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# Orality Journal

*The Word Became Fresh*

**Participatory Learning:  
Catalysts, Communities, and Emerging Trends**

**Barfoot • MacIvaine • Ballard • Alexander • Thornton  
Williams • Handley • Annotated Bibliography**

# Orality Journal

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## **Cover Photo**

On the outskirts of Ekaterinburg, Russia's fourth largest city, near the monument that marks where the continents of Asia and Europe meet, is a small wooded park where the trees are covered with brightly covered ribbons. Tradition has it that newlyweds tie ribbons there to commemorate their vows and seek good luck for their lives together. We choose this photo to convey participation can be as two people, can be built through tradition, and can be catalytic in the forming and driving a movement.

That same day Jesus went out of the house and sat by the lake. Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. Then he told them many things in parables, saying: “A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear.”

Matthew 13:1—9 (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.

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# Editor's Note

*Samuel E. Chiang*

## Participation: Into the “heart” of the matter

I just purchased five more **Bollywood** films. The last Indian film I saw, *3 Idiots*, literally had me in gut-busting laughter and tears of deep sympathy. Upon reflection, I realized that I was living in the story and identifying with its characters; touching my heart were the many poignant moments where my mind was lassoed into focus and in agreement with my heart-felt stimulation. I was participating in the story!

In a world where digitally-communicated visuals are often told from the digital-technorati's view-point—and not necessarily aimed to capture the imagination of the audience—Bollywood has not sought to join in this trend. The imagination of the audience is still primary, and the participation of the individual vital.

## Readerly or Writerly or Producerly Text?

Interaction and participation with stories, or "text," is an interest of the French literary theorist and philosopher, Roland Barthes<sup>i</sup>. Against a backdrop of shifting literary conventions in twentieth century novel writing away from the realism portrayed in classical novels, Barthes distinguishes two categories of text: readerly and writerly. Barthes identifies classical novels of preceding centuries as “readerly text”: products that treat the reader/audience as mere receivers of a set of fixed, formulaic structures and meaning. “Writerly texts,” by contrast, invite the reader to become a "co-writer" of the text, providing the space and freedom to create meaning apart from that intended by the author. In this regard, Paulo Freire<sup>ii</sup>, the brilliant Brazilian educational philosopher, would concur with both the “readerly and writerly” descriptive, and functionally support the writerly approach to learning and knowledge co-creation.

Locating these descriptive ideas in the emergence of popular culture (pop culture), John Fiske<sup>iii</sup> prescribed Barthes's conversation of text to include television series, movies, and other forms of media (including videos, paintings, etc.). Conscious of these new "texts" and media, Fiske synthesizes Barthes's categories, offering “producerly text” as a way of describing the media of popular culture. In “producerly text”

like a television series, the individual, although treated as a passive receiver, is provided with moments of space to co-produce meaning, and imagine possible outcomes. There is a mixed mode of fiction (the genre or the story) and reality (the individual). In the case of television broadcasts within popular culture, the commercial interruptions actually enhances the producerly text as the viewer is encouraged to fill in the gaps, resist closure, speculate on outcomes, and indulge with imagination.

There is implication in how we engage with the “text,” whether it be textual, TV, video, or online mobile gaming; how will it impact the heart and the head?

### **What is the distance again?**

The length from the top of the head to the heart is generally the same length as the elbow to the hand.

In the West, we have embraced the “at-arm’s-length” concept, whereby in contractual law both parties are able to demonstrate that the transaction is conducted based on equal footing and is able to stand up to legal scrutiny as fair and equitable. This “arm’s length” concept is vital in commercial transactions, but has seemingly slipped silently into the stream of adult learning. The distance, either an elbow’s length or an arm’s length, has continually separated and increased the distance between the heart and the head. Are there ways to shorten that distance? Could active participation be a part of the process, and is it “readerly” or “writerly”?

Participatory Learning and effects on networks is a theme for this issue. This is a large topic moving from communication of the individual, into group processing for the community and potential rippling effects of learning distributed and magnified through networks. Our humble attempt is not to cover all topics; we are merely observers of processes and effects for individuals, classrooms, communities, and online communities.

Participatory Learning and Actions is deployed in community development, nation change, classrooms and communities, but much less so in the Church. I was recently asked if the Church’s propensity towards Expository

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Preaching would last into this century. I reassured the inquisitive president from an august seminary institution that Expository Preaching would be here to stay for a long time as a residual effect of the Gutenberg era and as a proper and necessary diet for the congregants; however, for the digital era and for the rest of this century, participatory learning, do-it-yourself content, mobile, and social networks are here to stay. So how do we get more of that into the churches? And how does the Church embrace a trend that is here to stay?

Adult learning theories have been well researched and discussed, and conclusively “participation” is indispensable to this process.

### **Over time!**

Not long ago I was facilitating an orality training session, and we were using the “Mary and Martha” story. We had allocated one hour for this session of training, but we were crossing into the third hour and well into the lunch period! Five simple verses make up this story, but the discussion about it is never dull, and on that day, the conversations were “spicy.”

I shall never forget how, towards the end of that time—with my stomach growling at me with displeasure—a lady all of a sudden jumped at me and shouted, “I never realized that before!” She had just always thought Martha was “right,” but Jesus had said that Mary had chosen what was *better* and it would not be taken away from her. She had arrived at that conclusion only through a participative discussion with the whole group; in the end her entire viewpoint changed.

Participatory learning and actions are powerful things. And was this process readerly, writerly, or producerly?

The articles in this Journal focus on both the learning process and results of those processes: Scott Barfoot and his colleagues focus on community learning process; Amber Alexander shows how Bible storytelling works in a participative manner in a community setting; Joe Handley provides an on-going laboratory looking at how partnership works in an oral community; Phil Thornton explores the constructive classroom in an oral setting, and Keith Williams provides us the second and final instalment on the potent Do-It-Yourself content, mobile, social frontier. Also included in this edition is the Annotated Bibliography.

As I conclude my thoughts in this Note, my mind keeps on thinking of Jesus's use of parables and questions. Might it be that the religious order of that time colonized the masses, and treated the lost as "readerly"? Might it be that Jesus came along and used the parables to move the crowd into "writerly" settings? If our culture is "producerly," why are our teaching and learning approaches still "readerly"?

On the journey together,

Samuel E. Chiang  
From Chiang Mai, Thailand

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<sup>i</sup>In a 1975 seminal work by Roland Barthes, *S/Z: An Essay*, with foreword by Richard Howard and translated by Richard Miller, the author makes distinction between passive and active participation in the text as 'readerly' vs. 'writerly'; for further elucidation on the definition please go here.

<sup>ii</sup>A contemporary of Barthes, but often considered the individual who set the foundation of critical pedagogy, Paulo Freire, achieved his iconicity in his book *Pedagogy of the Oppressed*, which was first published in Portuguese in 1968, and was translated by Myra Ramos into English and published in 1970.

<sup>iii</sup>John Fiske is a well-respected American academic who wrote about popular culture. While he is retired, his book, *The John Fiske Collection: Understanding Popular Culture*, 2nd Edition, Routledge, 2010, is still required graduate school reading across many campuses and countries.



# Creating Learning Communities: How Educators Can Enhance Learning through Cohorts

by D. Scott Barfoot, W. Rodman MacIrvine III, and Jeanne R. Ballard

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In 1973, Malcolm Knowles published *The Adult Learner: A Neglected Species* in order to address the needs of the adult learner in an educational environment. He uses the term “andragogy” in contrast to “pedagogy” (the art and science of educating children) to emphasize the distinctive characteristics of adult education.

Although Knowles wrote about andragogy in 1973, it has been a part of adult learning theory and technique since ancient times. The great prophets and philosophers understood learning as a process

of active inquiry on the part of the learner. Jesus modeled learner-focused teaching techniques throughout his earthly ministry.

The andragogy model contains several elements. The instructor first lets the learners know why it is important to learn something. Next, the instructor shows the learners how to gain the relevant information. Third, the learner is aided in relating the information to his or her own experience. At this stage, motivation and readiness to learn are essential components. Thus, the instructor helps the learner to overcome any

fears, attitudes, or behaviors that are obstacles to learning.

The goal of andragogy is to move from teacher-reliance to learner-centered education. This goal is more attainable in the information age than ever before. It is impossible in this era to rely solely upon professional educators to be the authorities in a field of knowledge that they once were. Adult students today are not seeking the wise man on the mountaintop as much as they are asking for an expedition guide for navigating their own journey.

Constructivist Learning Theory states that students learn best by constructing their own knowledge with assistance from a guide to help in the process. Simply put, this is the difference between hearing a professor lecture on a topic and the student going through the process of preparing a lesson to teach on that topic.

The focus of a constructivist learning environment is problem solving. Several methods can be employed to ask questions, investigate a subject, and locate resources for solutions. As learners obtain new information, they determine if it is consonant or

dissonant with their previous knowledge. Adopting revisions to prior knowledge is easier when a student can collaborate with esteemed peers who are likewise engaged in the process.

The learning cohort is a valuable construct for accomplishing andragogy that utilizes constructivist learning theory. Within a cohort, students form a learning team where each contributes information processed through a life-filter to enhance the others' understanding. The instructor(s) gives additional information and insight as the facilitator of deeper discussion and learning experiences.

My (MacIrvine) first experience with cohort-based education took place in June 2006 when I joined the Dallas Theological Seminary Large Church cohort for my first DMin class. I fell in love with the process. Each member of my cohort was a fellow pastor or parachurch leader who ministered in his or her local church. Each member had extensive life change outside professional ministry that ranged from military to industry. And of course each person had an interesting story to tell of God's grace in times of challenge and heartache.

**The goal of andragogy is to move from teacher-reliance to learner-centered education.**

Our relationships in the cohort were highly supportive and non-competitive because we were largely from different parts of the country, and in some cases in different denominations and in different types of churches. This life experience, coupled with intellectual sophistication (all of us had Master's degrees), meant that we could learn from each other. It was truly an iron sharpening iron experience.

This article provides a working architecture for developing and sustaining cohorts that increase the effectiveness in achieving student learning outcomes.

### Definitions

The cohort learning experience is a peer-learning affair that assumes significant life experience, coupled with significant life goal (a degree) with a significant level of motivation. Before the Internet age, peer groups flourished in business schools like Harvard, where case study learning produced leadership wisdom. Peer-based learning also took place among physicians in their residency programs. But in this Internet age, where good information is abundant and plentiful, and students are often older, cohort-based learning can be used in multiple settings. It

is ideal in scholar-practitioner disciplines like the DMin, EdD, and DMiss degrees.

### Developing a Cohort

Below are five steps in developing a cohort.

1. *Discover emerging needs.* The path to discovery is learning to ask the right questions. Nehemiah modeled this well. What set this servant apart, however, was not only the in-depth interview questions he asked his brothers from Jerusalem (Neh. 1:1-3). What was remarkable is how his theological core directed his journey of discovery. Nehemiah was driven not by sociological curiosity, but by theological necessity. Out of a deep and abiding relationship with the LORD, an understanding of his word and compassion for God's people (Neh. 1:4ff), Nehemiah was on a mission to discover emerging needs in order to lead to change and spiritual transformation.
2. *Frame the cohort.* Once the emerging need(s) has surfaced, the second step is to build a framework for the cohort. Paint in broad brush strokes a picture of the central focus.



For example, will it be for all pastors, or only lead/senior pastors? Will this cohort serve non-pastoral ministry leaders that serve with NGOs? The framework of the cohort in addressing the emerging needs will dramatically impact who facilitates and participates in the cohort learning community.

3. *Identify leader-coaches.* The third step in the development of a cohort is to identify seasoned leader-coaches who have travelled down the road of ministerial leadership and have the scars to show it. It has been found effective to team two or three primary leader-coaches together. In this sense, the leader-coaches model a micro community for the larger cohort. These leader-coaches are free to bring in other guests

to help facilitate the student learning process. The leader-coaches will make or break a cohort. It is essential that they have the character, competence, and experience related to the cohort focus.

4. *Search for cohort participants.* Emerging needs have been surfaced, providing enough information to frame a general picture of the cohort. In addition, you have two or three leader-coaches ready to pioneer this learning community. Together with your leader-coaches, begin to develop a short list of potential participants. Tap into your own networks and the networks of the leader-coaches. Make use of social networking, email and, word of mouth. Once you have identified a minimum of 6 to 12 participants you are ready to launch.

5. *Finalize the cohort program.* The excitement grows as you see God bringing together each person as part of the cohort. At this stage, the leader-coaches finalize an outline of the schedule, the lectures, guest instructors, case studies, field trips, lodging, and so forth. Administrative support with these details is paramount. Now you are ready to launch the cohort.

### **Sustaining a Cohort**

Below are four steps to sustaining the cohort.

1. *Pour into the leader-coaches.* Leader-coaches are the backbone of a cohort. Provide personal, pastoral presence with each of the leader-coaches. Know them. Serve them. Love them. Pray for them. Find out their most pressing vocational and/or personal needs and make every effort to meet those needs. Provide backup support. Be a sounding board. Link the leader-coaches with logistical and administrative resources as much as possible so that they are free to concentrate on their main thing. Find creative ways to say thank you. Demonstrate how significant their ministry is in serving the cohort participants.

2. *Create a positive feedback loop.* Establish a system for formal and informal feedback. Formally, provide a survey evaluation form for the students to write their reflection on the quality and impact of the cohort. Informally, meet with each cohort member individually or in a small-group context. Engage with them about their life, ministry, and experience in the cohort. Pray with them. Ask them open-ended questions about their experience in the cohort. Make use of stories and the grapevine. Let some stories flow freely in and through the network of interactions both within the cohort and the larger cohort community.

