

Volume 4, Number 2, 2015

ISSN 2324-6375

Orality Journal

The Word Became Fresh



**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

ISBN 978-962-7673-330

ISSN 2324-6375

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.

EDITORIAL COMMITTEE

Editor - Samuel E. Chiang

Associate Editor - William Coppedge

Associate Editor - Laurie Fortunak Nichols

Assistant Editor - Joni A. Chiang

INTERNATIONAL EDITORIAL/ADVISORY COMMITTEE

Amos Aderonmu

Calvin Chong

Gilles Gravelle

Geoffrey W. Hahn

William D. Taylor

Mary Verghese

Hannes Wiher

Graphic Design: Cindy Morris

Cover Photo: Courtesy of Steve Evans, babasteve@pobox.com

Editorial Email: oralityjournal@gmail.com

Website: www.oralinity.net

Your Feedback Is Very Important!

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

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

Wish to Contribute

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

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

ISBN 978-962-7673-330

ISSN 2324-6375

Copyright © 2015 International Orality Network
In cooperation with Capstone Enterprises Ltd., Hong Kong

PRINTED IN HONG KONG

CONTENTS

Editor's Note	7
<i>Samuel E. Chiang</i>	

Deciding and Planning Together: Engaging Oral-preference Communicators by Using a Participatory Approach	9
<i>Susan Keller</i>	

An introduction to participatory learning and communication is provided through an in-depth look at a participatory mindset, participatory techniques, and participatory tools, as well as a consideration of how such an approach fits with oral-preference communicators.

Discovering Together and Increasing Responsibility	41
<i>John Azomo</i>	

A reflection on the value of participatory communication as a church community considers the hindrances to training up the next generation of Christian children.

A Participatory Approach to Song-crafting	43
<i>Anonymous</i>	

In this case study from South Asia, the author emphasizes the strengths of a participatory training approach as it relates to a workshop which sought to teach women how to craft songs and appreciate the cultural music expertise they already possessed.

The Ten Seed Technique with Village Leaders in Southeast Asia	49
<i>Lim Su Min and Pam Wise</i>	

Two seasoned practitioners document a participatory method used by an indigenous NGO to engage communities in addressing the problem of alcoholism.

Growing Awareness about Oral Communicators	59
<i>B. P. Varghese</i>	

An account of one literate preference worker's experience in trying to facilitate oral-preference communicators and lessons she learned on the way.

Lions and Eagles and Estuaries: Oh My!..... 67

Joseph W. Handley, Jr.

Leadership Lab provides another reminder of how valuable a multifaceted learning experience can be to facilitate participant engagement.

From the Field 1: Discussions with Community Stakeholders in Nepal about Language Development..... 71

Prithvi Chaudhary and Shangbu Lhomi

Insights gleaned from a participatory event organized with community stakeholders regarding indigenous language development.

From the Field 2: Reflections on Using a Participatory Approach..... 73

Prithvi Chaudhary and Shangbu Lhomi

Helpful observations from the field on the importance of the relationship between the facilitator and the community in participatory learning experience.

From the Field 3: Reflections on a Village Facilitation about a Community’s Real Needs..... 76

Shangbu Lhomi

A positive participatory example of how to mediate a donor’s interests and a community’s concerns.

From the Field 4: Reflections on What Helps Us and Hinders Us from Applying God’s Word..... 78

Shangbu Lhomi

This case study looks at the significant issue of scriptural application within Nepalese communities from a participatory viewpoint.

SWAMP-IN: A Case Study of Ministry Transformation through Participatory Discussion..... 81

Delores Desemone and Debra Wills

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

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

The Ten Seed Technique with Village Leaders in Southeast Asia

Lim Su Min and Pam Wise

Lim Su Min has been involved in community development education (CHE/CDE) since he retired from consultant medical practice (OBGYN) 15 years ago. His wife Sing Yu (retired medical practitioner) is his partner in “crime”, accompanying him on most of his short term trips, leaving at home their five grandchildren.

