

SPECIAL EDITION

Volume 2, Number 2, 2013
ISSN 2324-6375

Orality Journal

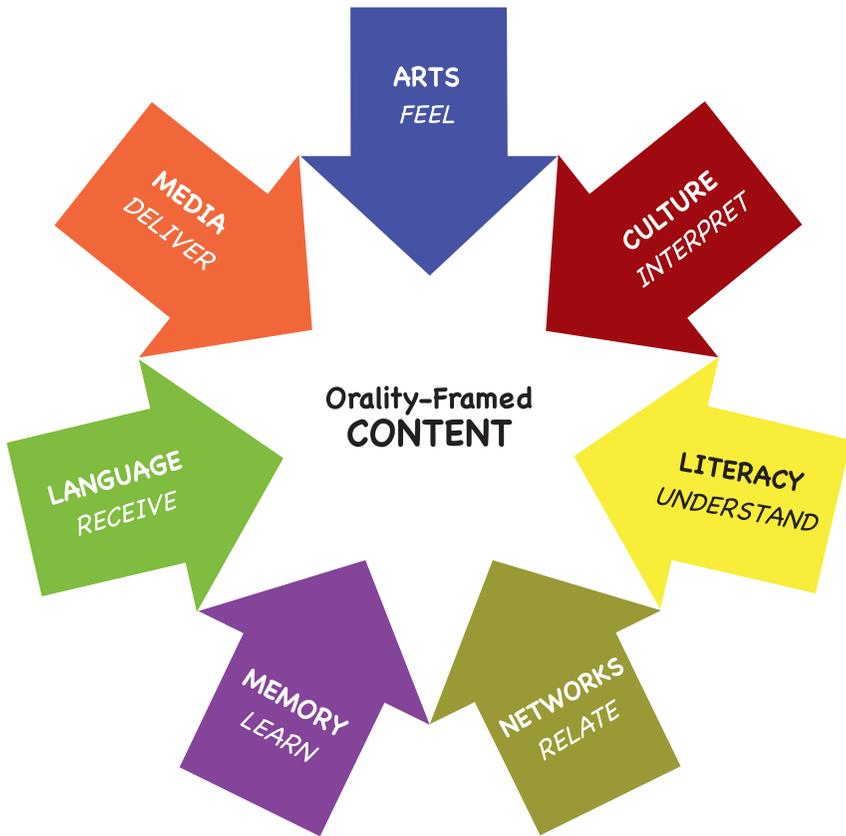
The Word Became Fresh



The Seven Disciplines of Orality

Madinger • Snead • Gravelle • Moon • Getz
Handley • Logan • Swarr • Koch • Williams • Rye

SEVEN DISCIPLINES OF ORALITY: A Holistic Model



Courtesy of Dr. Chuck Madinger who leads Global Impact Mission and serves on the International Orality Network's Leadership Team facilitating the Research Task Force.

Orality Journal

The Word Became Fresh

Volume 2, Number 2, 2013

ISBN 962-7673-26-9

ISSN 2324-6375

Cover Photo

Uniskript can be traced back to 1446 when King Sejong launched the Korean alphabet which triggered a literacy revolution in Korea. In 2002 Korean linguist Dr. Kim Cho shared her doctorate discoveries on the ancient alphabet at the University of the Nations. The basic idea was then further developed by a team of innovators from the University of the Nations. As a result, the letters were redefined and a technique created to generate new alphabets that are both attractive and relevant.

The art—visual and font creation—is all derived from within the culture, thus providing greater opportunities for natural embracement than an alphabet that might be imported from outside of one's culture.

As we watch the development of Uniskript, which had its roots in a phonic system from the mid-1400s, we are reminded just how much the digital era is mimicking and borrowing from the pre-Gutenberg era.

Among the gods there is none like you, Lord;
no deeds can compare with yours.
All the nations you have made
will come and worship before you, Lord;
they will bring glory to your name.
For you are great and do marvelous deeds;
you alone are God.