3. *Innovate and promote.* Healthy feedback can serve as a catalyst for ongoing innovation, collaboration, and buzz. This is huge to the future sustainability of a cohort. The word on the street needs to get out in a positive way through stories, testimonies, and sound bites of God at work in the lives and ministries of the students through the cohort. Harness the web and word of mouth as much as possible.

4. *Go with the ebb and flow.* Every cohort has a life cycle. There is a rhythm and an ebb and flow to a cohort. This is normal. Some years, it may feel like there is a significant momentum going and other years it will plateau and feel less euphoric. It is important that you ride the cycle anchored in the Lord Jesus. If a cohort is a setting sun, it may give birth to something new or it may require some tweaking to bring renewal. Also watch for the rising stars as new needs. As different challenges emerge, it is an opportunity to birth a cohort.

### **Follow up with a Cohort**

Below are three suggestions for following up with a cohort.

1. *Remind cohort alumni they are family.* Over the years, cohorts begin and soon come to completion. Soon enough, you may have hundreds of alumni. It is important to remind them over and over again that they are a part of a family. Regular communication, perhaps reunions and other occasion gatherings, can foster their continued growth post the cohort learning experience.
2. *Empower alumni to mentor new cohort members.* Alumni are often further along than new

members and can make great mentors. Provide opportunities for one or two alumni to join with a new cohort to help shepherd and encourage participants in partnership with the leader-coaches. This cross-pollination can provide a continuity of learning from cohort to cohort.

3. *Evaluate ongoing needs of alumni.* It is important to keep up with alumni and determine ways to formally and informally assess how they are doing and if there are surfacing gaps in their ministry. If gaps are determined, then alumni cohorts or modified peer groups could be established to help further encourage them to stay the course in God's call on their life. Oftentimes, alumni go through a major crisis or ministry transition and need an extra measure of support that may not have surfaced during their cohort program.

### **Summary**

The cohort learning community approach is a proven method for ministerial training. It is a powerful means by which godly, global servant leaders can be equipped for ministry. These basic steps outlined in this article serve as a starting point for ministry leaders who are wrestling with the process of developing, sustaining, and following up with cohort participants.

**Web Resources:**

[www.dts.edu/dmin](http://www.dts.edu/dmin)

[www.leadershipnetwork.com](http://www.leadershipnetwork.com)

[www.plc-washington.org/study-groups](http://www.plc-washington.org/study-groups)

[www.4faculty.org/includes/digdeeper/lesson4/learning\\_communities.htm](http://www.4faculty.org/includes/digdeeper/lesson4/learning_communities.htm)

[www.evergreen.edu/washcenter/home.asp#](http://www.evergreen.edu/washcenter/home.asp#)

[www.nationalministries.org/mcle](http://www.nationalministries.org/mcle)

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## Telling God's Story to the Sweater People

*Amber Alexander*

*Amber Alexander has lived overseas and is currently living in a city in United States. Amber, a pseudonym for security purposes, together with her husband intentionally serves difficult to reach high caste Indians living in the USA.*

In September 2004, my teammate and I boarded a plane headed from the U.S. to an unreached people group living in the Himalaya Mountains. Due to the sensitivity of this area, and the extreme violence that both workers and new believers have faced, I will refer to this people group as the Sweater People and testify how I saw God's story touch the hearts of these people.



Our project was called One Story. We were encouraged and equipped to do this task by the International Mission Board, YWAM, Campus Crusade for Christ, Wycliffe, and Trans World Radio. We were trained before we went to our people group and trained every few months in church planting, translation, team building, language learning, and audio recording, among other things. We also received ongoing mentoring and inspiration by each

of the organizations. There were several other One Story teams who trained with us and were sent out to other unreached people

groups. These teams were a great encouragement to us as we faced difficulties along the way.

Our goal was to live among the Sweater People, learn about them, and love them. We were to find a person of peace who would help us develop a Chronological Bible Story Set which would be filled with stories that would both touch the hearts and needs of the Sweater People and give them a biblical worldview.

The story set would be in their language and in a storytelling style. It would direct them in following Christ and what it means to be the Church. Every story was to be biblically sound, understandable to the average person, and easily remembered and passed on from one person to another. We also wanted to see these stories used in starting evangelistic groups among the Muslim Sweater People and the planting of house churches. Our timeline was to finish this task in two years.

### Why Bible Storying?

One might ask: *Why storying?* Bible storying is the ideal tool to reach the Sweater People for a number of reasons. First, the Sweater language is only spoken and not written. They do not have an alphabet.

Second, the Sweater People are oral communicators. They live in an area with one of the lowest literacy rates in the country. Only 20% of Sweater women, on average, are literate. They love to sing and tell stories. Some of the songs they sing are new, but many have been passed down from generation to generation. Nearly all of their songs are about love, where they live, and God.

**The story set would be in their language and in a storytelling style.**

They also like to listen to and tell stories. Their stories could have happened that day or a hundred years ago. Along with singing and storytelling, the Sweater People love to watch television and listen to the radio. All of these forms of oral communication can be used in telling this people group the stories from the Bible.

Third, the Sweater Person can relate to the setting of the stories in the Bible. They can also relate to the people in God's word. The place where the Sweater People live has many similarities to the places and settings of the Bible. For example:

- Their home sits in a valley surrounded by the Himalayan Mountains. You can almost picture Moses going up to a mountain to talk to God or a Psalmist singing about the mountains God created.
- The political situation could be perceived as similar to Israel's situation during the time of Jesus' birth. The Sweater People believe they are a chosen people under the rule of pagan idolaters. This could be seen as similar to Israel being under the rule of the Romans.

- There are also temples and shrines for worshipping Hindu gods or Muslim saints in their area. There are many places in the Bible where pagan temples were a part of the culture.

A Sweater man or woman could easily relate to the people in the Bible. For example:

- Most of the Sweater People carry out the same occupations as those in the Bible. Eighty percent are farmers. The rest are shepherds, government workers, fishermen, shop keepers, and homemakers.
- The majority of the people are named after prophets found in the Bible. Their names are in the Arabic form. Since many of the people of this area cannot read, they do not know about the prophet they are named after. This is a great bridge to use in sharing God's word.

Another bridge found in the Bible is the status of women. The women here are in a similar situation as that of the women in the Bible. Progress is being made among women's groups, but as of now women are still suppressed. They have some of the same issues as the women

in the Bible (e.g., infertility, loss of a husband, and the feeling of hopelessness). God's word is filled with stories of women who are in these situations. In the case of infertility, if a woman could not have children, she was considered worthless. Her husband had the right to take another wife or abandon her all together.

Since the Sweater women do not know God, they do one of two things to relieve their suffering: (1) they make a sacrifice to the Prophet Muhammad's daughter, Fatima (they take a young goat, kill it, and give it at the Shrine of Fatima in exchange for a child), or (2), if this does not work, many women commit suicide.

One of the reasons for this is that if a woman has no children, then she will have no one to take care of her when she is old.

Many Sweater women seem to be stuck in hopeless situations. Some have been exploited, forced into prostitution, beaten by

their husbands, and abandoned. Others struggle with their purpose in life. These women are like Hagar, when she cried out to God. God acknowledged her tears and promised he would take care of her.

**They have some of the same issues as the women in the Bible (e.g., infertility, loss of a husband, and the feeling of hopelessness).**

To reach out to the Sweater women, we decided the best way to communicate God's word would be through Bible stories to which the women could relate. We created a story set that would touch the lives of the Sweater women as well as reach out to the men.

### Loving the Sweater People

The Sweater People are considered to be an unreached people group. There are over ten million people living in their area: 95% are Muslim, 4% are Hindu, and only 1% are Christian.

Much of the news about this people group calls the Sweater People the terrorists. The Sweater People have been known for their radical violence. In recent years, Islamic violence has grown rapidly, causing most of the Hindus who have lived here to either leave or be killed.

But Hindus are not the only ones who have experienced severe persecution. Christians have put their lives in God's hands as they have gone out to share the gospel. One outspoken pastor's car was set on fire. Another was forced to leave because he gave a young man a Bible. Violence is an everyday occurrence here, but most of the

Sweater People are incredibly loving. There are just a few hate-filled radicals who have wreaked havoc on those living here. When we arrived to our location we were excited, but a bit overwhelmed at the task. The Sweater People live in a war zone. Tanks and army bunkers line the streets. The airport we flew into was painted camouflage.

I must admit I was filled with apprehension and fear, but God's word spoke to me. Proverbs 3:5-6 says, "Trust in the Lord with all your heart and lean not on you own understanding; in all your ways submit to him, and he will make your paths straight." I prayed, "God you are in control of my life. Lead me and I will follow."

**Seeing the Sweater People leave Islam and follow Christ was an impossible task in our strength. We could not save these people.**

Seeing the Sweater People leave Islam and follow Christ was an impossible task in our strength. We could not save these people. The only thing that could penetrate this darkness would be the light of Christ. We knew our only power was prayer and being dedicated in our own walk to following Christ. Sometimes we struggled to do this, but in spite of us God's grace was sufficient. We rallied our friends

and family back home to pray for us. Psalm 117 became our war cry, proclaiming, "Praise the LORD, all you nations. Praise him, all you people of the earth. For he loves us with unfailing love; the LORD's faithfulness endures forever. Praise the LORD!" That unfailing love and faithfulness was not just for the Sweater People; it was what sustained us.

After finding safe housing, we began learning the language and searching for a person of peace. We also began meeting all the missionaries in the area and sharing our project idea with them. They were very encouraging and went to great lengths to help us. During the time we were there, we were able to train most of the teams in Bible storying. We asked the teams to help us find a Sweater Woman to help us with this project. Most did not know any Sweater women who had come to Christ. Many men had become followers of Christ because they could read the Bible in the trade language, but their wives did not become followers of Christ.

However, a pastor introduced us to one woman named Nargis. She had become a follower of Christ shortly before we got there. Nargis was a beautiful girl who loved to

sing. She had a great desire to learn God's word and help us. However, shortly after meeting her, she was kidnapped, raped, and forced to marry a Muslim man. We met her again after her marriage. She told us that she had not given up on following Christ and she would hold tight to the stories about Jesus. The marriage was her lot in life. This was a heart-breaking situation. We couldn't rescue her and the only hope we could give her was the hope Jesus gave to women in the Bible. We rallied many people to pray for her.

The last we heard of Nargis was that one day she was singing a Christian song in the trade language and her husband heard it. He was struck by how beautiful the song was and he asked her to explain it to him. She did and then told him the Bible stories she knew. This piqued his interest and he went to the pastor who had led her to Christ and asked for a Bible.

Our search continued for a language teacher and a person of peace. My teammate quickly found a teacher whose name was Rabia. Rabia had five sisters and no brothers, which was considered very unfortunate for her parents. Her strong Muslim family was very caring and happy that their daughter had a job.



Rabia would help us understand her culture and beliefs.

I had a harder time finding a language partner and struggled learning the language. I prayed and God provided. A Korean-American missionary named Cha prayed for and loved one Sweater village for over 15 years. She saw very little fruit until the last two years of her time there. The families in the village loved her and she loved them. There were six little girls in that village who Cha taught English. When we arrived, these girls were now young women in their late teens and early twenties. The oldest of the group was named Rubina. Rubina agreed to be my language teacher and to help us create a Bible story set for her people. Shortly after this,

Rubina became a follower of Christ and was baptized. The other girls soon followed.

Rubina was our person of peace. She opened the door for us to her village and to her people. Because of the love Cha had shown to Rubina's family, her family loved Christians. They let us live life with them. We worked in the field, attended weddings, and celebrated holidays with them.

One night while we were staying in their home, we heard the saddest sound I had ever heard in my entire life. A man had just died in the village. His wife began singing a song of sorrow loud enough for the whole village to hear at three o'clock in the morning. When

she got tired the voice of another woman would continue, then another woman, and then another. This lasted for three days.

My Sweater talk was not very good, but Rubina told me they were singing about the man's life. It was like an oral obituary, but more about feelings than facts. The song talked about the hopelessness of his wife, that his daughter would never find a husband now because there was no dowry to be given, and that the family had no reason to go on. A few weeks later the daughter came to Rubina's house while I was there. Her face looked hopeless and sad. I told her about my dad dying a few years before. I shared with her that God would take care of her like he took care of me, but it seemed to be no comfort to her. Rubina's mom just held this poor girl in her arms. A few days later the girl died for no apparent reason, possibly just from a broken heart. The songs of sorrow began again. I thought to myself, *This is what life without Christ sounds like.*

Rubina helped us pick out stories from the Bible that would give hope to the Sweater People. She listened to a Bible recorded in a trade language and we read it to her in English. Then, she told the story in

her own words. She then went back to the other girls and told them the stories. They pointed out if there was anything confusing in the story that needed to be explained.

At the end of our time, we had all of the girls helping us with the Bible stories. They helped us record 47 stories from the Bible in chronological order from Creation to the formation of the Church. Rabia, my teammate's teacher, helped her back-translate the stories (which is when the teacher listens to the story and then tells it back to us in English).

My teammate then typed it out in English. If there were any mistakes, we worked on the story again with Rubina or the other girls. Our desire was to make sure every story was biblically accurate, understandable to the common person, and easy to retell. Rubina's family loved the stories from the Bible and one night I watched as she shared the story of the woman who washed Jesus's feet with her tears. When her father heard this story, he cried. Rubina's mother, who had no education, also shared the stories her daughter taught her with Muslim neighbors.

