EXPLORING NEW HORIZONS:
working together for church-based training in Asia

Date: 20th – 25th April
Venue: CCM Centre, Petaling Jaya, Malaysia

Exploring New Horizons - working together for church-based training in Asia

Proceedings of a conference held in Kuala Lumpur, Malaysia
April 20 - 25, 2015

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Edited by G. P. Aylett

*Not to us, O LORD, not to us, but to your name give glory,
for the sake of your steadfast love and your faithfulness.
Psalm 115.1*

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7. Reflections on *Exploring New Horizons*

1. Introduction

This eBook aims to capture something of the significance and the 'feel' of the *Exploring New Horizons* conference, record the contributions that participants made, and share them with a wider audience.

Documents prepared for reading before the conference have been included.
Rough transcripts of presentations were made during the conference, and later, where necessary, these were compared with video recordings. The resulting text was checked with presenters before inclusion in this eBook.
Some of the response sheets generated by small group learning tasks are included for interest, and reflections by Increase Committee members are included at the end.

1.1 *Exploring New Horizons -* a ground-breaking conference

Exploring New Horizons brought together around fifty people involved with church-based training in Asia, most of them TEE practitioners. This was an extraordinary group of people, representing programs from Papua New Guinea to Jordan, from Mongolia to Uzbekistan, and from Nepal to Malaysia. Not only that, but we also had representatives from TEE programs in Africa (the General Secretary of the All Africa TEE Association) and from South America.

Exploring New Horizons was a 'critical moment' for Increase.

Increase was first founded in 2006 with the very general aim of *increasing* access to, opportunities for, and quality of training *outside* the traditional residential systems.[1] Over the years that followed, Increase grew into a loose network of church-based training programs in Asia, and in 2010, Increase helped bring together leaders from more than twenty TEE programs from all across Asia in Kathmandu, Nepal. Increase has been active in connecting and resourcing leaders since then.

But to carry the work forward, Increase needed a clearer structure. In 2014, if we had asked, 'Are you a member of Increase?' it would have been impossible for many people to answer! It was not clear what, or who, Increase was!

Exploring New Horizons aimed to act as a springboard for future initiatives, with a wider group gethering to strengthen relationships, learn from each other's cutting-edge ideas and practice, and explore shared vision for research, development, and cooperation. And we knew that we needed to agree and launch a new structure for Increase that would help to help to turn these visions into realities.

The *Exploring New Horizons* conference needed to be relevant to the needs, opportunities and challenges faced by church-based training programs in Asia. So Increase invited participants to join in shaping the conference, asking them,

What do you see as the crucial issues that must be addressed?

Through Skype focus groups and e-mail discussion, a list of new horizons and key issues emerged:

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[1] Read more about the history of Increase in Section 3.1 and see www.increasenetwork.org

---- Building regional teams to serve large areas
---- Growing stronger partnerships with local churches
---- Training and supporting small group leaders
---- Serving the diaspora in multicultural contexts
---- Developing new courses for 21st century Asia
---- Harnessing the possibilities of the digital age
---- Helping oral preference learners
---- Experiential Learning
---- Community Learning

So *Exploring New Horizons* was an ambitious conference with three different aims:
1. To seek the Lord for his priorities and tasks in relation to the challenges and opportunities Increase-related organizations face;
2. To agree and launch a structure to support these tasks;
3. To introduce Increase association's vision for church-based training to the vibrant Malaysian churches.

These three aims generated different sections of the conference program.

1.2. Facts and figures

Preparation for Exploring New Horizons

42 people
from
20 countries

2 years thinking
7 months planning

At Exploring New Horizons

50 people
from
24 countries
across
5 continents

34 live/work in Asia
in
17 Asian countries

Represented at Exploring New Horizons

Church-based training in
39+ countries
28+ Asian

26 languages
20 Asian

Who we represent at
Exploring New Horizons

Staff
140+ paid
9000+ unpaid/volunteers

Participating in the Conference were leadership from national, or transnational, TEE programs in Bangladesh, Central Asia, Korea, the Middle East, Mongolia, Nepal, Pakistan, Papua New Guinea, Russia; leadership of programs in Indonesia, Thailand and the Philippines; leadership of groups working with Chinese diaspora and Nepali diaspora; leadership of non-TEE church-based training programs in Turkey and England; and representatives of TEE programs in Africa and Latin America. Alongside these active practitioners of church-based training were representatives from mission agencies and donor organizations, a representative from the Asia Theological Association, and various individuals with relevant areas of interest, experience and expertise. A wonderful mix!

2 Greetings

2.1 Bob Ferris

I'm sorry I'm unable to join in the Increase Conference, next week. TEE has made a significant contribution to the development of the church in Asia and globally, as well. The theme of this conference is very timely. There is every reason to believe that TEE programs with well-prepared tutors and close ties to local congregations will have an even greater role in equipping believers and their leaders in the future.

May the Lord bless you as you meet to confer and collaborate to explore new horizons for church-based training in Asia. I send my greetings, assure you of my prayers, and look forward to a report on your days together.

Bob

Robert W. Ferris

2.2 Theresa Lua

Warmest greetings from the Asia Theological Association (ATA)!

As an Affiliate Member of the ATA, Increase is a valued partner in strengthening theological education in Asia and beyond. I wish I could join your exciting conference! The Lord's special presence and leading be with you as you 'explore new horizons and seek ways to work together for church-based training in Asia'.

Dr Theresa R Lua,
Secretary for Accreditation and Educational Development

Exploring New Horizons - working together for church-based training in Asia
www.increasenetwork.org

2.3 Michael Huggins

ОРТА

ОБЩЕДОСТУПНАЯ   РОССИЙСКАЯ
ТЕОЛОГИЧЕСКАЯ АКАДЕМИЯ
(THE OPEN RUSSIAN THEOLOGICAL ACADEMY)

Sunday 19th April 2015

Dear New Horizons Explorers for Jesus

I am absolutely thrilled that God has called together some very precious visionaries , faithful workers , risk takers for Jesus in this way; each one of you bringing some very special experience to bless and encourage others.