Psalm 86:8—10 (NIV)

Orality Journal

The Word Became Fresh

Orality Journal is the journal of the International Orality Network. It is published online semi-annually and aims to provide a platform for scholarly discourse on the issues of orality, discoveries of innovations in orality, and praxis of effectiveness across multiple domains in society. This online journal is international and interdisciplinary, serving the interests of the orality movement through research articles, documentation, book reviews, and academic news. Occasionally, print editions will be provisioned. Submission of items that could contribute to the furtherance of the orality movement is welcomed.

EDITORIAL COMMITTEE

Editor

Samuel E. Chiang

Associate Editor

Laurie Fortunak Nichols

Assistant Editor

Bill Sunderland

INTERNATIONAL EDITORIAL/ADVISORY COMMITTEE

Amos Aderonmu

Calvin Chong

Gilles Gravelle

William D. Taylor

Mary Verghese

Hannes Wiher

Graphic Design - Cindy Morris

Cover - University of the Nations (U of N) Kona, Hawaii

Editorial Email: oralityjournal@gmail.com

Website: www.oralinity.net

Your Feedback Is Very Important!

We welcome your comments, questions, and suggestions! Let us hear from you. Send your feedback to: oralityjournal@gmail.com

Please include your name and organization. Any letters or emails used may be edited and excerpted. Please keep all letters and emails to three hundred words or less.

Wish to Contribute

National Christian Foundation
A/C 429666
1311 Tijeras Ave. NW
Albuquerque, NM
USA 87102

Orality Journal Disclaimer: Articles published in Orality Journal are the sole responsibility of the authors and do not necessarily represent the views of the editors, or the International Orality Network.

ISBN 962-7673-26-9

ISSN 2324-6375

Copyright © 2013 International Orality Network
In cooperation with Capstone Enterprises Ltd., Hong Kong

PRINTED IN HONG KONG

CONTENTS

Editor's Note.....	7
<i>Samuel E. Chiang</i>	
A Literate's Guide to the Oral Galaxy.....	13
<i>Charles Madinger</i>	
An exploration of the Seven Disciplines of Orality.	
Culture.....	41
<i>Durwood Snead</i>	
'Culture' through the lens of a mission statesman and a savvy businessman.	
More Than Words: Linguistics, Language and Meaning.....	47
<i>Gilles Gravelle</i>	
What is involved when we have mental images and pictures that are uttered and spoken and then written with meaning that are contextually framed?	
I Love to Learn but I Don't Like to Read: <i>The Rise of Secondary Oral Learning</i>.....	55
<i>W. Jay Moon</i>	
A multi-year research showing the shift of learning preferences in the classrooms.	
Improving Memory for Bible Story Content by Using a Scene-Visualization Process.....	67
<i>Mark A. Getz</i>	
Memory at work helping us to learn the story and to retell it over and over.	

Leader Development and Orality: A Lab on Leadership Formation in the Church of Asia	75
<i>Joseph W. Handley, Jr.</i>	
A look at how participatory learning works in different networks.	
The Arts: Effectively Packaging the Gospel for Oral Audiences.....	79
<i>Erica Logan</i>	
Arts is vital to the communication process; the author offers examples and provides practical ways for communities to be involved.	
Media: The Mortar that Holds It Together.....	87
<i>David Swarr and Lori Koch</i>	
What is the role of media in the discipline of orality, and how does it work in church planting and disciple making?	
“Mobilizing” the Story of His Glory.....	95
<i>Keith Williams</i>	
The exponential rise of mobile usage has great implications for the Church and oral preference learners.	
Telling the Gospel Through Story by Christine Dillon.....	105
<i>Tara Rye</i>	
Book Review	
Miraculous Movements by Jerry Trousdale.....	106
<i>Tara Rye</i>	
Book Review	

Editor's Note

Samuel E. Chiang

More Textual / Digital Possibilities Please

When my family moved to Canada as immigrants, I was in my early teens and I knew only the Roman alphabet and seven English phrases that my grandfather had taught me. On the UNESCO “illiteracy to literacy” continuum, I fitted nicely into the illiterate category as a young immigrant in Canada. On the orality continuum (see Lovejoy 2012), which includes learners from those who are exclusively oral to highly textual/digital, and who by necessity or by choice prefer to learn in an oral manner, I was and still am an oral preference learner.