When we felt ready, we went out to test the stories with different

**I thought to myself, This is what life without Christ sounds like.**

groups of Sweater People. Many times, Rubina and the storytelling girls would also share the stories in different places. A Christian organization had started a sewing class for the Sweater women in different villages. The storytelling girls shared the stories from the Bible to the classes. It was exciting to see these Muslim women hear the stories from the Bible for the first time.

As we went in chronological order, they waited expectantly to discover what was going to happen to Eve after Cain killed Abel. Would Abraham have a child at such an old age? It was also exciting to see Rubina and the storytelling girls share stories from God's word. After testing the stories many times and fixing anything we found inaccurate or confusing, we emailed the back-translation to our One Story mentors. They went through our stories carefully to make sure everything lined up with scripture.

During this time, Rubina and the storytelling girls worked with an ethnomusicologist to write the first Sweater worship songs. What a refreshing sound to hear songs about life and hope in comparison

to the death and sorrow songs! Rubina and the storytelling girls and some of their family members began meeting as a church. After they learned stories, they began to take communion, give offerings, pray, learn a new story each week, and sing a new worship song they had written. However, there seemed to always be obstacles.

**Then she said, "Don't worry about me and the rest of the girls, we know 47 stories from the Bible. They can't take this from us and we will share them."**

In fact, the more they would try to meet, the more conflicts would arise. First, they had a record snowfall of 15 feet and an avalanche that cut the Sweater People off from the rest of the world. Then, they had a flood. Then, there was an earthquake and aftershocks that left a million people homeless with everyone sleeping outside in fear their houses could collapse. Then, several family members died.

After this, Rubina and the storytelling girls were accused of converting to Christianity. This is against the law in this area. Rubina came to my house with a stack of Christian literature that we had given her and the girls. She said, "If the police find this in my house, my family and I will go to jail." Then she said, "Don't worry about me and the rest of the girls, we know 47

stories from the Bible. They can't take this from us and we will share them." She then told me the story of how Jesus calmed the storm. "If Jesus could control the wind and the waves, he could care for us also," Rubina explained.

Rubina also began to suffer spiritual attacks. She would be walking and all of a sudden be pulled to the ground by an invisible force. We prayed for her, and she knew the story of the demon-possessed man. She trusted in Christ to heal her. Rubina also led a short-term mission team in prayer walking and distributing gospel literature. The men of that team were severely beaten. After all this, the church did not meet regularly any more. We encouraged them to meet, but they didn't. We did have one last meeting, however, and that day we heard the girls and their families (around 20 in all) share from Creation to the start of the Church. They had memorized all 47 stories by heart.

About five months before our two-year timeline was up, I was invited by a Sweater woman to live with her family for two months to test our Bible stories. This woman was a social worker. I told her I had recorded stories about the prophets that I thought would encourage the Sweater Women. I wanted to

find a group of women who only knew Sweater talk and could tell me if they liked the stories or not. She asked me to go to her house to share the stories with her grandma, mom, and aunt. She lived in the same village that Rubina had taken the short-term mission team. It was the same place where the men on the team were beaten.

I was scared. On the way there I prayed and recited our war cry and Proverbs 3:5-6. God was faithful. I ended up sharing a room with grandma, whom they called Nonnie. I loved her so much. She was 85 years old, wore a traditional head scarf, had no teeth, and smoked a hookah. Every night, she would listen to the stories in chronological order and she would cry. She loved the stories from the Bible.

When I got to the story of Hagar, she was so excited, because that was her name. She also had a sister name Sara and a brother named Abraham. She exclaimed, "God sees me!" I thanked God that he would let me be the one to tell Nonnie that Jesus loved her. Every night, Nonnie would hear a story from the Bible and every morning she would tell it to the rest of the family. They were able to hear all 47 stories in the two months I was with them. We would always discuss the story afterwards. I loved being with them.

However, I soon returned to the city where I lived and received a phone call from the U.S. My brother, who had served as a soldier in Iraq, had come home and died of a brain aneurism. My joy of seeing God move in Nonnie's family was changed to shock then sorrow. It was painful, but I had peace. My time with the Sweater People taught me that I was not alone and that God is faithful. Within a few hours' time, the word had spread throughout the city and every Sweater woman I knew was at my house weeping.

They came to wipe away my tears and hold my hand. They came to weep with me. Can you imagine—a sister of a U.S. soldier in Iraq being comforted by a group of Muslim women? I realized that what I was dealing with was not strange to them. Living in a war zone, most of them had lost loved ones due to violence. Amazingly, however, I was able to share stories from the Bible of how God brought hope in hopeless situations. I went back to the U.S. for a month and then came back to finish the story set.

After I returned, we made copies of the Sweater Bible stories and songs that Rubina and the storytelling girls liked. Unfortunately, we didn't

see Rubina and the storytelling girls become a sustainable church, but we did receive reports that other missionaries were able to use the stories and start groups that did become churches.

Most of the people in my story didn't come to Christ, but God allowed us be the first Christians most of these people ever met. We were also blessed in seeing the Sweater People hear and share God's word in their own language. This task was not easy as I struggled with illness and depression. It was hard to live in such darkness and not be affected by it. In the midst of it all, God proved his love and faithfulness to me.

Even today, Sweater Christians and missionaries are under extreme persecution. Reports by the news media of Sweater People coming to Christ are causing riots. Many believers have been beaten and forced to flee. Islamic extremist are calling for Sharia Law to be placed over the Sweater People. This could mean the execution of any Sweater convert and any person who led that person to Christ. Please pray that the Sweater believers will stand strong in the hope and faithfulness of Christ's love.





## Constructivism, Cross-cultural Teaching, and Orality

by Phil Thornton

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**B**ecause new information is filtered through the pre-existing mental grid of the listener, real learning takes place most effectively when the potential learners (listeners) are actively engaged in the learning process rather than receiving new information passively. This constructivist approach to teaching/learning argues that people “construct” their understanding and knowledge of the world through real-life experiences, and by reflecting on those experiences.

When the potential learners encounter something new, they must reconcile it with their previous ideas and experiences. The result may be that they accept the new information and change what they believe and how they behave, or they may simply discard the new information as undesirable or irrelevant. In either case, with constructivist teaching/learning, the learners themselves will be active participants in the teaching/

**... people “construct” their understanding and knowledge of the world through real-life experiences, and by reflecting on those experiences.**

learning process. This is true simply because new information and discoveries have challenged them to question, explore, and assess what they know (or think they know).

This strong emphasis on the learner as an active participant in the learning process does not in any way devalue the role of the teacher, but it does modify that role, especially compared to a more traditional teaching style. In constructivist teaching/learning, the teacher assumes the role of a facilitator more than that of a dispenser of information. In the world of cross-cultural communication, this understanding of the facilitative role of the teacher is crucial, especially when it concerns

teachers from the West working in a non-Western cultural context. In such circumstances, it is critical that the teacher understand the hearer's preexisting conceptions and builds upon them.

It is true that I am guided in my perspective by a high view of culture. By "high view," I do not mean that culture itself is sacred. In fact, I believe that all cultures must come under the corrective scrutiny of the gospel. But I also believe that God has placed within all cultures the culturally appropriate elements and methods for successful communication, including communication of the gospel. In other words, God willingly "uses culture" as a vehicle for his message.

Unfortunately, in many cultures, "natural vehicles" (e.g., songs, proverbs, dance, drama, narrative) have been suppressed (if not buried) under the influence of Western educational pressure, and missionaries have not been immune to such error. The result has been that native peoples are often ashamed of those culturally-accepted instruments of communication and see them as inferior to those of the West. Constructivist teaching/learning can help identify and use

many of those natural vehicles for communication which have heretofore been lost or forbidden.

The constructivist approach to teaching/learning can remove some of those imposed obstacles and allow non-Western (and particularly oral) learners to rediscover culturally appropriate avenues for both packaging and delivering the gospel message. In a certain sense cross-cultural constructivist teaching/learning parallels the emphasis of appreciative inquiry in that it seeks to identify and use what a people do well, rather than eliminating what they do wrong (or, at least, what we think they are doing wrong).

The more traditional approach to teaching/learning in Western education, including that of pastoral training, focuses on the material (curriculum), beginning with the individual parts and building to the whole. Basic skills are emphasized, and typically there is a rather strict adherence to the fixed curriculum. The curriculum (material to be taught) is highly valued. The primary sources of learning are textbooks and workbooks. Teachers deliver information to the learners with learners becoming recipients of



*Henna tattooing is a cultural practice that dates back over 5,000 years. Henna tattooing today is used as a popular form of expression for luck and happiness and can be found in many ceremonial practices, including Blessingways, marriages, births and battle.*

information. The teacher's role is directive and rooted in his/her authority. Assessment is done through testing with a strong focus on "the right" answer. Knowledge is seen as static and learners work primarily alone.

In the constructivist approach to teaching/learning, the curriculum (material to be taught/learned) emphasizes big concepts, beginning with the whole and expanding to include all the parts. Student questions and interests are valued and guide the learning process. Learning materials are based on real life (that which can be seen, touched, etc.) rather than abstract propositions. Teachers dialogue with students, helping them to "construct" knowledge through discovery, rather than passively receiving information (i.e., the teacher's role is interactive).

In assessment, process is as important as product and is carried out in multiple ways such as observation, interviews, projects, and tests. Knowledge itself is seen as ever expanding with experiences, and the work of learning is typically done in groups.

For those of us who work cross-culturally with oral learners, we

must realize that the people with whom we labor are not blank slates upon which we will etch new knowledge. Nor are they less intellectually capable than their Western counterparts. (Consider the highly-developed Inca civilization, which existed for centuries without a written language other than the knotted strings which recorded numbers.) Rather, they come to learning situations with already formulated knowledge, ideas, and understandings.

While it may not be written down or much less analyzed, they will have a well-developed worldview which explains and integrates the experiences they face each day. This previous knowledge is the raw material with which we must work. It is the basis (the filter) for any new knowledge which they will create from the teaching/learning process.

For example, the Samburu of Kenya have a myth which explains how the Samburu people were first separated from God when the rope up to the heavens was cut. Since that time, according to the myth, the Samburu have searched for God in the rocks, trees, rivers, etc. (i.e., animism). This well-known myth provides fertile ground for seeing Jesus as the "rope back to God" (John 14:6).



This means that it is highly unlikely that I, as a teacher, will be able to communicate new ideas unless I “understand them.” *Rather than pour out new knowledge upon them, I must guide them in a process of discovery such that they choose to accept and utilize that new information.* Only then will transformation of belief and behavior really take place. It seems to me that this issue of culturally appropriate teaching/learning may be at the very heart of why there are so many Christians (at least that is their claim) and yet so little personal and social transformation in many places of the world.

### **Implementing Constructive Teaching/Learning**

Practically speaking, when called

upon to teach cross-culturally, how can we, as teachers from the West, implement constructivist teaching/learning in a non-Western context? Let me suggest the following:

**First, learn as much as you can about the cultural context in which you will work before you teach.** This information will then be verified, modified, and added to in the teaching/learning process when the constructivist model is utilized.

**Second, do not assume the role as a dispenser of new information or an authority.** Rather, work with your listeners to help them connect the new information you bring with that which is already known/present in their culture. This presumes your familiarity with existing knowledge

and behavior in the culture and/or your willingness as the teacher to enter into the discovery process with your learners during the course of the teaching.

**Third, do not assume that their understanding of terms used in the exchange of ideas is the same as your understanding.** Seek to understand those terms from their perspective,



and then where needed, guide them to discover other possibilities.

**Fourth, ask questions and entertain their questions even when they seem irrelevant to the topic at hand.** Then, rather than give answers, work with them to discover culturally appropriate answers by applying God's word to those questions. An example of this process occurred as I worked with Samburu pastors in Kenya.

Several questions arose in our conversation about which I had little or no knowledge (e.g., Is it okay for the Samburu to drink blood—a common custom among the nomadic herders?). Rather than offer an answer (or even an opinion), I had the pastors launch into a discover process as a group (constructivist learning). After some time working on the problem,

they came forth with the following which would be applied to such practices:

- What does the Bible say?
- What is the Spirit saying to us?
- What do the elders say?
- Does it do harm to the individual or the community?

This “discovery” was much more powerful and on target than any answer I might have given.

Fifth, remember that the primary purpose of your teaching is not the dispensing of information, but rather helping your target audience learn and learn how to learn. As you create a safe environment where they can question and reflect on various issues, you are making them the experts in their own learning process. You are helping them identify and solve their own problems under the guiding influence of God's Spirit and the corrective instruction of his word. You are the catalyst, not the answer.

### Concluding Thoughts

I realize that many who teach cross-culturally may disagree with the position I have taken in this writing. I acknowledge their concerns and agree that the preaching of the gospel inserts new knowledge and understanding into any culture. This is especially true where the gospel is relatively unknown.

But this does not negate the process by which the news of the gospel can be (indeed, must be) introduced if transformation of life and culture is to be

accomplished. Learning always moves from the known to the unknown. This means that the good news must speak to real-life issues in the target audience and they must see them. Likewise, any theory when taken to an extreme can do damage. The same would be true of constructivist teaching/learning if allowed to slide into total relativism. There is an absolute truth which no model should be allowed to destroy.

**Constructivist teaching/learning is especially important when working cross-culturally and with oral learners ...because it allows them to define critical issues and work out solutions which are both biblical and culturally appropriate.**

Constructivist teaching/learning is especially important when working cross-culturally and with oral learners (those who either cannot read, do not understand what they read, or simply prefer oral methods for communicating important messages) because it allows them to define critical issues and work out solutions which are both biblical and culturally appropriate.