Proverbs 27:17 keeps coming to mind during my prayers and longings for you:

"As Iron sharpens iron, so one man sharpens another"

I try to picture, not only the joy of many reunions, but especially too those wonderful first-time meetings - that all such will lead to deeper and deeper appreciation and the treasuring of the pilgrimages, the cost and work each of you represent , and the cementing of both old and many new friendships

My prayers are that the fruit of this conference will be prove truly mighty for the Gospel in this very very needy world; that each and every one of you will return safely, encouraged, strengthened and immensely blessed , and that, as a consequence, veritable mighty waves of equipped workers for Jesus will sweep through many lands.

Ephesians 3:14-21.

Your fellow soldier and servant of Jesus,

Michael

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For contacts outside the Russian Federation mvvysot@xtra.co.nz

2.4 Patricia Harrison

Dear Brothers and Sisters in Christ,

I greatly regret that I cannot join you for this important conference on Exploring New Horizons, but my prayers and thoughts are with you all this week.
May the Lord guide and inspire you as you reflect on the important items on the agenda. Decisions you make now will affect the future of INCREASE and of the burgeoning TEE movement for many years to come. And this in turn will have a major impact on the Churches in the huge area represented in this conference - Asia, Russia and the Middle East. I trust you can all make the most of this precious time together to discuss and explore new horizons for the new challenges of the 21st Century. Don't be afraid to brainstorm a bit, and to 'think outside the box'!

I urge you all to pray fervently, think creatively, share thoughtfully and plan boldly.

With every good wish for some great conference outcomes!

Patricia Harrison

2.5 Perry Shaw

My warm greetings to all the participants at the ENH Consultation. I see this gathering as a strategic turning point as you together seek to adapt the traditional strengths of TEE to changing global circumstances. Please be sure of my thoughts and prayers as you consider the future together.
God's richest blessings on you all.
Perry

Perry Shaw, Ed.D.
Professor of Christian Education and Associate Dean
Arab Baptist Theological Seminary
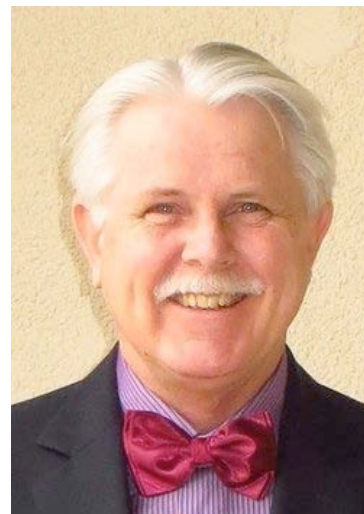
2.6 Riad Kassis

Dear sisters and brothers, as you meet in KL I would like to send you my warmest greetings from a troubled region that the Risen Lord is only its hope. On behalf of ICETE and Langham Partnership I would like to wish you all the best and praying that the Holy Spirit may lead you at your strategic conference. May the Lord increase *Increase* for the in-depth growth of his church.

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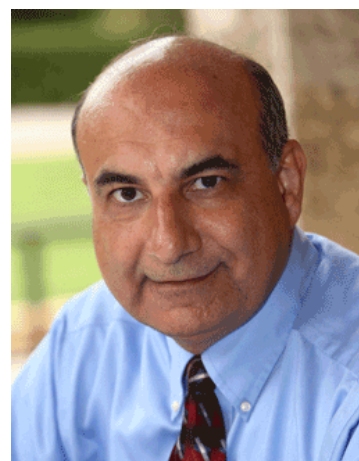
2.7 Richard Hart

April 11, 2015
Dear Increase Colleagues and Other Friends,

I thank Tim and Graham for their invitation to write to you. As I wrote, the greeting became part of my TEE journey.

I first learned about TEE when I was serving as a school teacher in Bermudian Landing, British Honduras (now Belize) in the early 1970s. My senior colleague brought the vision of TEE to our village after a trip to a conference in Honduras with TEE pioneer, George Patterson. Since then, I have been hooked on the idea.

In the middle 1970s, I attended Denver Seminary and learned more about TEE. One of my professors, Ralph R. Covell, was a co-author with C. Peter Wagner of *An Extension Seminary Primer*. During my years of studies, I participated in a TEE workshop sponsored by CAMEO, the Committee to Assist Ministry Education Overseas, that met in Wheaton, Illinois. In guided group workshops, I learned about curricular design and writing programmed instruction.

The meetings were held in the offices of the Conservative Baptist Foreign Mission Society, now World Venture. Our teacher, Margaret Sharp, was from the Southern Baptist Sunday School Board. My colleagues in the study program were from Baptist, Christian Missionary Alliance, World Team and other mission societies. We learned that TEE was for all. We caught the spirit of working with others from different groups in order to produce the best materials for all. Another outcome for me in the course was writing a programmed instruction course on Missions in the Local Church.

In the same building was the office of *Pulse* and the Evangelical Information Service, which was also the publisher of the *Evangelical Mission Quarterly*. The director of these services at the time was Dr. Vergil Gerber, who was also a family friend. At a lunch time visit to his office, he encouraged me to learn more about TEE. In 1980, Vergil edited the book, *Discipling Through Theological Education by Extension: A Fresh Approach to Theological Education in the 1980s*.

My wife, Robin, and our son, Jonathan, and I arrived in Jordan in 1979 to learn Arabic. In March 1980, I attended a meeting of Arab and expatriate friends who were planning to start a Middle East TEE program. In May 1981, what is now the PTEE, Program for Theological Education by Extension, began. All our studies were to be in the Arabic language.
Our founders were evangelicals from Jordan, Lebanon and Egypt, and included members of Presbyterian, Baptist, Evangelical Free, Church of God, Assemblies of God, Church of the Nazarene, and Christian Alliance churches. Working together, we developed study materials, trained tutors, and extended classes to participating local churches. Our efforts created hope for people who wanted to study for market place mission and ministry but only had part-time availability.

