, the study of Scripture, fellowship and service to others as ways of relating to a personal God, and teaching others.	Values and lives a life consistent with Biblical character and able to inspire others to pursue the same.
Safe (7-8)	Usually seeks truth and frequently willing to critically evaluate new information and personal beliefs	Growing knowledge of the Bible and some understanding of its theology and application	A profession of faith with external demonstration of that faith	Usually understands and meets their personal responsibilities. Can sometimes admit failure.	Understand and regularly practices prayer, the study of scripture, fellowship and service to others as ways of relating to a personal God.	Values and usually lives a life consistent with Biblical character.
Stable (5-6)	Open to new information and sometimes allows it to shape personal beliefs	Some knowledge of the Bible and limited understanding of the theology and application of the Bible.	A profession of personal faith without much external demonstration of that faith	Generally understands personal responsibility and usually meets their obligations. Can avoid admitting failure when it happens or else blame others.	Generally understands and periodically practices prayer, study of Scripture, fellowship, and service to others as ways of relating to a personal God.	Trying to live a lifestyle of Biblical character but periodically fail in significant areas.
Prevention / Intervention Line				Prevention / Intervention Line		
Vulnerable (3-4)	Seldom allows new information to shape personal beliefs	Limited knowledge of the content of the Bible and some ability to apply it.	Guarded towards a personal faith in God and has questions	Admits personal responsibility, but frequently avoids it resulting in difficult life circumstances for self or others.	Some effort to grow in their relationship with God but limited knowledge on what to do or understands God as impersonal.	Discontent with a lifestyle of making immoral choices and attempting to change.
In Crisis (0-2)	Not open to any information that conflicts with personal beliefs	Little to no knowledge of the content of the Bible, the theology of the Bible or application	Not interested in personal faith or advocates against the idea of personal faith in God	Refused to acknowledge personal responsibility resulting in severe life circumstances for self or others.	Disinterested in learning how to grow in their relationship with God.	Content with a lifestyle of consistently making immoral choices.

Economic Literacy

	Job Skills - Soft	Job Skills - Hard	Employment Status	Employment Retention (History)	Income meets expenses	Money Management Skills & Tools
Thriving (9-10)	On the job relationships and social behaviors are appropriate and winsome to the degree that other people seek opportunity to work with them.	Has sufficient training and experience in marketable job skill sets to qualify for multiple career paths and has experience training others in job related skills.	Has full time employment with a growing, reputable company.	Tends to stay with employers for 2 or more years as a pattern of employment.	Has adequate income to cover family needs, can afford some wants has a cash reserve and gives towards the needs of others	Understands credit, banking, budgeting, savings and investing resulting in personal financial strength with the capacity to teach and coach others.
Safe (7-8)	On the job relationships and social behaviors are appropriate.	Has sufficient training and experience in marketable job skill sets to qualify for at least two career paths.	Has full time employment with a stable company.	Has been with at least one employer for 2 or more years.	Has adequate income to cover basic family needs, some wants, and is building a cash reserve.	Understands credit banking, budgeting savings and investing. Has a good credit score and some assets.
Stable (5-6)	On the job relationships and social behaviors are generally tolerable to co-workers.	Has sufficient training and experience in a marketable job skill to qualify for one career path.	Has full time employment	Has a history of short term employment relationships but has been able to keep jobs until a new or better job opportunity arises.	Has adequate income to cover basic needs on a consistent basis.	Understands banking and credit enough to avoid financial loss and has adequate credit.
Prevention / Intervention Line				Prevention / Intervention Line		
Vulnerable (3-4)	On the job relationships and social behaviors are uncomfortable for co-workers resulting in periodic conflict.	Has some training or some experience in a marketable job skill area.	Is partially employed.	Has a history of short term employment with some instances of being laid off or fired.	Usually able to cover the cost of basic family needs but needs outside assistance occasionally	Financial understanding and practices results in periodic financial loss and low credit.
In Crisis (0-2)	On the job relationships and social behaviors create frequent conflict at work and have resulted in loss of employment.	Has neither training nor experience in any marketable job skill.	Is not employed.	Has a consistent history of being fired or laid off shortly after accepting a new job.	Has a history of inadequate income to meet the cost of basic family needs and depends on others to provide it.	Fails to practice basic banking, credit and money management skills resulting in regular financial loss and poor credit.