It allows them to use patterns of thought and behavior which are understandable to the people. It frees them from the myopic shackles which have all too often been placed on them by Western influence. It allows them to be truly indigenous and thoroughly Christian.

I am confident that we can always work in tandem with the Holy Spirit, the ultimate teacher. With his help and under his supervision, and by utilizing the best teaching/learning tools, all Christians can build a “firm foundation.” Seven hundred years before Christ, a Chinese philosopher by the name of Lao Zu spoke these words:

*Go to the people. Live with them.  
Learn from them.*

*Begin with what they know,  
Build with what they have.*

*And when the the work is done and  
task is accomplished,*

*The people will say,*

*We have done this ourselves.*

The constructivist teacher facilitates rather than dictates. With the help of the Holy Spirit, he or she sits where his or her learners sit, walks in their shoes, and when all is said and done, leaves no foreign (Western) footprint. This is successful cross-cultural teaching/learning which brings real transformation!

Kraft, Charles. 2000. *Communicating Jesus' Way*. Pasadena, Calif.: William Carey Library.

**Websites on Constructivism:**

[www.thirteen.org/edonline/concept2class/constructivism/index.html](http://www.thirteen.org/edonline/concept2class/constructivism/index.html)  
[saskschoolboards.ca/research/instruction/97-07.htm](http://saskschoolboards.ca/research/instruction/97-07.htm)  
[www.pbs.org/teacherline/courses/inst335/docs/inst335\\_brooks.pdf](http://www.pbs.org/teacherline/courses/inst335/docs/inst335_brooks.pdf)  
[www.ncrel.org/sdrs/areas/issues/envrnmnt/drugfree/sa3const.htm](http://www.ncrel.org/sdrs/areas/issues/envrnmnt/drugfree/sa3const.htm)  
[www.slideshare.net/nataliea/constructivist-teaching-methods](http://www.slideshare.net/nataliea/constructivist-teaching-methods)

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<sup>i</sup>Charles Kraft refers to this as the identificational approach (the teacher understands the meaning and nuances the learners assign to the terms/actions) as opposed to the extractionist approach (which demands that the hearers understand the teacher's meanings/actions for communication to take place).

<sup>ii</sup>Western literate education approaches teaching in terms of concepts, ideas, issues, and problems. Illustrations from real life are given to prove a point. With oral learners, logic is neither understood nor prized as an argumentative tool, and principles are seldom extracted from the story. The story is the message.

<sup>iii</sup>By "packaging," I mean how the message is structured; by "delivery," I refer to the multiple ways communication takes place such as drama, song, dance, proverbs and sayings, myth, legend, etc.

<sup>iv</sup>Numerous resources are available online which further detail the differences between constructivist and traditional teaching/learning models.



## Mobilizing the Story of His Glory (Part II)

by Keith Williams

*Keith Williams spent ten years serving as a church planter in Asia before launching Mobile Advance, a ministry of WEC International. Keith also serves on the steering team of the Mobile Ministry Forum (MMF).*

### Introduction

Farida was in a very bad way. What we first thought to be a fast moving cancer turned out, in the end, to be a case of a young woman trying to starve herself or her unborn baby to death. It is hard to judge her too harshly, though, as both she and her unborn child would likely die at the hands of some relative in order to preserve her tribe's honor once her extra-marital pregnancy became known. In the Lord's foreknowledge, Farida's pregnancy came to light and the cries for her death were raised.

In the midst of all this our small team felt the Lord's call to push back against the centuries-old tradition that called for Farida's death. We shared the Biblical story of the woman caught in adultery with those who angrily cried out for Farida's blood. Our team had a fairly high level of fluency in the local language, and we did our best to help the townspeople both experience and understand the story. I don't know if it was a lack of fluency or storytelling ability, or the logic of the people, which said

that if one sheep had a disease it was better for it to be killed than for the whole herd to be infected, but in the end our efforts fell on deaf ears. Every day Farida drew closer to a vengeful execution.

A year prior we had begun experimenting with loading clips of the JESUS Film onto our mobile phones and sharing them with the people around us. Recognizing that the JESUS Film's sister film, *Magdalena: Released from Shame*, included a powerful video portrayal of the story of the woman caught in adultery, we moved quickly to get that clip onto our phones and began sharing it with friends, neighbors and community leaders.

I can't say exactly what made the difference. It could have been a number of things, but it felt like the tone of our conversations began to shift after we started showing that clip. Something about the video seemed to strike a chord in viewers' hearts. I am grateful that today, years later, Farida and her beautiful daughter are alive and well and that she now knows a peace that

surpasses understanding even in the midst of her public shame. I thank the Lord that sharing that video clip on our mobile phones both with Farida and with her accusers seemed to make all the difference in seeing her moved from death to life both physically and eternally.

Throughout the ages God has given the Church new tools to help spread His Word. From Gutenberg's press to radio and TV, millions have been reached through use of these "new" technologies. Mobile ministry is the latest in a long line of tools available to help in the building of God's Kingdom, and I'm thankful that he has given me a front-row seat in getting to see its potential, use it and help in its development.

This is the second article in a two-part series on mobile ministry. The focus of "Mobilizing the Story of His Glory (Part 1)" (Williams, 2013), which appeared in the previous edition of the *Orality Journal*, was largely about the "Why" of mobile ministry. Issues addressed included the magnitude and impact of the mobile revolution and key benefits of mobile ministry. This article,

on the other hand, is focused on the "What" and "How" of mobile ministry. While you shouldn't expect to walk away from reading this article knowing exactly how you should implement a mobile ministry, you will hopefully gain principles and pointers that will help you successfully implement mobile ministry.

As you read this article keep in mind that mobile ministry isn't an end but rather a means. It is just a tool that I believe you will find helpful to have in your ministry toolbox and outreach. It is entirely possible that 20 years from now mobile will be nothing more than a footnote in the story of the amazing technological progress of the 21<sup>st</sup> century.

That said, right now mobile is the most ubiquitous, personal, powerful, and underutilized tool available to the Church for sharing the story of His glory with the last and the least. Additionally, "mobility," which can be defined as the ability to have one's digital information, entertainment and social connectedness needs and desires met whenever and wherever (Armano, 2012), is the

**I thank the Lord that sharing that video clip on our mobile phones both with Farida and with her accusers seemed to make all the difference in seeing her moved from death to life both physically and eternally.**

paradigm-shifting reality that mobile devices have brought into existence. Mobility is something that will undoubtedly continue long into the future.

### Getting Going

While there may not really be that many ways to the top of Mount Fuji, there are, indeed, many ways to get to most destinations. At times the best way is to hop on an airplane. At other times the best, and perhaps only, way is to lace up some hiking boots and start putting one foot in front of the other. Choosing the best mode of transportation requires knowing both the options available and the situational dynamics that determine the utility of those options.

Similarly, there are dozens of mobile ministry options available to help you achieve your ministry goals. For example, while building an app may appear to be the ideal mobile ministry solution, it quite often is not. Knowing what your other options are before investing in a costly app development process could save great amounts of time, money and frustration. We will run through several mobile ministry options available to ministries both large and small later in this article but for a more

comprehensive look you can refer to the online document *Mobile Ministry Options*<sup>1</sup>.

The fire safety rule you traditionally learn in first grade is “Stop, drop and roll.” I would say a great rule of thumb when starting out with mobile ministry is “Pray, look and listen.” While the pray part should be obvious, the further we move into “big-picture” outreach projects and strategies the more it seems we have to be hit over the head with the need to bathe our planning and work with prayer. Spiritual results require spiritual efforts! We need wisdom from the Lord. We need the Spirit’s filling and lifting of all our efforts both great and small.

The look and listen part requires a bit more explanation. What are we looking at and listening to? Well, primarily we should be looking and listening to the people we are seeking to reach. What are their circumstances? Are they living in a free and open or an oppressive society? How are they experiencing “mobility”? What mobile technologies and services are they using? How are they using them? What is their socio-economic status and how does that affect their ability to take advantage of mobile options that

we from the more wealthy parts of the world don't think twice about using? These are just a few of the questions that need to be asked to help ensure the mobile ministry you implement is appropriate to your setting.

What makes for "appropriate technology" or "appropriate" mobile ministry? While numerous books have been written about the subject of appropriate technology, let me share a few issues you need to consider to ensure that any mobile ministry you implement is "appropriate":

**a. Technological**

**Appropriateness**

Use the technologies that the majority of people you are seeking to reach have available to them and are using. Does your proposed mobile ministry require high speed Internet for users to experience it without developing extreme frustration? If there is only a spotty second generation telephone network the people you are seeking to reach won't benefit from your outreach. While Facebook may be the thing where you are, you'll connect with many more in China if you use QZone. Using

locally available and utilized technologies and services helps ensure uptake of your ministry as well as gives the potential for local reproduction of it.

**b. Socio-economic**

**Appropriateness**

Use technologies and services that the people can afford. It doesn't matter that smartphones are being sold and 4G service is available if the majority of people you want to reach can't afford either the device or the data. Do your best to ensure that your mobile ministry accounts for the people's financial situation and allows them to be blessed without undue financial duress.

**c. Literacy/Orality**

**Appropriateness**

Don't use tools that your audience prefer not to use due to orality or can't access due to illiteracy (I know, this isn't news to readers of the Orality Journal!). There's not much point to implementing an SMS/texting outreach among a people who are largely illiterate. Conversely, implementing an outreach that uses culturally appropriate audio stories and

**Use the technologies that the majority of people you are seeking to reach have available to them and are using.**

music videos among an oral group has a high likelihood of impacting those people.

#### d. Security/Privacy

##### Appropriateness

Don't use tools that unnecessarily endanger the people you are seeking to reach! If the government or majority culture actively monitors or persecutes those who consider Christ or become His followers you should only consider the mobile ministry options that carry the least risk to seekers and converts.

In this regards DO use offline distribution methods (Bluetooth, microSD cards, WiFi hotspots) that are much harder to track and DON'T use SMS/texting outreaches as text messages are stored by phone companies and easily accessed by authorities.

#### e. Mobile Context

##### Appropriateness

Create content that is appropriate to the context of the device. While there are plenty of exceptions to the rule, mobile usage generally occurs in the following contexts. An appropriate mobile ministry should account for these contexts:

- i. Mobile usage occurs in brief bursts during breaks

of time between when people carrying on with the rest of their life and while doing other things.

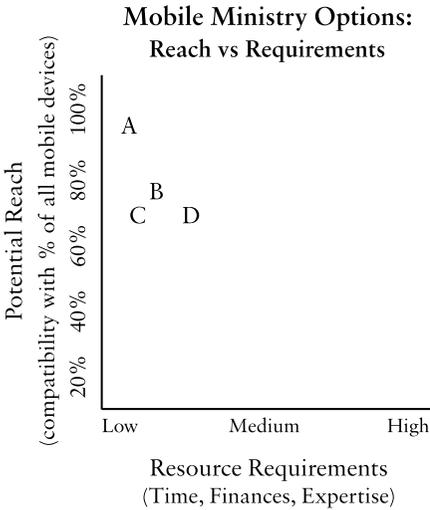
- ii. Mobile is used in the context of life interruptions. In general, mobile ministry tools and media shouldn't require long periods of uninterrupted attention from their users.
- iii. Mobiles have small screens—putting small type or busy video on a mobile screen is inappropriate and ineffective.

#### Four Mobile Ministry Options

Mobile ministry unlocks amazing new opportunities for the Church to deepen its existing connections with people. While that is important, I believe that one of the key benefits mobile ministry offers is providing a connection with hundreds of millions who have never had a connection with the Church. There are 1.7 billion people who have a mobile device but no Internet connection. These are the people who live at the bottom of the economic pyramid and will be the last to own a smartphone. It is to these "last mile" least reached peoples that I believe mobile ministry offers an irreplaceable eternal life-line.

That said, let me present some mobile ministry options that run the gamut from low-cost/high

reach to high-cost/low reach—I think you may be surprised!



### A. Phonesites

“Phonesites” are one of the simplest and cheapest ways to create a media ministry with the potential for broad-scale impact. Building a phonesite can be as simple as creating a voicemail greeting. Purchase a phone and mobile line subscription. Record verses, stories, etc. as the voicemail message for your line. Let all incoming phone calls go directly to your voicemail. Get the word out about how people can call the number and hear stories, poetry, songs, teachings, etc. Let people know how regularly they can expect to find new messages when they call. Regularly change the message and follow up callers who leave a message

after hearing the voicemail message. This simple solution that even your grandmother could do can potentially reach thousands (Williams, 2012).

More advanced versions of this type of outreach may include interactive voice response (IVR) and branching mailbox technologies (“dial one to hear an encouraging word,” “dial two to hear a Jesus story,” “dial three to take the First Steps With Jesus course”), interactive quizzes, etc. Outreach examples include Telemensahe Media<sup>ii</sup> and MAF-LT’s Celliversity<sup>iii</sup>. Secular groups implementing such projects include CGNet<sup>iv</sup> and FreedomFone<sup>v</sup>.

### B. Do-It-Yourself (DIY) Mobile Media

The increasing capabilities of even cheap mobile devices have opened the doors to DIY content creation. The following story illustrates the impact that such an outreach can have.

Wāngarr is an aboriginal woman who lives on Elcho Island, off the coast of Australia. She taught herself how to use a computer and figured out on her own how to put audio Scriptures onto mobile phones. After being

shown how to put videos onto mobile phones she translated and created a Bible story video and put it on her phone in less than four hours!