Over the years, PTEE tutors extended classes to local churches and centers in Jordan, Spain, Egypt, Morocco, Canada, USA, Syria, Abu Dhabi, Iraq, Bahrain, Sudan, Sweden, Kuwait, Palestine, the Holy Land, the Arabian Peninsula, and Australia. Classes continue where tutors are available and stop when tutor volunteers are no longer present.

Please welcome in your midst the PTEE Executive Director, Jiries Habash. The PTEE was blessed by his leadership from 1981-2013 while he served as our Executive Committee Chair. When he stepped into leadership as the Executive Director in November 2013, he came with many years of experience in PTEE board administration and institutional development. He and I worked together in creating the first PTEE tutor training workshops in the 1980s. He has tutored many classes in the past three decades. Please consider him as a Senior Consultant.

I am glad you all are together from many places. As a co-founder of Increase, I believe that as we talk with one another, we see more of what God wants us to do and be in our local situations. May the Lord give you memories and friends at ENH that will encourage you for many years to come.

Sincerely,

Dick Hart

2.8 Thomas Schirrmacher

Word of greeting to the delegates of
Exploring New Horizons, Kuala Lumpur,
April 20-25, 2015
from Thomas Schirrmacher,
Executive Chair of the Theological Commission

Dear leaders in education,
    dear sisters and brothers in our Lord Jesus Christ,

I greet you all from the Theological Commission of the World Evangelical Alliance (WEA). We see non-traditional theological education like Theological Training by Extension (TEE), church based forms of education etc. as an integral part of the evangelical world and of the whole body of Christ and its future. Imagine what would have happened without the work of TEE starting in the late 1960s and 1970s! We would miss thousands and thousands of Evangelical leaders today.

I also send greetings from our new Secretary General of WEA, Bishop Efraim Tendero from the Philippines and thus from Asia, who now represents 600 million Evangelical Christians in the churches belonging to national and regional Alliances worldwide.

It was especially John Langlois, today member of the International Council of WEA, who along with others was instrumental in bringing TEE to Asia, when working for the Theological Commission of WEA. In 1969 the Commission visited Guatemala, where TEE started, and discussed how it could be expanded to Asia.[1] After networking for some time, John Langlois finally left TEE fully in Asian hands. Thus there is a special connection between the Theological Commission and TEE in Asia.

I want to thank you all personally, that you are investing so much time and energy into bringing training into the large metropolitan areas of Asia, as well as the remotest areas of Asia.

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[1] See for the details the article by Patricia Harrison on the history of TEE in the Evangelical Review of Theology 28 (2004) 4: 315-328, p. 317.

Christianity originated in Asia, and spread to other parts of Asia, like India, rapidly. As Asia more and more becomes the center of Christianity in terms of numbers, it is vital to make sure that the church in Asia is not only growing in quantity, but growing in quality, that it is mature and led by spiritual and well-trained leaders. Without TEE, church-based education and all kinds of other non-traditional, flexible and personal ways of education, we will not achieve this.

The Theological Commission is aware of the fact that our biggest theological problem is not to define our theology, but to make sure that everyone who becomes a Christian gets a chance to understand at least the basics of our faith and gets to know the Bible. With 50,000 baptisms a day of people who have no Christian background, we need hundreds of new leaders every day to nuture them. Otherwise we'll have a situation where only the top people know their theology, while the mass of Christians are open to all kind of non-Biblical heresies. The top tier will become more and more knowledgeable and we'll lose the millions on the bottom, even while we may rejoice at huge numbers apparently coming to Christian faith. But this is against everything Evangelicals stand for! All believers should read their Bibles, study the world around them, and become solid mature world Christians!

As I am at the same time director of the International Institute for Religious Freedom of WEA that together with the Religious Liberty Commission of WEA tries to help Christians under persecution whereever possible, I would like to add: The majority of evangelical students (or at least of the possible students) worldwide live where there is persecution or at least discrimination against Christians. And we cannot stop theological training there but need to look for forms of training that guarantee a solid foundation even under hostile circumstances. TEE and church-based education has a precious history helping und maturing the church under the cross.

May the Lord give each of you the wisdom of His Holy Spirit to discuss how you (and we) can cooperate more, so that your programs reach out to the right people and train them in leadership positions to become more effective leaders, knowing the Bible, loving their neighbors, loving their culture and countries, and leading the flock. And this is all for the glory of the Father, our Lord Jesus Christ, and the Holy Spirit.

Thomas Schirrmacher

3 The Formation of the Increase Association

3.1 Increase - looking back

Through the eyes of Zafar Ismail, former Director of the Open Theological Seminary, Pakistan, founder member of Increase, and Chair of the Increase Assocation.

The fall of the Iron Curtain was a major stimulus to mission, and it led to a kind of 'mission rush' to revive and re-establish the church throughout the whole region. One of the organizations involved was 'Bible Education by Extension', or BEE. They pioneered the methodology of TEE in this region.

'BEE' became 'Entrust', and in 2006, the Director of Entrust, Graham Hibbert, a man with lots of energies, brought together representatives from eleven diverse groups all with a vision for training in the context of daily life and work, rather than in a residential institution. Among them were some involved in TEE, including myself, Anneta Vysotskaya, and Michael Huggins.

The name 'Increase' came from one of the Entrust delegates, a man called Johan Boekhout who said, we are about 'Increase' - we want to see an increase in opportunities for training, for leaders in the rapidly-growing majority world churches, and for all believers in their various callings.

Atlanta 2006 focused on seven issues, and was meant to lead to seven task groups, but most of these did not last very long. One that did last was the 'Innovations' Task Group where Zafar and Richard Morris were members. They drew in a few more people, and with Graham Hibbert organized a second Increase Conference in London in 2008.

We remember Fred & Grace Holland, pioneers of TEE in Africa and their contributions to that Conference. Out of that consultation in London there was a lot of enthusiasm.