Pamela Wise is a Registered Nurse who for the past eight years has served with Trans World Radio (TWR) in South East Asia as a Wholistic Health Initiatives Consultant. She has worked with media based teams to develop a wholistic field work strategy for engaging with listeners, churches and communities.

The use of a participatory tool called Ten Seeds Technique has helped people in several rural communities talk about the problem of alcoholism in their community, listen to one another, and see how much their finances have revolved around alcohol. By visualizing things as the group held discussions, the input of all subgroups was captured, and the people with oral preferences for communication were actively involved. The result was social, health, and economic benefits.

One unnamed Christian organization in Southeast Asia (which we will refer to as COSA) is staffed fully by citizens of the country. Their five departments develop radio programs in the national language, each for a specific target audience. Three departments focus on the needs

of specific age or gender segments of the population and two focus on communicating kingdom messages.

Each department encourages people to form listener groups so the programs will have greater impact in the community. Listeners send feedback by mail, phone call, text messages, and notes sent along the coach routes. Teams from each department also visit listener groups and pastoral contacts in different villages about three to four times a year. Some of the villages are just an hour or two by road away from the COSA headquarters and the visit can be accomplished as a day trip. Other locations require an eight-hour coach ride and are encompassed by a several-day road trip.

Upon their initial outreach, the loving members of the COSA team

found the living conditions in some villages to be heartbreaking. They long to see an impact on the daily lives of the village members, and the team members desire to assist these poor friends, but financial resources were not available. They also did not know how they could encourage these communities that seemed to lack their own financial resources.

Around this time a secular health care agency, unrelated to COSA, had requested help with developing a moral education program from a consortium of international community development consultants who were trained in Community Health Evangelism (CHE, www.chenetwork.org/). These consultants had developed a moral education training, which incorporated a number of the participatory modules and methods from CHE. As the external health care agency and the consultants made plans to roll out for the five-day moral education training, it became clear that involving an organization from within the country would help to ensure that on-the-ground follow up would occur over the long term.

As COSA staff became familiar with the principles of CHE, they saw it as an answer to their dreams. The participatory methodologies

used in CHE provided them with a way to help their friends in the listener groups. They realized that it would be a long-term process, but they were inspired to begin to build relationships with district, sub-district, and village leaders in order to help them understand their value in God's eyes and their potential to exercise control over their own development.

Looking at the network of influence of the secular health care agency, and the network of influence of COSA, the partnership saw a confluence in a district that was about a six-hour drive or seven hours on public transportation from the capital. The partnership looked into the feasibility of a pilot project for holistic community development in that district.

The staff of the two organizations, together with the consultants, traveled to the district several times to understand the situation and to develop a vision together with the local people for what was possible. In the process, relationships deepened between the village leadership and staff of the two organizations. Eventually, community leaders invited the organizations to provide a workshop for leaders of two villages. Attendees included the village council leaders,

a women's committee, and some of the youth health volunteers from both villages.¹ About half of the participants were the village council leaders. A quarter or less were from the women's committee and another fourth were health volunteers.

Background of the District and the Villages

Each district is divided into about a dozen sub-districts and each sub-district has about a dozen villages. About 1,000 people live in the sub-district in which the two target villages are located. This district, like others in the country, has an established council and a women's committee, and representatives from each of the sub-districts serve on the council and the committee. In spite of this good representation, the region remains very poor. The government's annual budget for this sub-district is U.S. \$2000. This government money does not go very far. In addition, many organizations have come and gone with money for various initiatives, yet little progress has been seen over the years. At this time the literacy rates in this area were just over 70% for men and just over 60% for women.

Both of the organizations heard many in the community explain that the main problem they face is

“lack of money.” The leaders felt that if they could just get more assistance from the government or from non-governmental organizations, the community problems would be solved.