**We must help believers create compelling, contextualized outreach content for the unreached they live among.**

Within several days these videos had gone viral in her village. Everyone had them on their cell phones. Within a few weeks, Wāngarr heard her neighbor's children in the playground reciting Bible stories. When Wāngarr asked their mother how they learned them, she was told, "every night my children fight over my cell phone because they want to listen to and see the Bible stories before they go to bed."

A huge percentage of the global Church can now create its own outreach media using the camera phones in their pockets. An equally large portion of the unreached is constantly carrying a media player embedded in the phones in their pockets and they love to watch videos and listen to recordings in their heart language. The Church can and must harness the simplicity and ubiquity of this new Gutenberg press of the poor and illiterate. We must help believers create

compelling, contextualized outreach content for the unreached they live among.

Media ministries need to move beyond "giving them a fish" to "teaching them to fish" when it comes to media creation and distribution. I am thrilled to see groups like 10X Productions taking the initiative to lead trainings in mobile media production in Asia (Khazoyan, 2012) and love Distant Shores Media's Open Bible Stories approach to enabling DIY Bible media creation<sup>vi</sup>. Some examples of this kind of work in the secular world includes groups like Witness, which is training citizens to use their phones to capture and report abuses<sup>vii</sup> and the Guardian Project, which has developed an app that walks users through the process of creating great video stories with their Android phone<sup>viii</sup>.

### C. Social Media

Social media, video and games are three services that mobile device owners spend the most time using. Creating truth-filled mobile games, while being something that is an incredible outreach need and

opportunity, is something that is unfortunately beyond the time, expertise and/or financial capability of most ministries and the people they are ministering among. On the other hand, getting an active social media presence going in the social media streams that your target audience is using is relatively simple yet powerful. For some that will mean getting onto Facebook or Twitter or their local variants. For others it may mean starting an SMS/texting outreach and for yet others, it could mean getting into instant/group messaging with services like WeChat or WhatsApp.

#### D. Mobile-Ready Websites

It can be a daunting task to create mobile websites that fully account for the capabilities and limitations of mobile devices while also considering the context and interests of mobile users. That said, there are numerous services, plugins, etc., that offer cheap and easy means of quickly turning mobile-unfriendly websites into mobile-optimized sites that offer mobile users an experience that they want to return to.

#### E. Apps (Hybrid & Native)

Native apps are optimized for

a particular mobile platform and are discovered and installed through that platform's app store. Hybrid apps are created using HTML code (like a website/web app) but are modified using tools like PhoneGap and Sencha Touch to operate as a native app. The base components of hybrid apps can be reused to create apps for multiple operating systems (Android and Apple iOS, Windows Phone, etc.).

Apps can take advantage of extra functions within a mobile phone (GPS, camera, etc.), can provide an excellent user experience and can be designed to perform many functions while offline. Disadvantages of apps are that they must be created for each operating system, they are expensive (whether in time or money) both in development as well as maintenance and updating, and they can be harder to discover than websites or web apps.

Apps also have a very limited reach, as less than 27% of mobile phones are smartphones<sup>iii</sup> (1.5 billion smartphones (Ahonen, 2013) out of 5.57 billion mobile phones total<sup>ix</sup>). If you develop an Android app, knowing

that the Android OS owns a commanding 64% market share for smartphones<sup>iii</sup>, you only have a potential reach of 16% of all mobile devices.

Having said that, I am always telling people who own a smartphone that they need to get a Bible app, JESUS Film app and other outreach apps like Global Recordings 5Fish\* on their phone. I know of no easier way to equip Christians to share the Gospel cross-culturally than through apps like these. It is great to see that the JESUS Film App has already had over 200,000 installations and, as the smartphone user base expands, let's pray for hundreds of thousands more!

### **Playing to Mobile's Strengths**

How long would you watch a TV station that was simply playing audio from a radio station? How beneficial would it be for a TV station to create a website that only broadcasts the same video feed as was playing on the TV? In both examples you have the previous generation of mass media simply reproducing its content on the next generation's platform while missing out on the tremendous new opportunities made available with the new platform. In a similar

way, simply repurposing Internet and audiovisual media to work on a mobile screen misses out on the new capabilities and strengths brought about through the world's seventh mass media -- the mobile phone.

Tomi Ahonen, *Forbe's* #1 ranked mobile influencer (Shaughnessy, 2012), has created a list of the "9 Unique Aspects of Mobile" (Ahonen, 2012). I will share four of them here as I think they are important strengths to maximize in any mobile ministry:

1. Mobile is the first personal mass media

As was shared in the first article, mobile is extremely personal. Use it that way. Don't just look at it as a broadcast megaphone; rather, use it as a way of starting intimate conversations and relationships.

2. Mobile is always carried

Nearly any time a believer and an unreached person meet at least one, and probably both of them will have a mobile phone on them. Consider how your ministry can equip the believer to be a better witness through the capabilities available on their phone and it also means you should consider what

your ministry can do to leave the unbeliever with something on their phone after that interaction. In terms of spiritual life and discipleship, consider how you can help believers redeem their in-between moments through scripture, teaching and music input via their mobile devices that are always with them.

3. Mobile is permanently connected

If believers are always carrying a mobile that is always connected then they can be constantly connected to one another. How can your ministry maximize the power of that for prayer, encouragement, exhortation, etc.? If the unreached people you are ministering to are now connected through their phones (but possibly not the Internet) how can you use that to help them find a connection with the Lord?

4. Mobile is available at the point of inspiration

A believer who has just been blessed through the Word now has a means of sharing that blessing available to them in their pocket. When God tugs on them to pray or spend time in His Word they could have

a tool that helps them to do that in their pocket. Beyond inspiration, the mobile is there at the point of questioning or needing information -- when an unbeliever is touched by the Spirit to ask a question about eternal things their phone is with them. When a believer is asked a tough question the answer could be right there on their phone's screen. How will your mobile ministry help in those circumstances?

### **Maximizing Discovery and Distribution**

Once you've figured out and produced the perfect mobile ministry everything is set, right? Not quite! It doesn't matter a bit if you have the perfect outreach if people never learn of its existence. Discovery and distribution are two aspects of mobile ministry that must be thought through and worked out from the beginning of project planning.

How can you help ensure that your mobile ministry gets discovered and distributed among your people group? First, find out how other media products are discovered and distributed. Where do people go in order to get their media needs met? Is it a particular corner kiosk or phone store that everyone goes to

in order to get the latest-greatest songs and videos? Do they trade media at the charging station where they recharge their phones? Is it the taxi driver who has the new stuff from the city? Perhaps people don't learn about or get the media from a physical place, but from a digital space. Are people going to a particular website or video sharing site? Do they share about digital finds on a particular social media site or via a particular chat group? Whether they discover and distribute media through a physical location or a digital one, getting your mobile ministry in those places may be key to it taking flight.

Another approach to getting a mobile ministry discovered and distributed is to look at events that could assist in its discovery and spread. Are there certain local events that could be used as a springboard for sharing about the outreach and getting it circulated? Perhaps planning a contextualized push to occur during an annual festival or celebration could help to launch the outreach well. Finally, there may be external events that could help propel the mobile ministry. I know that YWAM and Cru both have used short-term missions project trainings to equip

huge numbers of youth traveling to numerous areas with the JESUS Film App and other mobile ministry media.

Finally, make sure not to shackle your mobile ministry. Give it wings to fly! Any mobile ministry material should be able to be side-loaded from one phone to another whether via microSD card or Bluetooth phone-to-phone transfer. Internet connectivity should not be required because in many settings it is not present! My favorite personal mobile ministry story is the Quranic teacher who was so excited by the clips of the JESUS Film that he became the biggest distributor of Gospel media in the region. It saddens me that most Bible apps do not allow the Bible and outreach content to be offloaded from one phone to another and given to seekers. I pray that your mobile ministry outreaches will allow for the viral spread of the Gospel among your people.

### Conclusion

I hope this article has given you a sense that mobile ministry is important, doable, and filled with options that can fit your situation. You don't need a computer science degree. In

**... make sure not to shackle your mobile ministry. Give it wings to fly!**

fact, I did not come into mobile ministry from any kind of technology or media background and yet somehow I'm the person writing this article. I must confess that it was my wife, a nurse, who first figured out how we could get outreach videos onto our phones! If God can use people like us to help launch mobile ministry initiatives in dozens of countries He certainly can use you to launch a mobile ministry among your people. That said, don't feel like you have to move forward alone or without help. The Mobile Ministry Forum<sup>xi</sup> is a great network of individuals and ministries working together

to see the Lord glorified through mobile ministry among unreached peoples. The International Mission Board has produced the fabulous *Mobile Ministry Made Easy*<sup>xii</sup> guide, which is a goldmine for anyone just starting out. If reading isn't your cup of tea you can always check out Renew World Outreach's mobile ministry how-to videos<sup>xiii</sup>. [Cybermissions.org](http://Cybermissions.org) offers a six-week online course on mobile ministry<sup>xiv</sup> that has a wonderful community learning aspect to it. So pray, look and listen and see what doors the Lord opens for bringing His name further fame and glory through mobile ministry.



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- <sup>i</sup>Williams, Keith. 2013. "Mobile Ministry Options." <http://www.mobileadvance.org/index.php/online-resources/224-mobile-ministry-options>
- <sup>ii</sup>Telemensahe Media. <http://allenderksen.com/>
- <sup>iii</sup>Celluversity. <http://maflt.org/tags/celluversity>
- <sup>iv</sup>CGNet Swara. <http://cgnetswara.org/>
- <sup>v</sup>FreedomFone. <http://freedomfone.org/>
- <sup>vi</sup>Open Bible Stories. <http://distantshoresmedia.org/openbiblestories>
- <sup>vii</sup>Witness.org. "How-To." <http://www.witness.org/how-to>
- <sup>viii</sup>StoryMaker: Make Your Story. <https://play.google.com/store/apps/details?id=info.guardianproject.mrapp&hl=En>
- <sup>ix</sup>This is calculated by assuming 5.9 billion total mobile devices ([http://www.ccsinsight.com/images/images/ccsforecast\\_0613\\_lg.jpg](http://www.ccsinsight.com/images/images/ccsforecast_0613_lg.jpg)) and subtracting 0.327 billion tablets from that total (<http://techcrunch.com/2013/08/06/forrester-tablets/>)
- <sup>x</sup>Gospel in Every Language. <https://play.google.com/store/apps/details?id=net.globalrecordings.fivefish&hl=En>
- <sup>xi</sup>Mobile Ministry Forum. <http://www.mobileministryforum.org>
- <sup>xii</sup>Mobile Ministry Made Easy. <http://www.mobileadvance.org/index.php/how-to/179-mobile-ministry-easy-guide>
- <sup>xiii</sup>Mobile Ministry. <http://www.renewoutreach.com/mobile-ministry/>
- <sup>xiv</sup>MMF Introduction To Mobile Ministry Course. <https://cybermissions.org/moodle/>

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## Partnership Training for Oral Cultures

by Joe Handley

*Joe Handley graduated Azusa Pacific University and then began working at the University's Office of World Missions. After working on his masters, the Lord called he and his wife to Rolling Hills Covenant Church in 1998, where Joe served as the Global Outreach Pastor. In June of 2008, Joe answered the call of God to become the new president of Asian Access. JHandley@asianaccess.org*

**I**t's often helpful to tell the end of a story first. Pastor Nariram Luhar, a leader in western Nepal, shares:

*When I returned home from Tree of Life training, I took a burden for my village, Brahmdev, which is located in a remote area of Nepal. With prayer, I did a survey of what I could do for my village. God showed me one very significant thing. In the rainy region there are many seasonal rivers from the mountain. On these seasonal rivers good wood was floating to India every year. The wood goes by our village and the village has no benefit. I felt strongly I have to do something about this problem.*

*I started visiting people in our village, especially those in high positions. I shared the problem and they said it was a good thought. "So what do you want to do?" they asked. I replied, "We can cut the good wood to sell in the village and to market people in Nepal. We*

*will get money, and at the same time we can protect the jungle."*

*We formed a business called Brahmdev ban Shanraksha Samiti (BBSS). We agreed that 20% of the money we received would go to the government and the rest of the money we would use in the village for development work by the grace of God. Within six months we were able to build a good road in the market. As a result of the success of BBSS the board came to me and said, "Brother, you did good job! It was great idea you had, so we will give you free wood to build your church building."*

*The organization now provides 30-40 people with jobs with the BBSS so a lot of people are getting a benefit. At the same time BBSS is distributing help for toilets and cooking gas for the village poor people. From this work God has given me honor and respect among the*

*people. I have 35 house churches in my care and am mobilizing all the churches to get trained to transform the community.*

Pastor Nariram is one of many emerging leaders with a passion to grow God's kingdom in parts of the world dominated by oral learners. These are leaders who are oral learners themselves and are leading oral people to accomplish great things. These are leaders who need access to orality-based training programs that they can then replicate in the areas they serve as the oral Bible churches they lead mature.

The Tree of Life (TOL) oral partnership training was developed in 2008. It was the result of a collaborative effort with two Western ministries—visionSynergy and Scriptures in Use—working with the Bridges Training Network in South Asia. Leaders involved saw a challenge clearly emerging in north India and Nepal, a challenge Phill Butler, visionSynergy's senior strategic advisor and co-author of the course, describes this way:

In a geographic area of 100 villages, there were maybe 15 small, emerging oral Bible churches. So we asked, "What would happen if the local leaders of these 15 oral Bible churches understood both the

**WHY** and the **HOW** to work together in partnership to:

- Do evangelism and church planting among the other 85 villages.
- Bring economic viability and sustainability to their own 15 villages and in turn be a witness to the other 85 villages.
- Address issues such as public health and basic education in the 15 villages and in turn be a witness to the other 85 villages where there is no church.
- Address social justice (the 15 villages and their leaders collectively dealing with persecution issues), bringing credibility and strength to the Christian cause rather than an ineffective, 'go it alone' approach."

