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# Orality Journal

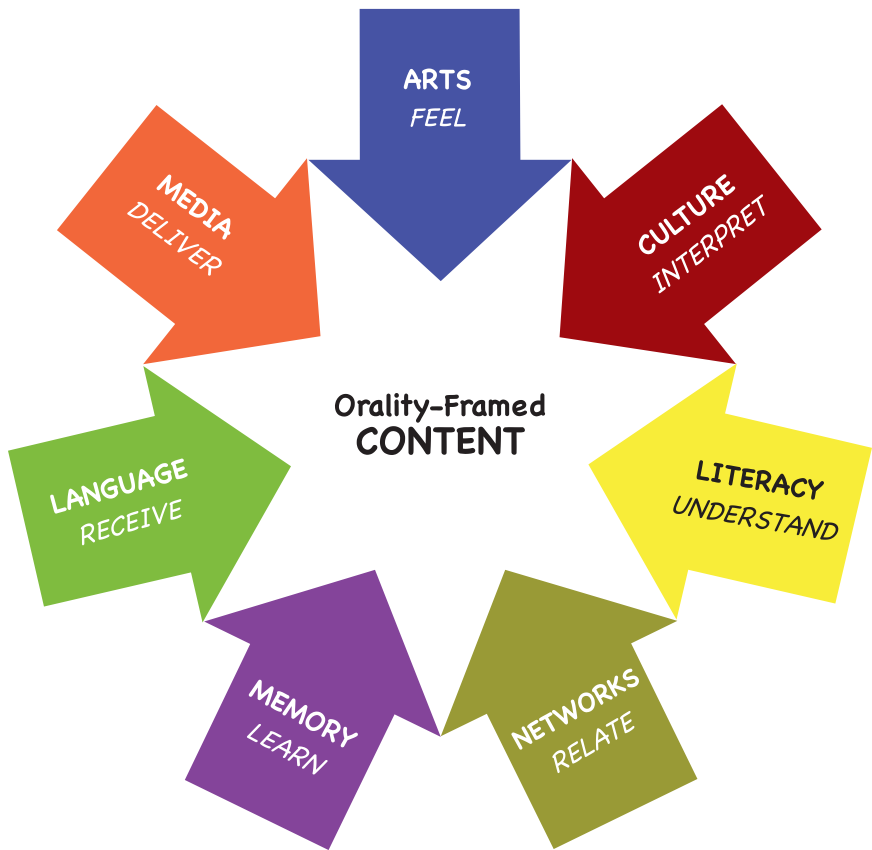
*The Word Became Fresh*

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**Participatory  
Learning and  
Networks  
Revisited**

**Keller • Azomo • Lim • Wise • Varghese • Handley  
Chaudhary • Lhomi • Desemone • Wills**

# The Seven Disciplines of Orality



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

# Orality Journal

*The Word Became Fresh*

Volume 4, Number 2, 2015

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## **Cover Photo**

Participatory Learning in a rodeo! The rider and the horse learns about each other, and the audience (the networks) while entertained is also learning and passing on the learning.

Your statutes have been my songs  
in the house of my sojourning.

Psalm 119:54 ESV

Therefore let us be grateful for receiving a kingdom  
that cannot be shaken, and thus let us offer to God  
acceptable worship, with reverence and awe,  
for our God is a consuming fire.

Hebrews 12:28—29 ESV

# 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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A participatory discussion transformed an outreach among Native Americans, resulting in more fruitful ministry, effective communication, leadership engagement, and even healthy delegation.



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# Editor's Note

*Samuel E. Chiang*

## Participatory Learning and Networks

Less than two decades ago in small shops in large coastal cities of China, there were banks of computers set up for people to experience the arrival of computing power. By day it looked business-like; by night it was the domain of youths playing video games. I vividly recall how they would shout out across to each other upon the discovery of new strategies to advance to the next level, all with a focus of how to take down a foreign government or power.

Even today in MMOG (Massively Multiplayer Online Game) the players are tethered to a device connected to a gaming platform, which is, enabled by a network (internet), and together the players interact meaningfully with people across the world. They actually learn from each other, and in turn achieve an individual best, and more often a common agenda, collaboratively. At times one is the master, at other times one is the apprentice, all the while the learning is crafted into the individual through ultra high-definition images presented in a coherent imaginary storyline.