The health care agency had good relationships with the leadership in the district due to both their family planning clinic and their wide and effective network of peer education for family life issues. COSA had soft skills to share and good relationships with those who had listened to the radio programs, but they had no political clout with the sub-district leadership. The collaboration of the secular health care agency and the Christian organization was an interesting marriage, with each bringing specific strengths.

In preparation for the workshop, several informal discussions were held with small groups of community leaders to understand the main issues in these two villages. Recurrent themes included robbery, domestic violence, and alcohol. In fact, these were among the issues that the national government was using to measure the most crime-free communities. The government was linking progress in these areas to an annual award.

The prototype for a discussion about alcohol was developed by COSA staff and the community development consultants in the safety of COSA headquarters. The staff then practiced facilitating the discussion with some church communities in a town not far from the target district. This gave the team confidence as they led the leaders from these two villages in a discussion about alcohol during the workshop.

A key part of the discussion about alcohol was the use of a decision-making tool called the Ten Seeds Technique (TST). The TST was developed and promoted by Dr. Ravi Jayakaran as a simple tool for participatory community engagement. This technique helps the community to engage in meaningful conversations and helps the community through capacity building. It can also be used to help a group understand how they use their household finances.

The goal was not just for village leaders to participate in a discussion about alcohol, but for them to gain confidence in facilitating discussions like this using the TST within their own villages.

Steps of the Ten Seeds Technique

The Ten Seeds Technique uses a set of ten seeds multiple times. Each time the seeds are used, they represent something different. Here is the process used in the discussion with village leaders:

On a poster-sized piece of paper on the ground, draw a picture of a bottle of alcohol on one side and on the other a picture of a cancelled bottle of alcohol.

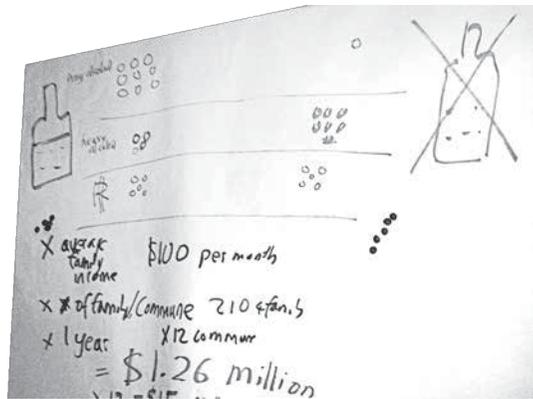


Figure 1: Chart created when using the Ten Seeds Technique to document community opinion about money spent on alcohol consumption in a village.

In the middle of the paper, place ten colored seeds. Say: “These ten seeds represent everyone in this community. Divide for me into two piles. In one pile are those who consume alcohol (point to picture of a bottle of alcohol). The other pile is those who don’t consume alcohol (point to a picture

of a cancelled bottle of alcohol).”

Participants may ask, “Alcohol means ‘every day’ or ‘even once’?”

Respond, “Even once.”

Invite one participant to move the seeds.

Participants may then have a good, but heated discussion.

Many people move the seeds back and forth. Finally, a consensus is reached.

The facilitator chooses a participant to draw the seeds in each group.

Participants now have an idea of how widespread is alcohol consumption.

The same exercise is repeated (with all participating).

The facilitator says, “These ten seeds represent all the **women** in this community. Divide for me into two piles. One pile is those who consume alcohol (point to picture of a bottle of alcohol) The other pile is

those who don’t consume alcohol (point to picture of a cancelled bottle of alcohol).”

Participants may have an even more heated (but good) discussion.

Many people come to move the seeds back and forth. Finally, a consensus is reached.

The facilitator chooses a participant to draw the seeds in each group.

Participants now have an idea of how widespread is alcohol consumption among women.

The same exercise is repeated (with all participating) concerning the men in the community and the teenagers (ages 13-19) in the community.