The result of the collaboration was Tree of Life. TOL is a course that can be taught over three or four days. During the training, participants interact with scripture stories selected to provide a biblical foundation for the importance of collaboration and to present practical partnership principles. The class learns these stories by creating dramas, songs, and retelling the stories. They discuss the stories using simple questions as they develop a model they can follow in their home villages.



The training ends by challenging the leaders to use these principles to empower partnership among local churches for evangelism and church planting, economic development, community and social development (health and education), and social justice (religious/social persecution) projects.

During the last five years, more than 2,700 leaders have participated in TOL trainings in India and Nepal. And today, hundreds of oral Bible churches in these countries are working together to change their communities using the partnership principles taught.

The training is designed specifically for areas where oral Bible churches have been planted and local leaders are maturing.

While it's helpful if the oral leaders attending TOL training are already part of a network of ministries working together to plant oral Bible churches, this is not essential.

The reason that I, Joe Handley, as convener of the lab on leader development for oral learners, chose this model to share is because of how TOL incorporates the best principles for developing leaders among oral preference learners. Their use of collaborative learning, storytelling, drama, and song are prime examples of what makes their training fruitful. Ministries familiar with the principles and practices of oral approaches for evangelism and church planting can receive a free copy of the TOL manual.



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\_\_\_\_\_. 1993. *Devotional Classics*. San Francisco: Harpercollins.

Fortunato, Frank, with Paul Neeley and Carol Brinneman. 2006. *All the World Is Singing: Glorifying God through the Worship Music of the Nations*. Tyrone, GA. A collection of stories from around the world, detailing the impact of music in spreading the good news. CD included.

Finnegan, Ruth. 2007. *The Oral and Beyond: Doing Things with Words in Africa*. Oxford: James Curry Ltd.

Finnegan examines how people use words to describe their surroundings and link past to present. This is a valuable book for historians, linguists, anthropologists, and anyone interested in culture.

Furniss, Graham. 2004. *Orality. The Power of the Spoken Word*. Basingstoke: Palgrave Macmillan.

The written word is considered one of the most powerful forms of communication; however, in this book, the spoken word is dubbed worthy to contend with literature, as it holds great communicative influence as well.

Gardner, Howard. 1993. *Multiple Intelligences: the Theory and Practice*. New York: Basicbooks.

An informative follow-up to his seminal Frames of Mind publication, Multiple Intelligences recounts what has been learned about the application of MI theory to education.

\_\_\_\_\_. 2006. *Multiple Intelligences: New Horizons in Theory and Practice*. New York: Basic Books.

Gardner's work provides foundational thinking for the modern classroom, evaluations, rubrics, and portfolios.

Geurts, Kathryn Linn. 2002. *Culture and the Senses. Bodily Ways of Knowing in an African Community*. Berkeley: University of California Press.

While the West is familiar with the concept of five senses, this book reveals a culture that regards senses entirely differently. A unique perspective on sense and perception.

Godin, Seth. 2005. *All Marketers Are Liars: The Power of Telling Authentic Stories in a Low-Trust World*. New York: Portfolio.

Successful marketing is done through good storytelling—but whether or not the stories are authentic is the question. This book helps those interested in marketing know what makes a good (and not fraudulent) story that will sell.

Goggin, Peter N. 2008. *Professing Literacy in Composition Studies*. Cresskill, N.J.: Hampton Press.

A multi-perspective look at literacy.

Goody, Jack. 1968. *Literacy in Traditional Societies*. Cambridge: Cambridge University Press.

Social structures and changes in the African context are explained. Although the book is out of print, the book's observation of social changes, urbanization, and information technologies is still relevant for understanding societies in Africa.

Havelock, Erick. 1986. *The Muse Learns to Write*. New Haven, CT: Yale University Press.

A powerful discussion on human language and the modern-day importance of the classics.

Haven, Kendall. 2012. *Story Proof: The Science behind the Startling Power of Story*. Westport, CT: Libraries Unlimited.

An important contribution to knowledge about stories and why they work from a science perspective.

Hayes, Tom. 2008. *Jump Point: How Network Culture Is Revolutionizing Business*. New York: McGraw-Hill.

In a new age of worldwide connectedness, this guide prompts the reader to challenge old assumptions and redesign old business tactics in order to take advantage of this modern environment.

Heath, Chip and Dan Heath. 2007. *Made to Stick: Why Some Ideas Survive and Others Die*. New York: Random House.

This book examines why some ideas are successful and others are not and serves as a good guide on how to communicate ideas in such a way that they “stick” to our audience.

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\_\_\_\_\_. 2010. *Switch: How to Change Things When Change is Hard*. New York: Broadway Books.

Change is something that might easily boost the numbers on anyone's blood pressure count; but this book is about how to deal with change and make it work to our advantage.

Hesselgrave, David. 1978. *Communicating Christ Cross-Culturally*. Grand Rapids, MI: Zondervan.

Hesselgrave examines literature on communication science to assist others carrying the gospel across cultures. He explains the role of culture in communication and contextualization. A great resource to have in churches and on campuses.

Hiebert, Paul. 1976. *Cultural Anthropology*. Grand Rapids, MI: Baker Book House. An introduction to the subject of cultural anthropology from a Christian point of view.

\_\_\_\_\_. 1985. *Anthropological Insights for Missionaries*. Grand Rapids, MI: Baker Book House.

Hiebert appeals for the necessity of both scripture exegesis and human exegesis, the process of understanding the gospel, and the people to whom we take it.

\_\_\_\_\_. 2008. *Transforming Worldviews*. Grand Rapids, MI: Baker Book House.

Hiebert suggests that a change in worldview is essential to the confirmation of Christian conversion. He offers advice on how we may lead others to this shift in worldview, as well as explaining the nature of worldview itself.

Hipps, Shane. 2005. *The Hidden Power of Electronic Culture: How Media Shapes Faith, The Gospel, and Church*. Grand Rapids, MI: Zondervan.

As pop culture continues to thrive and new technology rapidly emerges, the Church is faced with the question of where it fits into the mix. The author examines this question as well as others that come up in the unearthing of an answer.

\_\_\_\_\_. 2009. *Flickering Pixels: How Technology Shapes Your Faith*. Grand Rapids, MI: Zondervan.

Hipps explains how technology in this modern age can easily impact the mind. He underlines the importance of being aware of what this impact is and how we can prevent technology from compromising our integrity.

Hirsh, Alan and Darryn Altclass. 2009. *The Forgotten Ways Handbook: a Practical Guide for Developing Missional Churches*. Grand Rapids, MI: Brazos Press.

In his last book, *The Forgotten Ways*, Hirsh wrote on how the modern Church could use power from the early Church for future growth. In this book, he sets this theory in motion by providing ways in which we can apply this idea.

Holt, David and Bill Mooney. 1996. *The Storyteller's Guide*. Little Rock, AR: August House.

Interviews with over 50 storytellers from a range of backgrounds serve as a guide to storytelling.

Howes, David. 2003. *Sensual Relations: Engaging the Senses in Culture and Social Theory*. Ann Arbor, MI: University of Michigan Press.

A wide-ranging, yet deep examination of sensory perception and cultural expression and how the two are interrelated.

Hubbard, Douglas W. 2010. *How to Measure Anything: Finding the Value of "Intangibles" in Business*. Hoboken, N.J.: John Wiley & Sons.

Anything can be measured—it's the how that poses the biggest problem to most people. In this book, Hubbard helps us answer the question of how, thereby helping us make better decisions.

Kandel, Eric R. *In Search of Memory: The Emergence of a New Science of Mind*. New York: W.W. Norton, 2006.

This book traces social science and biology to their convergence on the field of the biological basis of memory.

Klem, Herbert. 1982. *Oral Communication of Scripture*. Pasadena, CA: William Carey Library.

Using insight from African oral art, the author argues oral communication strategies must be employed for the gospel to be heard and understood by the world of oral cultures.

Knowles, Malcolm S. 1980. *The Modern Practice of Adult Education*. Englewood Cliffs: Prentice Hall Regents.

A timeless book written ahead of its time.

Knowles, Malcolm and Associates. 1984. *Andragogy in Action*. San Francisco, CA: Jossey-Bass, Inc.

The author wrote the definitive book on adult learning.

Koehler, Paul F. 2010. *Telling God's Story with Power: Biblical Storytelling in Oral Cultures*. Pasadena, CA: William Cary Library.

Koehler introduces orality, explains biblical storytelling, and describes findings from case studies and research conducted among oral communities. To be read alongside of Christine Dillon's *Telling the Gospel Through Story*.

Krabill, James R., *The Hymnody of the Harrist Church among the Dida of South-Central Ivory Coast, 1913-1949*. Frankfurt: Peter Lang, 1995.

Difficult to find, but a treasure when found.

Krabill, James R., Frank Fortunato, Brian Schrag, Paul Neeley, and Robin Harris. 2012. *Ethnodoxology Handbook: Worship and Mission for the Global Church*. Pasadena, CA: William Cary Library.

A timely and timeless book for this new century—a must for every pastor’s library.

LeFever, Marlene D. 1995. *Learning Styles: Reaching Everyone God Gave You to Teach*. Colorado Springs, CO: David C. Cook.

A classic for any Christian educator.

Levitin, Daniel J. 2008. *The World in Six Songs: How the Musical Brain Created Human Nature*. New York: Penguin Group (USA).

Music has shaped culture and society, and it is vastly important to the world today. Levitin breaks music down into six forms of song (friendship, joy, comfort, knowledge, religion, and love), and speaks on how these impact us globally.

Loewen, Jacob A. 1975. *Culture and Human Values*. Pasadena, CA: William Carey Library.

Loewen writes from a position of linguistic and cultural expertise. His chapter, “Bible Stories: Message and Matrix,” is helpful for interaction with oral peoples.

Lovejoy, Grant, ed. 2005. “*Making Disciples of Oral Learners*.” Lausanne Occasional Paper, no. 54 Bangalore: Lausanne Committee on World Evangelization and International Orality Network.

The formative work of the modern orality movement. It introduces the challenge of communicating the gospel to oral cultures, and provides the solution. It also explains the who, what, where, and why of the need for the orality movement. For more information, visit: [http://oralbible.com/workspace/resources/docs/Making\\_Disciples\\_of\\_Oral\\_Learners-1264691848.pdf](http://oralbible.com/workspace/resources/docs/Making_Disciples_of_Oral_Learners-1264691848.pdf).

McGee, Lea M. and Donald J. Richgels. 2000. *Literacy’s Beginnings: Supporting Young Readers and Writers*. Needham, MA: Allyn and Bacon.

A must-have resource for the education of children up to age eight.

McLuhan, Marshall. 1966. *Understanding Media: The Extensions of Man*. New York: McGraw-Hill, 1966.

McLuhan evaluates how culture and technology impact behavior in an age that enables us to be “plugged in” at all times. Oftentimes theoretical, this book examines our understanding of how and what we communicate.

\_\_\_\_\_. 1962. *The Gutenberg Galaxy*. Toronto: University of Toronto Press.

An informative must-read outlining humankind’s evolving communication.

Mendoza, Zoila S. 2000. *Shaping Society through Dance: Mestizo Ritual Performance in the Peruvian Andes*. Chicago: University of Chicago Press.

A close look at the beauty of tradition and anthropological necessity of performance.

Merriam, Sharan B., Caffarella, Rosemary S. & Baumgartner, Lisa M. 2007. *Learning in Adulthood*. San Francisco, CA: John Wiley & Sons.

An excellent companion book to Cranton's *Working with Adult Learners*.

Miller, Mark. 2003. *Experiential Storytelling: (Re)Discovering Narrative to Communicate God's Message*. Grand Rapids, MI: Zondervan.

How do we narrate good stories? And why? Miller writes to answer these questions and suggests that speaking from personal experience adds extra value to a story.

Misa, Thomas. 2004. *Technology and Culture: From the Renaissance to the Present*. Baltimore: John Hopkins University Press.

A comprehensive analysis of the relationship between technology and culture over the past half century.

Moon, W. Jay. 2012. *Integrative Discipleship: Multi-cultural and Multi-generational Pedagogies for Worldview Transformation*. ASM series. Maryknoll, N.Y.: Orbis.

An informative read that is relevant to a range of cultures and generations.

\_\_\_\_\_. 2012. *Ordinary Missionary: A Narrative Approach to Introducing World Missions*. Eugene, OR: Resource Publications.

An excellent companion to W. Jay Moon's *Integrative Discipleship*.

Mottet, Timothy P., Virginia P. Richmond, and James C. McCorske. 2005. *Handbook of Instructional Communication: Rhetorical and Relational Perspectives*. Upper Saddle River, N.J.: Pearson.

Written by experts for designing learner-centered curriculum; a standard textbook in universities.

Mouton, Jane Srygley and Robert R. Blake. 1984. *Synergogy: A New Strategy for Education, Training and Development*. San Francisco: Jossey-Bass.

Reference book.

Myers, Bryant L. 1999. *Walking With The Poor: Principles and Practices of Transformational Development*. Maryknoll, NY: Orbis, 1999.

A must-read for anyone interested in development work.

Newbigin, Lesslie. 1986. *Foolishness to the Greeks*. Grand Rapids, MI: William B. Eerdmans Publishing Co.