 Tim Green, General Secretary of the Increase Association takes up the story:

After the 2008 Conference, the Committee who had organized the conference - which was now, 'the increase Committee' - contacted those who had been involved to see who was going to be interested in taking things forward.

And it was the TEE groups in Asia. Increase began with a vision broader than just TEE, and wider than just Asia. But TEE in Asia is already a large undertaking!

So in 2010, Increase brought together a group of 12 practitioners with experience in TEE in their own countries who had never shared or connected with others in different countries. We began a peer learning program with a week together in 2010, and this group became known as the 'TEE

Equippers'. We invited senior people to come and help us learn together, like Bob Ferris, Dick Hart, Pat Harrison and Perry Shaw.

These twelve had a task to do: in three groups, we prepared to lead three training tracks at the next Increase conference in Kathmandu, Nepal in 2010.

This conference was the largest so far, and it led to connections and relationships right across Asia. There was new confidence and vision. A group with vision for Central Asia was formed; programs welcomed visitors from other parts of Asia for mutual learning. Much good fruit came from that conference.

All this was very helpful for TEE institutions across Asia.

However, what about other kinds of church-based training in Asia? And what about others outside Asia? The Increase Committee grappled with these questions, and in May, 2013 at a face-to-face meeting, that although Increase would not let go of the vision for all kinds of church-based training world-wide, in practice, we would focus on TEE in Asia, and spread outwards as the Lord gave opportunity.

Also in 2013, Increase organized two small conferences. One was a Curriculum Consultation, for TEE programs to share the resources they had developed, and to hear from experienced trainers Pat Harrison and Freda Carey. The other was a Workshop on Translation and Contextualization of SEAN courses, with facilitators from a number of different programs.

3.2 Increase - looking forward

Richard Morris, Director of MAF Learning Technologies, and Chair of the Increase Committee from 2008 - 2015

Vision, Purpose and Values

The Vision and Purpose statements came out of a process of consultation with more than twenty of the Exploring New Horizons participants before the conference:

The VISION of Increase is to see churches equipping all Christ's followers in their contexts so that many millions are discipled and empowered for mission, ministry and leadership

The PURPOSE is to connect and strengthen church-based training movements across Asia and beyond.

It does this in the following ways:
- build a network of good relationships
- encourage collaborative projects and partnerships
- initiate and catalyze innovative approaches

- identify and share fruitful practice
- provide support, resources, advice and training
- make a global contribution to theological education and adult learning
- connect with other church-based training associations and accrediting associations
- communicate widely the news and stories from Increase members.

The VALUES of Increase were expressed and agreed at the Conference.
Participants were asked, 'What are the values that you would like to see as key to a new Increase? As we move forward into the future, what kind of values do you think are critically important for an association?'

The work of Increase is guided by the following core **values**
- Sharing – through relationships and networking
- Inclusive – of all people, cultures and denominations
- Servant-hearted – in leadership and with each other
- Learning and changing – together and from each other
- Relevant – to local cultures and contexts
- Biblical – in how we work and act

3.3 The Initial Constitution of the Increase Association

finalised at the Exploring New Horizons Conference in Kuala Lumpur
24th April 2015

The Increase Association, also known as "Increase", is a servant body, working to connect and strengthen TEE and other church-based training movements across Asia and beyond. It is run by its members for its members as a collaboration, a working together, a cooperative society, a partnership to achieve more for the Kingdom of God than each member can achieve on their own. It also seeks to share resources, good practice and innovation with Christian educators beyond its own membership.
"The Great Commission is too big for anyone to accomplish alone and too important not to try to do together." Missio Nexus

The **vision** of Increase is to see
> churches equipping all Christ's followers in their contexts, so that many millions are discipled and empowered for mission, ministry and leadership.

The **purpose** of Increase is to connect and strengthen church-based training movements across Asia and beyond.

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1. Membership

Membership of Increase is open to all those involved in church-based training movements in Asia and beyond who accept the Statement of Faith given in Appendix A. There are three categories of membership:

Core Members[1]

National church-based training organisations which fulfill the following criteria:
- Their work is nationally governed
- Their training programme is ongoing, systematic and Bible-based
- They use active learning methods and interactive learning with others
- Their programme is rooted in the local context and the local church
- They serve in 'greater Asia' or among its peoples worldwide.

Each Core Member organisation names up to two representatives in their organisation to act as their link with Increase and participate in Increase decision-making.

Individual Members

Individuals who have particular expertise in church-based training and related disciplines, which they use in support of Core Members and similar organisations.

Fellowship Members

Other organisations with a significant interest and affinity to church-based training movements, including organisations led and owned outside 'greater Asia'. Each Fellowship organisation names a representative in their organisation to act as their link with Increase.

Prospective members in all categories submit a membership application for consideration by the Increase Committee.

Core Members and Fellowship Members are independent organisations, responsible for their own affairs, but all Increase members are expected to
- participate actively in the work of Increase and promote it
- where possible, share their materials, approaches and learning
- pay an Increase membership contribution.

Members in all categories who wish to withdraw from Increase should write explaining this to the Committee. Members who do not fulfill their obligations to Increase may have their membership withdrawn by the Committee.

Individual Christians who want to support or promote Increase's work, but who do not meet all the membership criteria, may become **Friends of Increase**. They are not formal members but receive newsletters and are encouraged to contribute through prayer, time or donations.

2. Committee

Increase is led by a Committee which has responsibility for the direction and coordination of Increase. It is responsible for decision-making and oversight, including the following areas:
- Personnel
- Strategy, priorities, annual plan and budget

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[1] At the ENH Conference, some prospective Core Members could not take the decision to join Increase during ENH, because they need Board approval or similar, so they were considered to be Interim Core Members. At the Conference, their representatives were treated as Core Member representatives for the purposes of Association business included Committee nominations and voting.

- Finances, including fundraising and Increase Trust UK
- Task Groups and other Increase activities
- Membership, including membership contributions
- Partnerships
- Profile-raising and public communications
- Premises and equipment.

The Committee provides an annual report to all members, summarising decisions and activities during the year, and including a financial report that has been independently reviewed.