As an eager immigrant, I sought to learn English with gusto. But the Roman alphabet for the English language seemed arbitrary to me, and spelling of words did not always make logical sense. It was bad enough that I could not exercise intuition in the language acquisition effort, but I was lost because logic could not be readily applied to make words and sentences. I wished there was some way in which I could see the link between sound, symbols, and the writing system, so that I could progress along the UNESCO literacy continuum a little quicker.

Decades later, I believe there is now an in-between system which will move people more quickly into textual and language acquisition. The developers of this innovative system call this Uniskript[®].¹

While working on her doctoral studies in linguistics, Ms. Sek Yen Kim-Cho discovered the applicability of the Korean *Hangeul* alphabet system (see <http://sejong-nurigle.com/>). This system was developed by King Sejong (1397-1450), and put into place in 1446 for the Korean people (see page 3 of http://sejong-nurigle.com/uploads/14_Nurigle_Project_Proposal.pdf). Innovators used the principles of the *Hangeul* system and developed Uniskript.

Uniskript is developed from a set of proto-symbols: a rectangle representing the lips; a triangle representing the tip of the tongue; one to three lines representing how wide the mouth opens for the generation of vowel sounds, and so on. Whereas the International Phonetic Alphabet (IPA,

<http://www.langsci.ucl.ac.uk/ipa/>) covers all phones (the sounds possible within human language), Uniskript² is fitted to each language as it is developed, only covering the relevant phonemes (sounds possible within a *specific* language).

The difference between the Roman alphabet and Uniskript may be comparable to that of varying symbols used on public restrooms. Consider two washroom doors, the symbol ♂ on one and ♀ on the other. Most people will consider it common knowledge that the first symbol signals male gender and the second signals female gender, but these signs are completely arbitrary and perhaps difficult to remember. In fact, these symbols are created based on a high acquisition of literacy skills. On the other hand, one door with the icon of a man and another door with the icon of a woman in a skirt would be more intuitive (across *most* cultures), because the symbol corresponds directly to what it represents.

Uniskript is not meant to replace any already-existing alphabet; it is simply meant to introduce literacy in a variety of settings.

What Are the Applications of Uniskript, and Where Is It Going?

The innovators are already launching test trials, academic experiments, and scalable study groups to implement Uniskript into different domains. Consider the following.

Reading. Uniskript can be used as an introduction to reading, because it helps people see the correlation between symbol and sound. Uniskript teaches symbols (icons) that correspond to symbols (phones) in a way that makes sense. This process is called *iconophonological* or *icono-featural*. Uniskript is unique in that a visual translates directly to sound. Furthermore, the art—visual and font creation—is all derived from within the culture, thus providing greater opportunities for natural embracement than an alphabet that might be imported from outside of one’s culture. The implications for oral preference learners are huge, including those who are highly textual/digital.

Children. Children sometimes have difficulty learning to read because the Roman alphabet is arbitrary, providing no intuitive connection between sound and symbol. Uniskript can accelerate the reading process by making

a clear visual representation of how and where sounds are made. Children then understand how an alphabet represents sounds. Can we dream of what might be possible with biblical literacy?

Dyslexia. Current focus group studies and trials in the English language, it is already demonstrating that the deployment of Uniskript as a tool to introduce the concept of an alphabet to a child produces different outcomes. The alphabet avoids any mirror images that might create confusion as to what sound is meant to be produced. More scalable studies are now underway to see how individuals with dyslexia will function better with Uniskript.