A classic by a missionary statesman, this landmark work challenges the reader to examine the issues raised in cross-cultural communication of the gospel and understand how a culture's great pillars (science, politics, and other sectors) should be confronted with the claims of the gospel.

Ngugi wa Thiong'o. 1986. *Decolonising the Mind. The Politics of Language in African Literature*. Oxford: James Currey.

A good read that points out the importance of specificity in communication and language.

Nicholls, Kathleen. 1983. *Asian Arts and Christian Hope*. New Delhi: Select Books.

This book examines how the good news may be spread through traditional arts.

Nida, Eugene. 1954, 1975. *Customs and Culture*. New York: Harper and Row. Reprint, Pasadena, CA: William Carey Library.

May be considered an older work, but still just as relevant.

\_\_\_\_\_. 1960. *Message and Mission: The Communication of the Christian Faith*. New York: Harper and Brothers.

With his experience as a Christian in the field of anthropology, Nida addresses the sociological theory in a way that makes it possible for us to engage other cultures with Christianity on a meaningful level.

Nord, Christiane. 1997. *Translating as a Purposeful Activity: Functionalist Approaches Explained*. Manchester: St. Jerome.

Suited to anyone in the field of translation studies, this book touches on all of the most important translation theories.

Novelli, Michael. 2008. *Shaped by the Story: Helping Students Encounter God in a New Way*. Grand Rapids, MI: Zondervan.

Novelli explores the significance of storytelling, and how it helps students experience God on a new level. He explains how theological knowledge imparted by storytelling can be more memorable, thereby providing students with a more solid foundation for their faith.

Olson, David R. and Nancy Torrance. eds. 2009. *The Cambridge Handbook of Literacy*. Cambridge: Cambridge University Press.

A classic reference book, contributors ranging from fields in linguistics to history to neurosciences.

Ong, Walter J. 1982. *Orality and Literacy: The Technologizing of the Word*. London: Methuen.

This landmark work distinguishes orality and literacy and the cultures that embody the characteristics of each. Ong explores meaningful difference between oral and literate cultures and argues that oral communication transforms thought patterns, speech patterns, memory, and cultural consciousness.

Pagitt, Doug. 2005. *Preaching Re-Imagined*. Grand Rapids, MI: Zondervan.

What kind of communities are we forming? What story are we telling? How can we tell it more effectively? Pagitt addresses these questions of sociology, theology, and communications in order to help us engage the Bible meaningfully, which in turn encourages spiritual growth in the church community.

Peek, Philip M. and Yankah, Kwesi, eds. 2004. *African Folklore*. An Encyclopedia. New York: Routledge.

The first of its kind to cover such a detailed and in-depth range of African Folklore. It uncovers a wealth of information on cultures found in Africa.

Pontynen, Arthur. 2006. *For the Love of Beauty: Art History and the Moral Foundations of Aesthetic Judgment*. New Brunswick, NJ: Transaction Publishers.

A must-read for those interested in art and culture, Pontymen highlights the importance of aesthetics throughout culture and history.

Putman, Jim. 2009. *Church Is a Team Sport: A Championship Strategy for Doing Ministry Together*. Grand Rapids, MI: Baker Book House.

Highlights the importance of individual Christians making up the congregation. Putman shares his insight on how to make disciples out of people by investing time and care into them, in turn reflecting God's love.

\_\_\_\_\_. 2010. *Real-Life Discipleship: Building Churches that Makes Disciples*. Colorado Springs, CO: NavPress, 2010.

An important issue for spiritual leaders is how they can make disciples of others—and in a way that enables these new disciples to pass on their knowledge and do the same. Putman offers good strategies on how to do just this.

Putman, Jim, Brandon Guindon, Avery T. Willis Jr., and Bill Krause. 2010. *Real-Life Discipleship Training Manual: Equipping Disciples Who Make Disciples*. Colorado Spring, CO: NavPress.

A companion book to Real-Life Discipleship.

Reinsborough, Patrick and Doyle Canning. 2010. *RE:Imagining Change: How to Use Story-Based Strategy to Win Campaigns, Build Movements, and Change the World*. Oakland, CA: PM Press.

How does one instigate change these days? RE:Imagining Change suggests that this is best done by creating a story that alters people's perception of the subject we desire to see change in.

Richardson, Don. 1984. *Eternity in Their Hearts*. Ventura, CA: Regal Books.

Taking a close look at the ruins of Machu Picchu (an ancient Inca civilization), this book illustrates how the concept of one almighty God extends back over centuries and has been prevalent in a multitude of civilizations.

Roediger III, Henry L., Yadin Dudai, Susan M. Fitzpatrick. *Science of Memory: Concepts*. New York: Oxford University Press, 2007.

This book works to create a unified understanding of memory by discussing various perspectives on it. A must-have reference for the study of memory.

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Sachs, Jonah. 2012. *Winning the Story Wars*. Boston, MA: Harvard Business Review Press.

A book on how stories are used in media today in order to reach us through the din of ads and other business spiels. Spoiler alert! Sachs uses the new word digital in describing how our culture and businesses relate to the mass media we experience every day.

Sanchez, Daniel R., J.O. Terry and LaNette W. Thompson. 2008. *Bible Storying for Church Planting*. Fort Worth, TX: Church Starting Network.

Bible storying is being used increasingly for evangelism and Christian nurture. This book takes a forward step in showing how it can be used in the exciting opportunity of starting new congregations. J.O. Terry also has a series of works in this regard in the Church Starting Network (CSN).

Scarborough, Lynn W. 2009. *Talk like Jesus*. Mumbai: Jaico Publishing House. This book provides the reader with the skills necessary for effective communication without losing himself in front of his audience.

Schrag, Brian. 2013. *Creating Local Arts Together: A Manual to Help Communities Reach Their Kingdom Goals*. Pasadena, CA: William Carey Library.

A thoroughly useful book to bring creativity, communities, and the arts alive!

Schrag, Brian and Paul Neeley, eds. 2007. *All the World Will Worship: Helps for Developing Indigenous Hymns*. 3rd ed. Duncanville, TX: EthnoDoxology Publications.

A comprehensive book on both embracing worship through indigenous music as well as further developing such styles.

Sener, John. 2012. *The Seven Futures of American Education: Improving Learning and Teaching In a Screen-Captured World*. North Charleston: CreateSpace.

This book discusses the cyberization of the educational world, and what strategies and techniques can enhance it.

Shaw, Daniel. 1988. *Transculturation*. Pasadena, CA: William Carey Library.

Examines how culture comes into play during communication and translation.

Sheard, Daniel. 2007. *An Orality Primer for Missionaries*. Amazon Digital Services.

A much referred to self-published book is a quick read for anyone who wishes to understand orality; this resource will help people to think about how to minister.

So, Damon. 2006. *Jesus Revelation of His Father: A Narrative-Conceptual Study of the Trinity with special reference to Karl Barth Milton Keynes: Paternoster*. With references to the Gospel of Matthew, this book examines the nature of the trinity in an original approach.

\_\_\_\_\_. 2010. *The Forgotten Jesus and the Trinity You Never Knew*. Eugene, OR: Wipf and Stock.

Provides a balanced examination of Jesus' life, ministry, death, and resurrection and how important aspects of his relationship with the Father and the Holy Spirit were present during those times.

Sogaard, Viggo. 1986. *Applying Christian Communication*. Ann Arbor, MI: University Microfilms.

Speaks on an important subject that is relevant across cultures and generations.

\_\_\_\_\_. 1993. *Media in Church and Mission*. Pasadena, CA: William Carey Library.

Written prior to much of the revolution in digital media, this book provides useful, strategic input for those involved in media and scripture engagement.

Spangler, Ann and Lois Tverberg. 2009. *Sitting at the Feet of Jesus: How the Jewishness of Jesus Can Transform Your Faith*. Grand Rapids, MI: Zondervan.

A rich exploration into Judaism, enriching our understanding of the context that Jesus was in, thereby giving us a better appreciation and understanding of the things he said and taught.

Spence, Jonathan D. 1985. *The Memory Palace of Matteo Ricci*. New York: Penguin Books.

Conveys the collision of two worlds: Counter-Reformation Europe and Ming China by telling the story of Jesuit Priest Matteo Ricci. Religiously and emotionally deep.

Sprenger, Marilee. 1999. *Learning and Memory: The Brain in Action*. Association for Supervision & Curriculum Development.

A close look at the brain and how it holds our memories.

Steffen, Tom A. 2005. *Reconnecting God's Story to Ministry: Crosscultural Storytelling at Home and Abroad*. Waynesboro, GA: Authentic Media.

Steffen helps readers see the value of storytelling for evangelism-discipleship. The book provides practical help by identifying the roles and tasks necessary to become an effective storyteller in another culture.

Sweet, Michael and Larry K. Michaelsen, 2012. *Team Based Learning in Social Sciences and Humanities: Group Work that Works to Generate Critical Thinking and Engagement*. Virginia: Stylus.

This book provides a good introduction to team-based learning, which has been seen to encourage critical thinking and retention of information in students. It outlines TBL's four essential elements (readiness assurance, design of application exercises, permanent teams, peer evaluation), and suggests ways in which students may be encouraged to engage with their coursework.

Thiselton, Anthony C. 2009. *Hermeneutics: An Introduction*. Grand Rapids, MI: William B. Eerdmans Publishing Co.

The author brings together a historical survey of hermeneutical approaches, as well as the development of last century's various theories, including reader-response and reception theory, and context of postmodernity.

Thomas, Douglas and John Seely Brown. *A New Culture of Learning: Cultivating the Imagination for a World of Constant Change*. CreateSpace Independent Publishing Platform, 2011.

This book presents a new perspective to the challenges that learning and education are encountering today and how such challenges may be met effectively.

Thomas, Rosalind. 1989. *Oral Tradition and Written Record in Classical Athens*. Cambridge, UK: Cambridge University Press.

Writing and spoken word both hold great power separately, but what about when they are together? This book shows the relationship between the two and what influence they hold combined.

Thompson, Curt. 2010. *Anatomy of the Soul: Surprising Connections Between Neuroscience and Spiritual Practices That Can Transform Your Life and Relationships*. Carol Stream: Tyndale.

Curt Thompson, M.D., explores the relationship between neuroscience and Christian spirituality, discussing how one may rewire the pathways of their brain in their pursuit of becoming a more Christ-like person.

Thompson, LaNette W. 1998. *The Nonliterate and the Transfer of Knowledge in West Africa* (Master's thesis). Retrieved from ProQuest Dissertations and Theses Database. (UMI No. 1391502)

An informative read for anyone interested in this field.

\_\_\_\_\_. 1996, 2003. *Sharing the Message through Storying*. Burkina Faso: International Mission Board.

Available at <https://www.oraltystrategies.org/resources.cfm?id=384 &t=13>. A helpful introduction to the art of storying.

Trousdale, Jerry. 2012. *Miraculous Movements*. Nashville, TN: Thomas Nelson. Touching stories of how God has worked in the lives of Muslims in Africa, revealing to us how we might become better at reaching out and sharing the gospel.

Tsering, Marku. 1988. *Sharing Christ in the Tibetan Buddhist World*. Upper Darby, PA: Tibet Press.

The author shares how Christians desiring to enter into the Tibetan Buddhist World can better relate to that culture as well as identify valuable elements in it that could lend to their own spiritual cultivation.

Tymoczko, Maria. 2010. *Enlarging Translation, Empowering Translators*. Manchester: St. Jerome.

A fresh look at how translation is defined—helpful to anyone in this field!

Van Dijk, Teun A. and Walter Kintsch. 1983. *Strategies of Discourse Comprehension*. New York: Academic Press.

What said and what is meant—is there a discrepancy between the two? What about what is heard and what is understood? This book details the communication of meaning and understanding in dialogue.

Walk Thru The Bible. 2011. *Story Thru The Bible: An Interactive Way to Connect with God's Word*. Colorado Springs, CO: NavPress.

This approach to storying began in the 1980s. It uses word pictures and images to tell the whole story of the Bible. The WTB materials are translated into many languages, helping to train many people in OT and NT material. See more <http://www.walkthru.org/where-we-work>.

Walsh, John. 2003. *The Art of Storytelling: Easy Steps to Presenting an Unforgettable Story*. Chicago: Moody Press.

Many people dread the prospect of public speaking—Walsh writes from experience to help others overcome these fears, as he himself became a preacher despite his own fears.

Walton, John H. 2010. *The Bible Story Handbook: A Resource for Teaching 175 Stories from the Bible*. Wheaton, IL: Crossway Publishers.

An invaluable resource on teaching young children difficult stories in the Bible.

Werner, Dietrich, David Esterline, Namsoon Kang, and Joshua Raja. 2010. *Handbook of Theological Education in World Christianity*. Oxford: Regnum Books International.

This book holds over 90 expert contributions on recent developments in Christian theological education and contains regional surveys of ecumenical and denominational trends and models in theological education conducted on every continent.

Wiher, Hannes. 2003. *Shame and Guilt: A Key to Cross-Cultural Ministry*. Germany: Culture and Science Publication.

A biblical theological perspective on worldview studies and the discipline of orality. Resources available in both German and English.

Wilhoit, James C. 2008. *Spiritual Formation as if the Church Mattered: Growing in Christ through Community*. Grand Rapids, MI: Baker Academic.

Rather than focusing on the individual's spiritual transformation, this book concentrates on how the Church itself is the root of spiritual growth.

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Willard, Dallas. 1991. *The Spirit of the Disciplines*. San Francisco: Harpercollins. Timeless classic to read and reflect.