The Increase Committee comprises no more than eight people who are elected/appointed on the following basis:

- Five people who are elected, normally at the triennial Increase Conference, from amongst Core Member representatives and Individual Members, with no more than one being an Individual Member
- Up to three people, from amongst Core Member representatives and Individual Members, who are co-opted by elected Committee members because their expertise and activities contribute significantly to achieving the strategic direction of Increase.

At least one of the co-opted Committee members is normally someone working for the 'hub'.

The Committee will appoint one of its elected members as its Chair. The Committee will appoint one its members to act as Increase Treasurer.

Nominations for elected Committee candidates are requested from Core Members and Individual Members starting up to one month before voting is due to take place. Candidates for Committee must confirm whether they are willing to stand for election. Elections normally take place at an Increase Conference.

Elected Committee members normally serve a three-year term, until the next Conference.

Committee members do not normally serve more than two three-year terms in succession. Of the first elected Committee members, at least two will be expected to serve two terms in order to ensure continuity.

The Committee normally holds meetings at least once every three months, using Skype or other communications technology. If possible, the Committee meets once each year in person. Committee meetings are minuted and minutes can be made available to members on request.

The Committee aims to take decisions by consensus. However, if necessary, the Committee votes on matters at its meetings, but at least four Committee members must be present at a meeting for a vote to be valid. If necessary, the Chair has a casting vote.

3. Decision making

When major decisions have to be taken relating to Increase, the Committee submits these matters to a membership vote. Such matters include:

- Election of Committee members
- Changes to the Constitution
- Major new financial expenditure or commitments
- The overall direction of Increase.

Each Core Member representative, up to two representatives per organisation, and each Individual Member is entitled to vote and has one vote.. Fellowship Member representatives and Friends of

Increase are not entitled to vote. A simple majority of those voting is sufficient for a decision. If necessary, the Chair has a casting vote.

Where possible, all matters that require voting are considered at a Conference and only those present in person and entitled to vote take part; those absent cannot vote. When matters cannot wait until the next Conference, the Committee uses email to explain the matter to those entitled to vote and to receive votes from them.

4. Carrying out the work of Increase

Increase establishes Task Groups to work collaboratively on matters of interest to several members or to the whole Association. These Task Groups often result from Conferences, but are also suggested by members. The aims and area of work of each Task Group is approved by the Committee, a budget is approved if necessary, and the Task Group work and progress is shared with all members. A Task Group normally involves at least three Core Member representatives or Individual Members, may include one or more Fellowship Member representatives, and may co-opt others from outside Increase who have particularly relevant knowledge and skills.

Particular individuals with leadership experience in church-based training, or expertise as educationalists, may also assist the development of Core members and emerging organisations. They will not work independently, but in coordination with the 'hub' and normally as part of Task Groups. Such individuals are known as TEEquippers, Consultants or Advisors. Increase seeks to create peer-learning opportunities for these individuals to keep growing as reflective practitioners.

5. A coordinating 'Hub'

The work of Increase is coordinated by a central 'hub', which has a small number of staff. Where possible, Increase seeks suitable unpaid 'hub' staff who are seconded by mission organisations, churches and others. It welcomes offers of help from volunteers and other self-supporting individuals. The Increase 'hub' may employ a small number of paid local staff, largely for administrative functions, if necessary and if funds permit.

Initially the 'hub' is located in Kuala Lumpur, but this may change as convenient for key personnel and operational effectiveness.

6. Conferences and other gatherings

Increase encourages and enables interactions between members through on-line and face-to-face meetings, training events, workshops, consultations and other gatherings.

Increase holds an international Conference on a regular basis, usually once every three years. The Conference agenda includes

- Advances, issues and new perspectives in church-based training
- Task Group meetings and other Increase working groups
- Increase business items, including Increase Committee elections/appointments and agreement of Increase direction and policies.

All members are invited to attend Conferences. Core and Fellowship Members are invited to send several attendees, including their nominated representative(s) if possible. Other relevant experts and organizations are also invited to send representatives, as appropriate.

Increase sends representatives and encourages members to attend relevant conferences and gatherings run by Fellowship Members, partners and other organisations.

7. Finances

Increase receives funds from
- membership contributions
- local donations in 'wider Asia'
- grants from international donors
- other international donations
- income-raising initiatives.

Increase funds are received and held in an account local to the 'hub' or in the Increase Trust UK bank account.

Increase membership contributions and local donations are normally paid to the Increase central 'hub'. These funds are used for Increase activities and projects, in line with the budget approved and monitored by the Committee.

Grants and donations to Increase from international donors are normally paid to Increase Trust UK, a UK-based registered charity that supports the work of Increase. The Committee advises Increase Trust UK on appropriate ways for these funds to be spent. Increase is entitled to appoint one or two trustees of Increase Trust UK; such appointments are made by the Committee on behalf of Increase. Increase seeks to cover costs for those representing Increase at events. Also, when possible, Increase tries to provide some financial help towards the expenses of members and others invited to Increase Conferences or other gatherings, if they cannot raise this in other ways.

All Core and individual members of Increase fund their own organisations and activities independently and Increase does not normally provide financial grants for these purposes. Increase will, however, offer advice to members about possible sources of funding and methods of fundraising if required. If necessary and legally permitted, Increase may agree to act as a channel for grants and donations by others to Core Members in order to enable funds to reach those members efficiently. In some circumstances, Increase seeks funding for and commissions paid work from a member, where they are best placed to undertake the work and where they are paid no more than normal rates for the work.

Appendix A: Statement of Faith

(from the World Evangelical Alliance)

We believe

... in the **Holy Scriptures** as originally given by God, divinely inspired, infallible, entirely trustworthy; and the supreme authority in all matters of faith and conduct ...

One **God**, eternally existent in three persons, Father, Son, and Holy Spirit ...

Our **Lord Jesus Christ**, God manifest in the flesh, His virgin birth, His sinless human life, His divine miracles, His vicarious and atoning death, His bodily resurrection, His ascension, His mediatorial work, and His Personal return in power and glory ...