Apraxia. Speech therapists handling cases of children apraxia (difficulties in handling motor movements involving facial muscles) and adult apraxia due to trauma are teaching patients how to speak through Uniskript.

Deafness. The advancement of technology is so great that hearing devices implemented into the ears can now help people who are born deaf to “hear”—but how do they pronounce words after years of inactivity in the muscle formation of sounds and words? Uniskript is deployed to help formerly deaf people to recognize facial muscle formation and how sounds can be made and words can form.

Lack of space precludes me from discussing the Uniskript digital input system, and ultimately, the Uniskript contribution to shell books (www.shellbooks.org) through crowd-sourcing.

This fledging system will need to be reviewed by many others (an intensive process which has already begun), and if proven fruitful, will take time to gain acceptance. If this happens, it may present a fresh hope for the 1.6 billion adults who are excluded from the opportunity of reading scripture for themselves.

As I watch the development of Uniskript, which had its roots in a phonic system from the mid-1400s, I am reminded just how much the digital era is mimicking and borrowing from the pre-Gutenberg era.

This issue of the Orality Journal is a special one; not only do we celebrate our one-year anniversary, but also the articles are keyed off from the anchor

piece by Chuck Madinger. He provides both scale and scope of coverage in “A Literate’s Guide to the Oral Galaxy.” Then, we include an aspect of each of the disciplines of orality—culture (Snead), language (Gravelle), literacy (Moon), memory (Getz), networks (Handley), arts (Logan), and media (Swarr, Koch, and the ION Audio Scripture Engagement team). Keith Williams was gracious to provide digital and mobile interests and implications for oral-preference learners. Tara Rye provided reviews on two excellent books that are now being translated into multiple languages.

As promised in the last issue, the labs on adaptive changes are here—in print, it is covered by Joe Handley (covering network and participatory learning in leaders development), and online, the blog (www.oralicity.net/blog) by Jennifer Giezendanner (describing the acceptance process of Bible storying in a cross-cultural organizational environment).

Finally, we are in for a special treat, as each of the writers of the “Seven Disciplines of Orality” are also the presenters at this year’s ION conference. What they have written is also mediated audibly into what they shall say and what we shall hear.

On the Journey Together,

Samuel E. Chiang
From Johannesburg, South Africa

- ¹ The developers of this system have filed patents globally.
- ² A simplified description of the process for developing Uniskript for a language involves a few steps: 1.) First, the phonemes of a language must be determined; if certain phonemes do not exist within a language, there is no need to develop extra symbols for it. 2.) A team is sent to collaborate with indigenous speakers of the language in order to determine how the proto-symbols may be adapted in a way that is relevant to their culture and art—sometimes images and shapes that are significant within a culture may be incorporated into the Uniskript alphabet. This creates a connection between the people and this new alphabet as well as the shape of the symbol and the mouth. 3.) Once symbols are decided on, an artist finalizes them, ensuring their aesthetics. 4.) A font is developed.

Reference

Lovejoy, Grant. 2012. "The Extent of Orality." *Orality Journal* 1(1): 11-39.



Telling the Gospel Through Story

by *Christine Dillon*

Reviewed by Tara Rye

Reviewed by Dr. Tara Rye, the Dean of Women at Grace University in Omaha, NE. She is passionate about communicating the Word of God in a way people understand. She is a published author, an active speaker, and has served on short-term missions in several countries. She also uses biblical storying weekly at a homeless shelter and on the radio.

Dillon, Christine. *Telling the Gospel Through Story*. Downers Grove, IL: InterVarsity Press, 2012, pp. 224. \$15.00. Source ISBN-13: 978-0830837946

Author Christine Dillon serves as a missionary for the Overseas Mission Fellowship (OMF). She currently serves as a church planter in Taiwan. Dillon's book, *Telling The Gospel Through Story* provides a practitioner's dialogue on how to evangelize in a way that will make hearers want more.