Educational Success

	Age Appropriate Academic Ability (3 R's)	Age Appropriate Academic Success (3 R's)	Study / Learning Skills	Values Life Long Learning	Tutoring or Teaching others
Thriving (9-10)	Ability to tutor and teach others in key academic areas	Achieving age/grade appropriate academic goals within the school setting	Values learning and studies to learn above and beyond assignments	Recognizes learning is a personal responsibility and regularly self selects topics to learn about and studies them on their own	Sees themselves personally responsible for giving back and helping others and pursues opportunities to do so
Safe (7-8)	Can keep up with age level work that is needed to do average or above work.	Achieving age/grade appropriate academic goals within the school setting	Has basic study skills & can complete assignments without external support	Recognizes learning as a personal responsibility and sometimes self selects topics to learn about	Regularly responds to requests to give back and tutor others when asked
Stable (5-6)	Functionally literate. Know some basic math and is able to write well enough to provide basic demographic information	Performing at a level that is acceptable to remain within the school regular school setting	Wants to study & has some skills but needs external support to complete assignments	Sees learning as a personal responsibility but connects learning only to school and or career advancement	Sometimes responds to requests to give back and tutor others when asked
Prevention / Intervention Line					
Vulnerable (3-4)	Struggles to advance along with age appropriate material	Regularly gets disciplined and/or suspended from school	Has some study skills but does not value studying to learn	Wants to learn but does not see learning as a personal responsibility and is not proactive	Will occasionally give back and tutor others but generally has no interest in giving back
In Crisis (0-2)	Can't read and/or do basic math and/or write legibly	Been expelled or has dropped out of school	Does not understand how to study and does not value or want to learn study skills	No interest in learning things beyond what is required in some formal context	Has no interest in giving back and refuses to help when asked

Civic Literacy

	Pro-social Conflict Res. Skills	Pro-social Collaboration Skills	Able to problem solve (navigate) in Systems	Understands Diversity & Cultural Issues	Understands & Values civic Participation	Serves others in Civic or social efforts
Thriving (9-10)	Initiates as mediator or mediating influence in situation of conflict	Collaborative Leader who builds coalitions for the betterment of the community.	Confidence and a history of success in solving problems in social or civic systems. Helps others do the same.	Understands & Appreciates the value of differences between people and actively promotes racial/cultural unity	Is a champion of social justice through civic participation and helps others learn to participate.	Organizes and leads service projects in the community.
Safe (7-8)	Has an understanding of conflict resolution skills and practices them regularly	Values Collaboration & Engages in Collaborative Efforts for the good of the community.	Is usually successful in solving problems in social or civic systems. Is optimistic about resolving future problems.	Understands & Appreciates the value of differences between people and has friendships with people who are culturally different	Is engaged in civic participation in a regular way and understands the social justice connection with civic participation.	Participates regularly in service to others in the community
Stable (5-6)	Has the self control to prevent conflicts from escalating into verbal or physical abuse or loss of relationship	Understands Own Strengths & Weaknesses and is willing to work with others for the good of the community.	Some success in trying to solve problems in social or civic systems. Believes that resolution can be had.	Has some understanding of the differences between people and open to discussion about their value	Has some value for Civic involvement and may occasionally participate	Occasionally participates in some area of service in the community.
Prevention / Intervention Line				Prevention / Intervention Line		
Vulnerable (3-4)	Doesn't have good conflict resolution skills and tends to respond to conflict with physical/ verbal abuse and/or avoidance.	Independent spirit and is reluctant to work with others. Focuses mostly on personal gain instead of the good of the community.	Has a history of very limited success in trying to solve problems in social or civic systems. Has not given up trying.	Openly bigoted and participates in discriminatory comments against members of different cultural groups.	Has no value for Civic involvement and doesn't understand the need for it	Has little interest & rarely participates in service efforts in the community
In Crisis (0-2)	Makes no effort to resolve conflict. Regularly escalates conflict into situations that are destructive to self and others.	Independent Spirit and rejects opportunities to work with others. Solely committed to personal gain resulting in negative result for the community.	Has a history of failure in trying to solve problems in social or civic systems and have reached a place of hopelessness with regard to future efforts.	Openly bigoted and/or participates in discriminatory acts against members of different cultural groups.	Has no understanding of Civic involvement or the need for it and actively discourages other from participation	Has no value for or interest in service to others or the community, and never participates