The **Salvation** of lost and sinful man through the shed blood of the Lord Jesus Christ by faith apart from works, and regeneration by the Holy Spirit ...

The **Holy Spirit**, by whose indwelling the believer is enabled to live a holy life, to witness and work for the Lord Jesus Christ ...

The **Unity** of the Spirit of all true believers, the Church, the Body of Christ ...

The **Resurrection** of both the saved and the lost; they that are saved unto the resurrection of life, they that are lost unto the resurrection of damnation.

4. Exploring New Horizons

4.1 Training for Transformation
- obedience and character as well as knowledge

a. Preconference reading
Prepared by Philip Flores[1], Paul Cornelius[2], Terrick Barratt[3] and Graham Aylett[4]

1. Introduction
Is this the most important of the issues we will consider together at *Exploring New Horizons*?
Certainly, if any training does not lead to transformation, the training has failed!
While the issue itself is not exactly a 'new horizon', the following questions could open up new horizons for us.

What does Scripture have to say about transformation? What do educational theorists have to say about transformation? What are the processes that lead to transformation? What will stand in the way of increasing transformation? In the light of all this, what can we do to make our programs increasingly transformational?

2. Scriptures relating to transformation

Jesus Christ is our model. We are to pray like him (the Lord's prayer), think like him (Philippians 2.5), act like him (1 Corinthians 11.1), and suffer as he suffered (1 Peter 2.21)
Jesus Christ is our Lord. We are to do what he says (Matthew 28.18-20); obedience to Jesus is the road to transformation, as obedience leads to an intimacy with God that is transforming (John 14.15-17, 21, 23).
The goal of transformation is to become like Christ (Romans 8.29, Ephesians 4.13, Luke 6.40, 2 Cor 3.18) and transformation takes place 'in Christ' (Ephesians 4.15, Col. 1.28). Transformation takes place in the context of the body of Christ (Eph 4.12-13) through the Spirit (2 Cor 3.18) as the mind is renewed (Rom 12.2).

3. What do educationalists have to say about transformation?

a. Transformation involves the *whole person.*
Bloom and his associates in the 1950s and 1960s in America described three domains of learning, the cognitive, the affective, and the psychomotor domains. Based on this understanding of learning, many training programs speak of training for head, heart and hands, or the areas of knowing, being and doing.

b. Transformation involves the *whole person in social relationships*
All learning happens in a particular place, and in the context of relationships. 'Head, heart and hands' as normally understood leaves out this social dimension. So, Illeris, a Danish professor of education, has described three dimensions of learning as cognitive - emotional - social. Ruth Wall, a Christian educator who is Chair of the WEA International Mission Training Network, suggests that we should thing of 'head, heart and hands' as referring to the 'cognitive, emotional, and

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social/relational' aspects of learning. 'Hands' then symbolizes not 'action and practical skills', but 'hands reaching out in relationship', as for example, in shaking hands when greeting someone.

c. Transformation involves *reflection, dialogue and action*

Some educators in the area of transformational learning identify three core elements to the process of transformation: Reflection, Dialogue and Action.

- *Reflection* in general involves a pause from action, a time of assessment, questioning and seeking answers that can lead to change.
- *Dialogue* serves to deepen understanding, to create mutual understanding, and a context and community for change.
- *Action* (or often *Praxis*) is informed and thoughtful action intended to lead to transformation.

Jack Mezirow, whose writings on Transformational Learning have been influential, talks not simply of *Reflection,* but *Critical Reflection.* This is a technical term where the object of reflection is not just particular actions, but the whole framework of evaluation, the 'meaning perspectives' of the person reflecting. Used in this way, *critical reflection* is one way of describing 'deep-level' discipleship, the world-view changes that take place during Christian growth. This has been described as 'changing the foundation of your house while still continuing to live in it'!

d. Training for transformation involves attention to *learning concepts, the learning community* and the *learning potential* of educators and students.
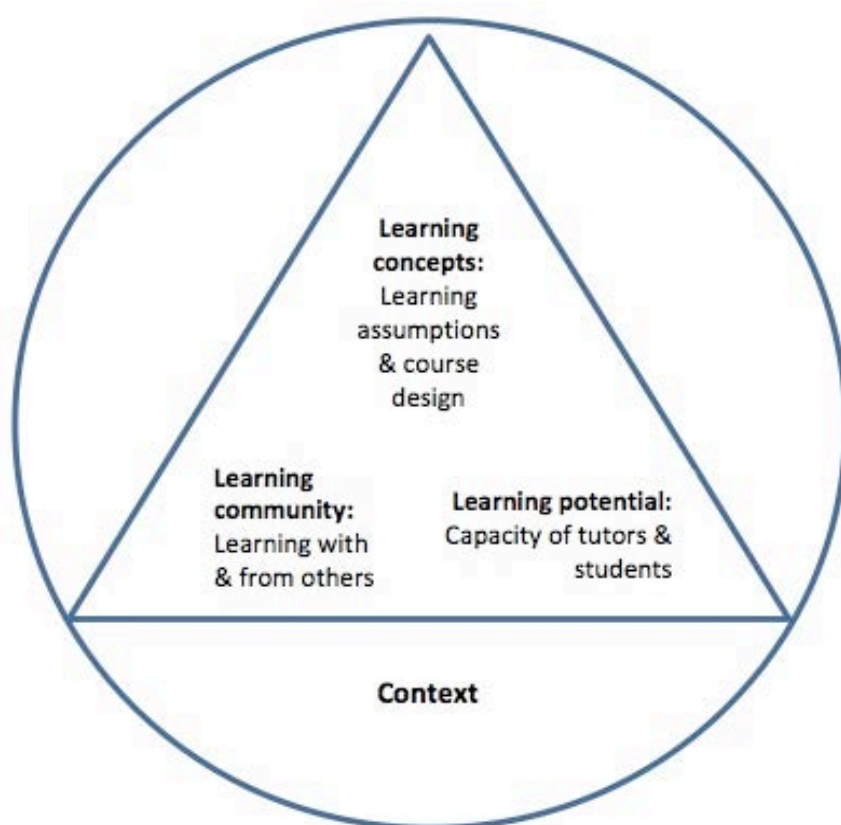
The diagram is from Ruth Wall's unpublished Ph.D. thesis. Here she suggests that if training is to be transformational, trainers should pay attention to the whole context of the learners, and within that context, three areas are important:

Learning concepts*:* Do we understand the process of whole-person learning as cognitive, emotional and social, and are the courses we use designed on this basis?