All this sounds very intuitive. It is oral, visual, collaborative, and purposeful. Embedded are assumptions and theories which drive the process, including but not limited to: 1. Adults learn better when knowledge is constructed through participation; 2. Adults are able to pass on “sticky” knowledge through their vast networks; 3. Knowledge gets passed on through personal relationships (networks) when it retains its “stickiness” in the form of how people normally receive, process, remember, and pass on information.

The practitioners who contributed articles to this volume are all experts in their own domain. They have gone through both the school of hard-knocks and the school of discoveries. While the case studies speak of how “orality—learning—participation” works in the field, the theories along with the nomenclature are both grounded and well established.

In assembling this volume, William Coppedge and myself encountered several sensitivities concerning case studies, field of service, and names.

Thus, where necessary we have used pseudonyms, or left out names entirely. The cases are all true. In this volume, we also attempted something new: we have endeavored to capture several threaded discussions from within a forum context. Theory and praxis often intersect in a community of practice supported through a public forum, and so we worked with one of the writers to distill material contributed within one of those forum contexts and craft it into an article. In this sense, we have tried to capture what was timely and casted it as what can become timeless.

Finally, in this issue there was so much good information—along with detailed discussions and concrete examples—that the submissions were much longer than the allotted space. Thus, while editing has been necessary, we have tried to ensure as smooth a reading as possible.

We continue in the exploration of how orality works within communities, both in the oral and digital generations. We desire to discover how vital information permeates networks as well as how participatory learning enables the delivery of that information and makes “it stick” in the individual and the community. We are certain you will find this issue interesting, and we invite your feedback.

On the journey together,

A handwritten signature in black ink, appearing to read 'Samuel E. Chiang', written in a cursive style.

Samuel E. Chiang  
From Knoxville, Tennessee, USA

## Discovering Together and Increasing Responsibility

*John Azomo*

*John Azomo has served on a Vernacular Media Services team in Nigeria since 2007. He now leads the team as they make vernacular scriptures available in the media that best serves the language communities of Nigeria. They also train the communities in using vernacular scriptures to achieve desired goals. He is a member of Evangelical Church Winning All (ECWA) and has been a Sunday School teacher since 1988. He was first trained in facilitating participatory discussions in 2012.*

After receiving training to facilitate participatory discussions, I have facilitated several discussions not only for my work, but also in my congregation. In 1991, I was very involved in teaching Sunday School at an interdenominational church in the police training school. The average attendance was about 150. My former student, Samuel (now in his mid-20s), is the youth leader of the congregation and teaches in the Sunday School. They hold their Sunday School before the worship service with two classes—one for younger children and one for children who attend primary school.

A few months ago the church was planning a one-week program, and Samuel invited me to teach on Proverbs 22:6: “Train up a child in the way he should go; even when he is old he will not depart from it.” Instead of teaching them, I wanted

to facilitate a discussion. I had about a month to prepare and invited two trained facilitators to help me.

About 50 people participated in the discussion. Participants included the pastor, leaders of various groups, parents, and children. Most of the church members are wives of police officers and the church building at the police barracks was quite large.

We sat in a large semi-circle and utilized a tool that uses an analogy of a man taking crops to the market with a cart. In the tool, we told this brief story using drawings to illustrate it:

*One day, a man wanted to take crops from his village into town so he could sell them. He hitched his donkey to his cart, loaded his cart, and began to go to town. On the way, he found many large stones in the road. Some of the stones he removed from the road. He*

*took his sledge hammer and broke some of the stones and used that to fill in the holes in the road. Then, he came to a hill. He borrowed a second donkey and hitched it to the cart so the two donkeys could pull the cart with more force. Finally, the man reached town with his cart and sold his crops.*

I shared that just as the man had a goal of reaching the market, we have a goal of raising our children well. I then asked the group, "What is preventing us from training up our children?" Three people were chosen to write the ideas expressed. As the group discussed, some pointed to their friends, telling them to respond. After listing things that were preventing them in training up their children, they repeated the process with the question, "What is helping us to train up our children?" Those were listed as well.

After the group listed both sets of answers, someone read them aloud a number of times. Then, we said, "Out of these things, which do you think are the things that most prevent us from training up our children in the way they should go?" There was lots of discussion and they mentioned the issue of not having enough time and not having training in teaching children.

The parents said they were not teaching their children at home as they needed to. Some said they did not know how to train their children who were very young. Many said they would keep working on it. The discussion took about an hour.