Now the facilitator asks a different question:

“These ten seeds represent one family’s daily income. Divide for me into two piles. One pile is money spent on alcohol (point to picture of a bottle of alcohol). The other

pile is the balance of money not used on alcohol (point to a picture of a cancelled bottle of alcohol).”

This discussion evokes a lot of discussion and shouting, but the discussion is good.

Many people come to move the seeds back and forth. Finally, a consensus is reached.

The facilitator chooses a participant to draw the seeds in each group.

Participants now have an idea of what proportion of money goes towards alcohol consumption in this community.

Ask the group what is the typical daily income of one family. Multiply the proportion of money spent on alcohol by the daily income, multiply that by the number of families in the village, and multiply that sum by 365 days in a year. That gives the amount per village per year. That amount can be multiplied by the number of villages to determine the spending in the sub-district.

Follow this up with a discussion about what the people might be

able to do if they used that money for other things.

This discussion about alcohol was first facilitated by the COSA staff with the workshop participants discussing. Then, the COSA staff and the leaders led the TST discussion on alcoholism following the same steps with other groups of people in the district. Sometimes, the group was a mixed group. At other times, the group in the discussion was men only, women only, or youth only.

Both the whole groups and the focused groups provide valuable insights to the community and for the community. As the village leaders (men, women, and youth) listened to the people discussing the problem of alcohol, their understanding of the complexity of the situation grew.

The community development consultants were often present as observers and to serve as a resource or coach to the teams who facilitated the discussions. The consultants did not understand the national language, but could understand the dynamics of each discussion. They also were given oral summaries by the COSA staff.

Summary of What Was Said in the Discussions

Below is a summary of what the women, men, and youth said during TST discussions.

The Women's Story

The women, who have very little voice in this culture, very enthusiastically began the process. They placed nine of their seeds under the alcohol and only one for other household needs. As they did so, they shared with the whole group about the situation of women in their villages.

As they shared about why they placed the seeds as they did, the women shared these perceptions:

- In this culture, it is the responsibility of the women to keep peace in the family and ensure that the members of their household are cared for.
- They are able to grow their own rice and vegetables and even to sell some in the market to make a little extra cash.
- With the addition of some chickens, pigs, and fish, and the ability to sell some of their own handicrafts, they can at least provide the basic needs for their children.
- The women work long hours as they farm and care for the children, but they feel they have little hope in sight.

According to the women, each husband spends most of his afternoons and evenings away with friends and often comes home drunk, demanding, and even violent. At these times, he demands that his wife give him all the money she has. The women know that they must do so as it is the responsibility of the wife to keep peace and protect the children. It is therefore impossible for women to save money to pay for necessities such as school supplies and fees. Many children in the village drop out of school and go to the city to work in garment factories or restaurants in order to send money back to the village.

The women are well aware that 70% (seven seeds) of the available money for their household is spent on alcohol consumption by their husband and teenagers and even, on occasion, by themselves.

The Men's Story

After the women had shared, the men responded very defensively, but made their point with their seeds. When the men explained why they had placed their seeds as they did, they said something like this:

- Very little work is available for men.
- Often, men feel that it is the responsibility of the women to

maintain the home and gardens and to provide for the needs of the family.

- From time to time, men are able to make some money to support the family, but much of the time the men are not gainfully employed and spend time just sitting together socializing and playing games.
- It is a very painful reality for men to experience this unemployment.
- The one pleasure in life is to drink rice wine and beer with their friends.

The men give what money they can to their wives for family needs, but they know that most of their own cash actually goes to alcohol. Because their wives seem to be able to come up with enough money to get by, they are not too concerned. They know that the alcohol does affect their family, as often they go home at night angry and are at times violent. When they are drunk, they are able to get money from their wives, which they spend on alcohol.

The men are pretty convinced that about 30% of the money available for their household is spent on alcohol, so they tossed three seeds on the picture of alcohol.