Learning community: Do we work to create a true community for learning, where there is emotional, practical and intellectual support for overcoming the challenges of learning to follow Christ?

Learning potential: Do we work to equip Group Leaders and students with the capacity for asking questions, facing issues, supporting one another in times of stress? Do we equip Group Leaders with coaching and mentoring skills? Do we encourage Group Leaders to continue learning and modeling life-long discipleship?

e. Transformation *can be painful.* **Adults** *may resist and need h*elp.

Mezirow, Knowles and many others note that adults have already built up ways of thinking, ways of seeing the world, and ways of behaving. New ideas may be threatening, and may be resisted. Loving help and acceptance, with skilful support helps people take new steps forward.

f. There may be *unacknowledged forces in our programs opposing transformation*

Sometimes although a program's written aims say one thing, the way the program operates may say something quite different.

For example, a program may say that it values practical application of learning. But if there is no assessment of practical application, and no credit given for practical application in the program, then the structures give the message that the program does not value practical application.

A program may say it values relationships and cooperation, but if the program's assessment and awards encourage individual achievement and competition, then the stated aim is effectively undermined.

This is known as the hidden curriculum. See Shaw (2006)

4. In summary, our endeavours at Training for Transformation will deliberately focus on Christ and will recognize the importance of relationships and Community. We will continue to work at understanding the processes of transformation, and build our courses and programs accordingly. We will recognize that Group Leaders need continuing training, prayer and support to be agents of transformation. We will examine whether our structures support or oppose transformation.

We will pray for transformation. We will plan for transformation. We will look for evidence of transformation. We will walk this road together.
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Resources:

Freire, P. (1972) Pedagogy of the Oppressed. Freire was a Brazilian educationalist who worked with disadvantaged communities.

Illeris, K. (2002). The Three Dimensions of Learning. Contemporary Learning Theory in the Tension Field between the Cognitive, the Emotional and the Social. (D. Reader and M. Malone, Trans.): Roskilde University Press.

Knowles, M. S, Holton, E. F. & Swanson, R. A. Seventh edition (2011) The Adult Learner: The Definitive Classic in Adult Education and Human Resource Development.

Mezirow, J. (1991). Transformative Dimensions of Adult Learning: Jossey-Bass.

Shaw, P. (2006) The Hidden Curriculum of Seminary Education Journal of Asian Mission 8.1-2 (2006) pp. 23-51 Although written about seminary education, what Shaw writes has application to church-based training as well.

Stott, J. R. W. The Radical Disciple (2010) Stott's last book explores eight aspects of Christian discipleship including Christ-likeness.

Wall, R. 2015 IMTN Bulletin No. 1 Equipping the Whole Person

Wall, R. 2014 , Preparing adults for crossing cultures: A study of a transformative learning approach to Christian mission training. Unpublished Ph.D. thesis r.wall@allnations.ac.uk

Webber, M. The leadership training approach developed by Malcolm Webber, the ConneXions "5C" model, emphasizes five areas for healthy Christian leadership. They are relevant to every Christian in his or her calling. Christ - knows God; Community - was formed and lives in supportive and

accountable communities; Character - has integrity; Calling - knows the purpose of God and presents it with credibility, clarity and passion; Competencies - has the necessary gifts, skills and knowledge to lead the people in the accomplishment of this purpose. See
http://www.leadersource.org/about/models.php

b. Conference presentation

Part 1 The Biblical Meaning of Transformation
Philip Flores

I. Introduction
Many years ago, I heard a preacher who said, 'Our message is good news, but our messengers are bad news!' Everyone sat up.
John Stott said a similar thing, 'We don't look like the one we proclaim.' Transformation is God's will for all Christians, both church leaders and members.

II. Insights
A. Key Scripture: II Cor 3:18
      1. The *goal* of transformation is Christlikeness
      2. Transformation is a *process*, a gradual process "from one degree of glory to another"
      3. The main *agent* for transformation is the Holy Spirit.

B. Key Strategies
1. The WORD at work in you (I Thess. 2:13)
      2. The WORK of others – disciplers, mentors, teachers (Col. 1:28, 29; Mt. 28:18 - 20)
      3. WILLFUL acts of obedience (I Cor. 11:1)

C. Key Signs
1. Change in beliefs (I Thess. 1:9 - 10)
      2. Change in lifestyle (Col. 3:5-17)
      3. Change in values (Heb. 10:32 - 34)
      4. Change in attitude (Phil. 2:5 - 8)
      5. Change in worldview (I Jn. 2:15 - 17)

III. In Conclusion
A. Transformation involves the whole person
      • Inward and outward
      • From the inside out
B. Transformation is a process that requires both <u>divine and human cooperation</u>.
C. Transformation is the <u>ultimate goal</u> of the Christian life and ministry.

Part 2 Some educational theory relating to transformation
Paul Cornelius

The story is told of a man who lost a gold ring inside his hut. He looked around inside the hut, but he could not see much, so he went outside and started to look around there. A friend came and asked:
    What are you doing?
        I am looking for my ring!
    So where did you lose it?
        Inside my hut.
    Well, why are you looking for it out here?!
        Well, there's sunlight out here, and I think I should be able to find it.
        It's too dark in my hut to look there!

I wonder why we always have to look to educational theorists to understand what Philip has already told us? It's all there in Scripture!
I always ask this question. For some reason we always turn back to our educational theorists to understand transformation. I suppose it is to fulfill that 'scholarly feeling' that we all feel sometimes!