If anyone understands that the power of story happens in a conversation, Dillon does! Dillon converses with the reader as if they are sitting in the corner cafe together sipping tea. Though this book is filled with practical guidance on how to shape a good story, how to evangelize through Bible storytelling, how to lead good Bible discussions, and how to motivate others to use storytelling, it does not read like a textbook. But do not let its conversational

tone fool you, for this book should be used in the same way as a textbook. Dillon walks the reader through the practical steps one must take to allow God's story to flow in daily conversations and in classroom situations. She reminds the reader "success is not method-based" because "storytelling is an art and not a science" (84, 64). Part of what grips the reader is the honesty with which Dillon communicates her own trials in learning how to communicate the gospel effectively. Dillon openly shares her mistakes in becoming a practitioner of the principles discussed: "Storying is discipling people to conversion" and "evangelism should not be hurried" (12). She reminds the reader that it is okay to leave a hearer hanging with a mystery and that there will be times to say nothing at all.

Dillon also artfully illustrates how a Bible storyteller can use the discussion questions to match the learning preference of the hearer. Dillon shared the fear she felt before sharing a Bible story to a highly literate group of leaders that were quite familiar with the Bible story. She challenges the reader to "encourage highly literate groups to ask their own questions" to engage discussion about the passage, explaining that the key to successful engagement happens with pushing the discussion to "higher levels" when the participants are more

familiar with the Scriptures (119).

Dillon removes the debate as to whether Bible storytelling is for only oral learners; the highly literate with an oral preference are amongst us. So, instead of viewing Bible storying for a certain group, the reader recognizes that all people are challenged by this method of teaching. Dillon encourages the reader to find ways to motivate others to become Bible storytellers. Anyone seeking to communicate the gospel will find this book practical, insightful and significant.

Miraculous Movements

by Jerry Trousdale

Reviewed by Tara Rye

Trousdale, Jerry. Miraculous Movements: How Hundreds and Thousands of Muslims are Falling in Love with Jesus. Nashville, TN: Thomas Nelson, 2012, pp. 273. \$7.69. Kindle edition. Page Numbers Source ISBN: 141854728X. Publisher: Thomas Nelson (March 6, 2012). Amazon Digital Services, Inc. ASIN: B00759NKOM

Author of *Miraculous Movements*, Jerry Trousdale, understands the power of a great story. His experience with the pastorate, church planting, and Christian publishing provide a rich knowledge and experiential base for the truths that are weaved within the true stories shared about the movement of God among the Muslims through Discovery Bible studies.

Miraculous Movements unfolds an intentional method to reach Muslims through the discovery of God in the Bible (p. 14 or d. 6%). Trousdale captures the reader as he retells countless stories of real Muslim men and women coming to know Christ through the power of prayer, compassion, Bible stories and questions. Be prepared to sit on the edge of your seat as you read

about all-night prayer gatherings, secret baptisms, and even the raising of the dead. Trousdale reminds the reader that believers need to expect the unexpected in order to experience miraculous favor from God. Believers need not fear Muslims, but see them as a people group that needs to be disciplined into salvation.

Trousdale points out Muslim leaders who have been interviewed seek to restrict the translation of the Qur'an because they want to conceal that the Qur'an is filled with contradictions and that it affirms the special status of Isa al Masih—Jesus the Messiah (p. 77 or d. 36%). In addition, the lack of assurance of salvation disturbs Sheikhs and imams (p. 77 or d. 36%). Trousdale challenges believers to reach the heart of Muslims through prayer, genuine friendship, and through open and honest conversation (p. 85 or d. 40%). Emphasizing that obedient disciples make disciples