The Youth's Story

The youth had a different perspective, which they rather ashamedly (but honestly) demonstrated with their seeds. As the youth explained how they were placing seeds, they shared the following:

- Their schooling has been limited because they often quit studying at an early age to try to be of some assistance to their very poor family.
- There are relatively few teenagers and young adults left in the village as many have gone into the city to work in garment factories or restaurants to send money back to the village.
- The youth are able to make a small amount of money by helping out in the market or other odd jobs, but see very little hope for their future.

There is very little joy in their lives and not a lot to do for fun, but they are able to forget about these things when they and their friends get together and drink beer, which they do on a regular basis. They do genuinely want to help their family, but also know full well that 80% (eight seeds) of the money they get is spent on alcohol.

Observations of the Process

When we reached the point of the discussion about how the money flowed, it was a big eye opener for the participants. For most people in the village, this was the first time they had a tool they could use to not only see where their money was going, but also the first time they had been given an opportunity to voice and discuss their frustrations openly.

Much loud and lively discussion followed in each event. The group in several cases eventually agreed on a 50/50 split. When the calculations were done, the group was completely shocked to discover that although they thought they had access to no money, in fact their sub-district was spending more than 1.25 million U.S. dollars per year on alcohol.

People of both genders engaged actively in the discussions regardless of their literacy level. People of both genders listened to each other and grew in understanding. Everyone quickly understood how to use the stones and felt comfortable moving them to make their point. Using a drawing and stones made discussing alcohol have less of an accusatory or blaming nature. No one was saying, "You are drinking too much"; rather, they were

together describing a situation all were concerned about. The focus was on the drawing on the paper and understanding the overall problem.

Long Term Results

After the COSA staff were trained and had grown in their capacity to continue to follow up, the community development consultants had a lesser role. In using a participatory approach, the consultants knew that change would take time, but that helping the community talk together and reach a consensus about their problems was a significant first step.

Some encouraging results were reported to the consultants just a few months later: COSA staff at their headquarters had received a phone call from a very excited sub-district leader, insisting that they come as soon as possible to visit the village. The staff was hesitant because travel to the sub-district requires a seven-hour ride in a packed public minivan, on a dangerous, pockmarked and dusty roads, but the community pleaded for them to come.

When they arrived, the sub-district leaders reported to COSA staff that they had worked together and identified that their most urgent

need was to rebuild their access road to the main highway. They had developed a plan to save the money that they would normally have spent on alcohol to use to rebuild the road. In addition, two of the villages (the ones that had been the focus in the first training) had already worked together to repair their section of the road. A third village had seen what those two villages had done and even though they had not had earlier contact with COSA, were anxious to show off their road as well.

Well-meaning outsiders had built roads to these villages in the past, but not knowing the real situation in the area, the roads had simply washed away with the annual floods. This time, the villagers knew enough to raise the road above the flood levels. Because

they built the road themselves, they can repair any damage that may be done by the rains or traffic. These village leaders and all in these communities now own the responsibility for their village and their roads. They also have more confidence in their decision-making skills and have tools to use to plan for their futures.

This discussion process has also benefitted COSA. They now engage with this district without the pressure of feeling that they are unable to meet the overwhelming financial needs of the listener groups. There are still only a few believers in the villages, but many people in each village are listening to the COSA programs and are eager to engage with the teams when they make their monthly visits to the district.

Link to video: <https://youtu.be/-nUnguhTLxI>

¹Because the focus of this article is on the benefits of the Ten Seeds Technique, many of the details are not mentioned about other training or methodologies which were used in the process. Alcoholism, while a key area of focus, was not the only focus. Several workshops occurred, each of which had between 12 and 30 participants.





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

“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.

Making small adjustments: The \$100 spent on monthly coffee drinks could instead provide legal help for a woman rescued from sex trafficking.

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

Sources and other explanatory notes at www.missiongraphics.com/christian-finance



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

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



www.orality.net



ISBN 978-962-7673-330