In Nigeria, sometimes women do not get very involved during a discussion with men. The youth and the men know how to read and write, but many of the women do not. And yet most parenting is left to the women and the children are their responsibility. During our meeting, it was significant that the women were also part of the discussion. They participated freely and spoke openly.

Since the discussion, the Sunday School teacher has mentioned that more parents have indicated an interest in teaching Sunday School. Since teachers are few, parents have now volunteered to teach the students.

It is common for people to come to church and just listen. Sometimes, the teaching seems boring and so people do not attend any day except Sunday. By using the tool, I engaged with this group in a way that helped them begin to see the value in what was being addressed.

By discussing together, many became more responsible and took leadership for areas that needed improvement.







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# “Net” Worth of Fishers of Men

## “Net” Worth of Fishers of Men

Christians have enormous financial resources, which they could use to spread the gospel, feed the poor and fight for the cause of justice in the world.

Jesus called his disciples to re-orient their thinking from “net worth” to “net” casting. This includes using our financial resources for our assigned purpose:

*Follow me and I will make you fishers of men.* (MAT 4:19 ESV)

### Potential For Giving

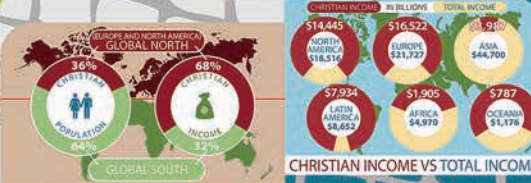
Christian income is concentrated in the wealthiest regions of the world — Europe, North America and part of Asia.

Middle and upper class Christians are increasing in number in some developing countries.

Christian GNI per capita = \$18,841 while Global GNI per capita = \$13,617 (GNI=Gross National Income)



### CHRISTIANS AS PERCENT OF WORLD



### GLOBAL DISTRIBUTION OF CHRISTIANS

### POTENTIAL vs ACTUAL CHRISTIAN GIVING



### GIVING AS PERCENT OF INCOME



### NETS WITH HOLES

- Money Lost to Ecclesiastical Crime: **\$3 million** lost (2007 Radio Maria, Costa Rica)
- \$3.65 million** lost (2011 Uniting Church of Australia)
- \$12 million** lost (2014 Yoido Full Gospel Church, South Korea)
- \$190 million** lost (2010 Universal Brokerage Services, USA)

### CHRISTIANS AS PERCENT OF POPULATION, INCOME AND GIVING

### CASTING OUR NETS FURTHER

Being so overwhelmed by God's grace that we overflow into giving.

Being transformed from a consumer mentality to a fishing mentality, keeping up with Jesus instead of the Joneses.

Practicing systematic generosity — disciplined giving and above-and-beyond gifts as God guides.



For more data like these on the global Christian community, please visit the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary at [www.gordonconwell.edu](http://www.gordonconwell.edu)

Sources and other explanatory notes at [www.missiongraphics.com/christian-finance](http://www.missiongraphics.com/christian-finance)



**Upcoming 2015 and 2016 International Orality Network  
'Linked-In' or Sponsored Events:**

<b>October 12<sup>th</sup> - 15<sup>th</sup></b>	All Africa 'Orality and Theological Education' Consultation Daystar University By Invitation Only Nairobi, Kenya
<b>November 27<sup>th</sup> - 28<sup>th</sup></b>	International Orality Network Manila Conference Grace Christian Church Manila, Philippines
<b>December 2<sup>nd</sup> - 4<sup>th</sup></b>	Finish The Task Conference Saddleback Church, CA, USA <a href="http://www.finishingthetask.com/events.html">http://www.finishingthetask.com/events.html</a>
<b>2016</b>	
<b>March 30<sup>th</sup> - April 2<sup>nd</sup></b>	Pre-EMDC Training Chiang Mai, Thailand
<b>April 4<sup>th</sup> - 7<sup>th</sup></b>	EMDC 2016 Chiang Mai, Thailand
<b>June 15<sup>th</sup> - 22<sup>nd</sup></b>	Global Proclamation Congress for Trainers of Pastors Bangkok, Thailand
<b>June 27<sup>th</sup> - 30<sup>th</sup></b>	Call2All Seoul, Korea
<b>August 3<sup>rd</sup> - 11<sup>th</sup></b>	Lausanne Younger Leaders Gathering By Invitation Only Jakarta, Indonesia



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