Willis, Avery T. Jr., and Mark Snowden. 2010. *Truth That Sticks: How to Communicate Velcro Truth in a Teflon World*. Colorado Springs, CO: NavPress.

From the unreached billions among oral cultures around the world, these authors bring oral communication strategy home to propose a small group model of discipling through the orality preferences all of us have in common.

Willis, Avery T. Jr., and Matt Willis. 2009. *Learning to Soar: How to Grow through Transitions and Trials*. Colorado Springs, CO: NavPress.

As a mother eagle prompts her young to get out of the nest and fly, so God prompts us, nudging us towards spiritual growth. This book moves us to respond to God's prompts.

Winter, Ralph. 1969. *Theological Education by Extension*. South Pasadena: William Carey Library.

A detailed documentation of the initiation of the early Theological Education by Extension movement.

Woodberry, Dudley J. 2008, 2011. *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues among Muslims*. Pasadena, CA: William Carey Library.

A landmark study, highly recommended for anyone interested in how God is working among the Muslim people today.

Wright, Christopher J.W. and Jonathan Lamb, eds. 2009. *Understanding and Using the Bible*. London: SPCK Publishing.

This book explores Christian belief about the Bible and how to use and apply our knowledge of the Bible in a variety of contexts ranging across cultures and social settings.

Wright, N. T. 1992. *The New Testament and the People of God*. Minneapolis, MN: Augsburg Fortress Publishers.

One of five volumes that addresses theological questions on the origins of Christianity. This volume focuses on first-century Palestinian Judaism and contains excellent cultural and historical insights.

Zuck, Roy B. 2002. *Teaching as Jesus Taught*. Eugene, OR: Wipf and Stock.

Instead of focusing entirely on what Jesus taught, Zuck puts the emphasis on how Jesus taught and engaged his audience. Zuck suggests that we might apply such tactics to how we share our faith and pass on his message.

## Periodicals and Journals

Abney, Lynne L. *Orality Assessment Tool Worksheet*. <http://orality.net/media/420>

Ahonen, Tomi. 2012. "Latest Mobile Numbers for End of Year 2012 - This is getting humongous..." [communities-dominate.blogs.com/brands/2012/12/latestmobile-numbers-for-end-of-year-2012-this-is-getting-humongous.html](http://communities-dominate.blogs.com/brands/2012/12/latestmobile-numbers-for-end-of-year-2012-this-is-getting-humongous.html)

All Africa. 2009. "Africa: Mobile Phones Achieve More Than Aid, Says Industry Chief." [allafrica.com/stories/200908040141.html?viewall=1](http://allafrica.com/stories/200908040141.html?viewall=1)

\_\_\_\_\_. 2013. "Around the World with Mobile Global Insights and Regional Relevance of Mobile Marketing." [www.slideshare.net/vivastream/aroundtheworld-with-mobile-global-insights-and-regional-relevance-of-mobilemarketing-20847876](http://www.slideshare.net/vivastream/aroundtheworld-with-mobile-global-insights-and-regional-relevance-of-mobilemarketing-20847876)

*American Psychologist* 32: 515-531. Brown, H. Douglas. 1995. *Principles of Language Learning and Teaching*. 3rd ed. Englewood Cliffs, N.J.: Prentice Hall.

Aryeetey, Solomon. 2013. "Sebi Tafatse (With All Due Respects): A Word to the West from the Rest." *Evangelical Missions Quarterly* 42(2): 166-174.

"Arts in Mission." 2010. *Connections, Journal of the WEA Mission Commission* 9(2-3). Special double issue, 1-98. Visit [http://www.worldea.org/images/wimg/files/Arts in Mission.pdf](http://www.worldea.org/images/wimg/files/Arts%20in%20Mission.pdf)

Ayres, Barbara. 1973. "Effects of Infant Carrying Practices on Rhythm in Music." *Ethos* 1: 387-404.

Bales, Robert. 1950. *Interaction Process Analysis: A Method for the Study of Small Groups*. Chicago: University of Chicago Press.

Bandura, Albert. 2004. "Social Cognitive Theory for Personal and Social Change by Enabling Media." In *Entertainment-Education and Social Change*. Eds. Singhal, Arvind, M. Cody, Everett Rogers, and M Sabido. Mahwah, N.J.: Lawrence Erlbaum Associates, 75-96.

Barrett, Victoria. 2012. "3 Golden Rules of Successful Storytelling in the Social Era." *Forbes*: August.

\_\_\_\_\_. 2007. "Much Ado over a Faulty Conception of Perceived Self-efficacy Grounded in Faulty Experimentation." *Journal of Social and Clinical Psychology* 26: 641-658.

Bauman, Richard. 1974. "Verbal Art as Performance." *American Anthropologist*. 77(2): 290-311.

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### **Praying and Informing**

[www.ethne.net/](http://www.ethne.net/)

<http://www.ccl-cca.ca/CCL/Topic/Literacy/WhatisLiteracy.html>.

[www.finishingthetask.com](http://www.finishingthetask.com)

[www.imb.org/globalresearch/www.peoplegroups.org](http://www.imb.org/globalresearch/www.peoplegroups.org)

[www.thecall.com](http://www.thecall.com)

## Strategy and Informational

[www.biblicalperformancecriticism.org/](http://www.biblicalperformancecriticism.org/)  
<http://ciu.edu/content/listening-text-oral-patterning-pauls-letters-conversation.lausanne.org/>  
<http://www.creativityandcognition.com/research/practice-based-research/>  
[www.crossway.org/blog/2006/03/nt-citations-of-ot/en.wikipedia.org/wiki/Augmented\\_reality](http://www.crossway.org/blog/2006/03/nt-citations-of-ot/en.wikipedia.org/wiki/Augmented_reality)  
[https://en.wikipedia.org/wiki/List\\_of\\_countries\\_by\\_literacy\\_rate](https://en.wikipedia.org/wiki/List_of_countries_by_literacy_rate)  
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[www.echothestory.com/](http://www.echothestory.com/)  
<http://www.funderstanding.com/brain/brain-based-learning/>  
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<http://newyork.cbslocal.com/2013/03/07/officials-most-nyc-high-school-grads-need-remedial-help-before-entering-cuny-community-colleges/>  
[www.oralstrategies.org](http://www.oralstrategies.org)  
[www.orality.net](http://www.orality.net)  
[www.orvillejenkins.com/orality/index.html](http://www.orvillejenkins.com/orality/index.html)  
[www.scripture-engagement.org/](http://www.scripture-engagement.org/)  
<http://www.theatlantic.com/daily-dish/archive/2008/06/is-google-making-us-stupid/215449/>  
[www.themissionexchange.org/downloads/eXcelerate09.pdf](http://www.themissionexchange.org/downloads/eXcelerate09.pdf)  
[http://web.mit.edu/comm-forum/mit5/papers/pettitt\\_plenary\\_gutenberg](http://web.mit.edu/comm-forum/mit5/papers/pettitt_plenary_gutenberg)  
<http://www.ustream.tv/recorded/2403446>

## Music and Arts

Contemporary African Art. <http://www.contemporary-african-art.com/african-jewelry.html#sthash.Dmd6UKqJ.XBYFtYYe.dpbs>  
 “Sounds of Global Worship”—the YouTube Channel for Heart Sounds International: [www.YouTube.com/user/HSIOM](http://www.YouTube.com/user/HSIOM)  
 GIAL World Arts courses: [www.gial.edu/dpt-langdev/world-arts.html](http://www.gial.edu/dpt-langdev/world-arts.html)  
 Heart Sounds International (HSI) [www.heart-sounds.org](http://www.heart-sounds.org)  
 International Council of Ethnodoxologists (ICE) [www.worldofworship.org](http://www.worldofworship.org)  
 Angelasancritier. <http://angelasancartier.net/theories-of-fashion>

## Training Curriculum and Deploying Teams with a Focus on the Unreached

[www.cbstorying.org](http://www.cbstorying.org)  
[www.churchstarting.net/biblestorying/Books.htm](http://www.churchstarting.net/biblestorying/Books.htm)  
[www.e3partners.org/orality](http://www.e3partners.org/orality)  
[www.fjseries.org/low/home.html](http://www.fjseries.org/low/home.html)  
[www.freedomtolead.net/](http://www.freedomtolead.net/)  
[www.qualitymatters.org/](http://www.qualitymatters.org/)  
[www.nextgen4god.com/](http://www.nextgen4god.com/)  
[www.OneStory.org](http://www.OneStory.org)

[www.simplythestory.com](http://www.simplythestory.com)  
[www.siutrainng.org](http://www.siutrainng.org)  
[www.storyrunners.com](http://www.storyrunners.com)  
[www.visualstorybible.org](http://www.visualstorybible.org)  
[www.water.cc](http://www.water.cc)

### **Story Sets for Storytelling**

<http://www.bibletelling.org/>  
[www.oralstrategies.org](http://www.oralstrategies.org)  
[www.oralty.net](http://www.oralty.net)  
[www.st4t.org](http://www.st4t.org)  
[www.ywamonestory.org](http://www.ywamonestory.org)

### **Focusing on Women**

[www.projecthannah.org/about/](http://www.projecthannah.org/about/)  
[www.oralty.net](http://www.oralty.net)  
[www.siutrainng.org](http://www.siutrainng.org)

### **Church-planting Resources**

[www.churchplantingmovements.com/](http://www.churchplantingmovements.com/)  
[www.siutrainng.org](http://www.siutrainng.org)

### **Media Strategies and Content Distribution**

[www.faithcomesbyhearing.com/pastors-support-materials](http://www.faithcomesbyhearing.com/pastors-support-materials)  
<http://www.davarpartners.com/>  
<http://www23.statcan.gc.ca/imdb/p2SV.pl?Function=getSurvey&SDDS=4450&lang=en&db=imdb&adm=8&dis=2>

[www.T4Global.org](http://www.T4Global.org)  
[www.twr.org](http://www.twr.org)

### **Indigenous Media Strategies and Tools**

[www.createinternational.com](http://www.createinternational.com)  
[www.indigitech.net](http://www.indigitech.net)

### **Secondary Oral Learners and Discipleship**

[www.bible4children.org](http://www.bible4children.org)  
[www.cbs4kids.org](http://www.cbs4kids.org)  
[www.christianstorytelling.com](http://www.christianstorytelling.com)  
[www.churchstarting.net/biblestorying](http://www.churchstarting.net/biblestorying)  
[www.combarriers.com/CommunicationStyles](http://www.combarriers.com/CommunicationStyles)  
[www.crupressgreen.com/the-essentials/](http://www.crupressgreen.com/the-essentials/)  
[www.dna-21.org](http://www.dna-21.org)  
[www.echothestory.com](http://www.echothestory.com)  
[www.globalshortfilmnetwork.com](http://www.globalshortfilmnetwork.com)  
[www.ntmbooks.com/chronological\\_teaching](http://www.ntmbooks.com/chronological_teaching)  
[www.oralcity.net](http://www.oralcity.net)  
[www.reallifeministries.com](http://www.reallifeministries.com)  
[www.simplythestory.org](http://www.simplythestory.org)  
[www.story4all.com](http://www.story4all.com)  
[www.storyseminary.com](http://www.storyseminary.com)  
[www.truthsticks.org](http://www.truthsticks.org)  
[www.walkthru.org](http://www.walkthru.org)



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Sources: The World Bank • Tony Whitaker: Internet Evangelism Day • YouTube: Statistics – www.youtube.com/yt/press/statistics.html • Berg Insight – www.berginight.com/News.aspx?m\_m=68&\_m=1  
www.statisticbrain.com • www.socialmediatoday.com • blog.youversion.com • www.yesheis.com • www.stickyjesus.com



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## Upcoming 2014 International Orality Network 'Linked-In' or Sponsored Events:

March 31 <sup>st</sup> - April 3 <sup>rd</sup>	EMDC, Chiang Mai, Thailand Contact: info@emdcon.org
April 1 <sup>st</sup> - 3 <sup>rd</sup>	East Africa Orality Network Consultation - Burundi Anglican Hotel & Guest House, Near Office of the President Bujumbura - Burundi Contact: EAONevents@gmail.com
April 3 <sup>rd</sup> - 4 <sup>th</sup>	Asbury Theological Seminary Orality Summit, USA (By Invitation Only)
April 4 <sup>th</sup> - 5 <sup>th</sup>	Visual Media Strategy Forum, Chiang Mai, Thailand Contact: creategcr@gmail.com or <a href="http://www.equip2go.org/events/">http://www.equip2go.org/events/</a>
May 12 <sup>th</sup> - 16 <sup>th</sup>	World Evangelical Alliance, Mission Commission, Global Consultation, Turkey (Invitation from WEA MC)
June 1 <sup>st</sup>	Book ends: learning and sharing faith in a wiki world, Australia. Sydney Missionary Bible College. Contact: Darrell Jackson, darrellj@morling.edu.au
June 4 <sup>th</sup>	Issachar Summit, Costa Mesa, USA Contact: Pat Murdock, patmurdock8@gmail.com
July 7 <sup>th</sup> - 10 <sup>th</sup>	Houston Baptist Seminary 'Orality and Theological Education' Consultation, USA (By Invitation Only)
September 25 <sup>th</sup> - 27 <sup>th</sup>	MissioNexus, Atlanta, USA
October 18 <sup>th</sup> - 25 <sup>th</sup>	World Evangelical Alliance, General Assembly, Korea
September 2015	ION Conference, East Coast, USA
2016 mid-year	The Global Proclamation Consultation for Pastoral Trainers



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