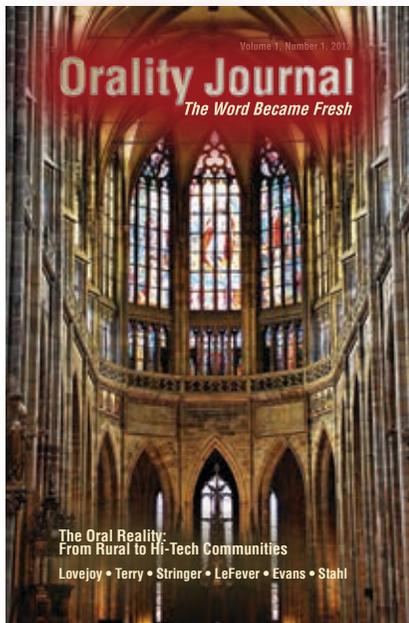
and obedient churches plant churches Trousdale explains, "If we want to emulate the model of Jesus, we must learn to minister as He did, meeting human needs while also confronting the lost with the truth of the gospel" (p. 89 or d. 42%). This prepares the way for sharing the gospel with a person of peace.

For those who cannot experience international missions first hand, this book provides a literary experience that awakens the heart, mind, and spirit to want to experience international missions or at the very least experience mission mindedness where you are living. For the one on the field this book provides encouragement to remain faithful to the task. For the one wondering how to reach their Muslim neighbor, it provides simple, relational examples of others who internalized the Word of God and poured it out in a story. A definite must read!



All professors are granted standing permission to reproduce any portion of this journal without securing prior permission.

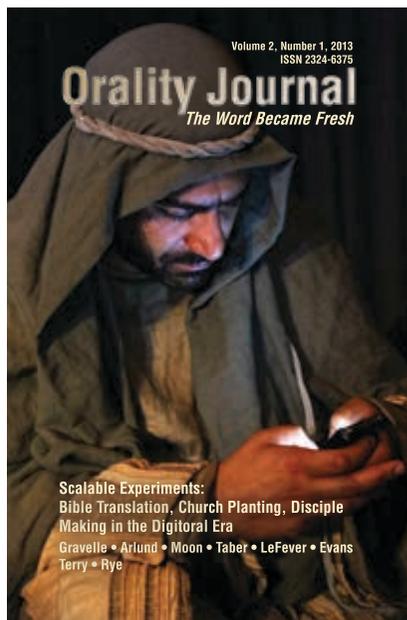
For archived editions:

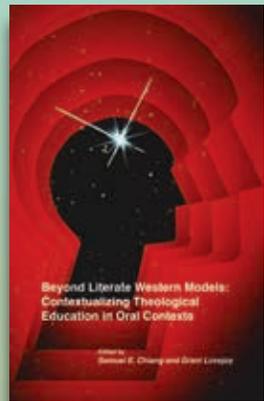
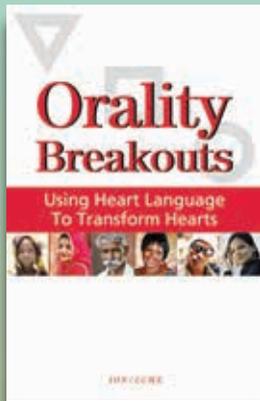
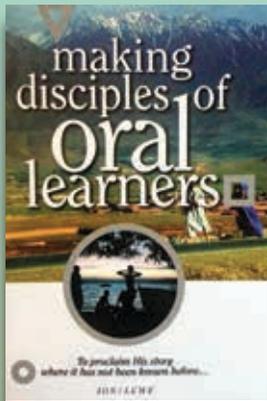


**Volume 1, Number 1, 2012
The Oral Reality:
From Rural to Hi-Tech
Communities**



**Volume 2, Number 1, 2013
Scalable Experiments:
Bible Translation, Church
Planting, Disciple Making
in the Digital Era**





ION

INTERNATIONAL ORALITY NETWORK

www.orality.net



ISBN 962-7673-26-9