We are all interested in transformation.
Transformation Involves the whole person. We are familiar with Bloom's taxonomy. He looks at these three significant areas, that we must think about when we think about learning.

> The Cognitive domain - growth in knowledge
> The Affective domain - attitudes and self, feelings, emotions. A very important aspect of transformation
> The Psychomotor domain - manual and physical skills

Knowing, being and doing - transformation in all of these areas. Scripture also talks about transformation in all of these areas.

Transformation is social relationships is also vital. All learning is situated, in context, in community, and for community. We look for transformation of the whole person in community.

We have heard of Paulo Freire, and his approach to education.
Traditionally, education has in some areas been viewed as 'banking education'. The educationalist Jane Vella tells a story of when she went to run a workshop. She found a traditional classroom lecture setup, with a podium, and rows of seats. And so she turned everything around, and arranged the seats into table groups. Then she went out to freshen up. But by the time she came back - everything was just as before!!!!
So she wrote an article with the title: 'Lose the podium'!

'Banking education' proceeds from the assumption that one person, the teacher, knows it all, and the students are 'empty' - just there to be filled up. The 'Ph.D.' stands there, and then 'fills up' the students. We need to move away from the banking method. It does not help. We need to be learner-focused.

Jack Mezirow - Transformative learning
Here is a definition of transformative learning: 'Learning that induces more far-reaching change in the learner than other kinds of learning, especially learning experiences which shape the learner and produce a significant impact, or paradigm shift, which affects the learner's subsequent experiences .'

Mezirow talks about the 'disorienting dilemma'. Typically, this kind of dilemma can arise when someone is faced with a difficult situation, and it can lead to perception change. There may be a life crisis, a significant shaking, which triggers off a process that can lead to transformation. Mezirow talks about schemes of meaning, frames of reference. A 'disorienting dilemma' causes a reprocessing of the whole situation, leading to perception change. There is a radical shift in meaning.

Mezirow's focus is on change as a rational process.

Others have said that the trigger could be an emotional experience, a very profoundly emotional experience that can lead to transformation and change. We can relate to this, especially in the light of Scripture. As a facilitator enables learners to discuss profoundly moving experiences, change can come.

Let us also reflect critically on what we do and how we are doing it, so that there can be transformation in the way we approach training.

What may hinder transformation?
Tradition: this is how we have always done it.
Change can be difficult, it may hurt!
We may resist change for a variety of reasons. I am going to stop there!

Part 3 Some examples of Transformation
Terry Barratt

How wonderful God is, and how clear he is, and how far off the beam we are sometimes!

Examples of Transformation

1. First, let's go to Southern Chile, to a poor mining district.

A TEE coordinator was running an exam on the *Life of Christ* Book 1. He was looking over thirty students, and he saw an elderly man, Brother Hermano Luis writing his exam, kneeling on the floor, writing on his chair!

He thought the man was cheating. He went over to stop him!
But the pastor said, 'No! Don't stop him, he's not cheating! If you speak to him, he is so shy, he will run!'
The wise TEE coordinator did not stop him.

Then three years later, Brother Luis has a diploma in his hand. And he gives his little testimony. He said, 'I am a miner, I have lived most of my life underground hacking coal. I only had four years of education. I felt the most ignorant of men. But by the grace of God, by studying his Word with simple materials, with the help of the group leader and group members I now have confidence to share my faith with them, the group members, and with others.'

A simple man transformed by the grace of God.

2. Now I want to take you to a shanty town in Lima, Peru.

I was invited there about three years ago.
Here's half the congregation - the church needs two services to fit them all in, and they are very enthusiastic.

Here's the pastor, Pastor Oscar. Where does his transformation start taking place? His story begins in prison.
He was serving 25 years in prison for murder - he was a corrupt police officer in the anti-drugs section, a womanizer, and he was abandoned by everyone.
He just said, 'Help!' He just cried out - not even knowing who he was crying out to. But God saw his heart, and a few days later, two people

came to his cell, and shared the gospel with him. They led him through TEE courses, beginning with *Abundant Life.* He began to share with others, and the missionaries brought more courses.
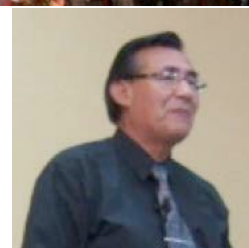
Gradually the numbers of converts in prison grew, and so did those studying, forming a real Bible Institute within the prison system. Eventually, a church of well over 100 people was there in prison.

Then a miracle happened. They changed Oscar's sentence!
The authorities had discovered that the shot he fired was in self-defence. And several people had fabricated evidence for his conviction. Oscar was released!

He joined a church, and was active in the church. Then there was a struggling group in the shanty town, with only thirty members. When he began to pastor them, half the congregation left! They didn't want an ex-con for a pastor! He was desperate. He began to use the SEAN courses he had studied in prison, and he started to disciple the fifteen members who were left.

Now there are 350 members - all trained! They know their Bible backwards, and they know how to witness. They are financially self-supporting, and built their own church building. They said we have received by grace, we will give by grace.

So they bought a bus!
Other pastors asked, 'How did this happen?' he replied, 'I opened God's Word, we are using these courses, people are taught to obey, and this is what happens.'
He told them, and they wanted to use the same training!

Every Sunday for the last seven years, groups of sixty people go out in the bus, sharing the gospel door to door. In Lima, they say they have seen six thousand professions of faith.

3. Finally, let me tell you very briefly about a program in Colombia called CIPEP, *Corporación Instituto para la Educación Pastoral*. Transformation not only of people, but a whole denomination.

The CIPEP residential seminary was forced to close, because missionary teachers were getting kidnapped and killed. So they turned to TEE.
Now they have more than 10,000 students a year, and they serve not just one, but more than 60 denominations. All this was done through the most horrendous four-sided civil war. Five of their pastors were killed. They would go around dodging bullets, and I'm not exaggerating. In fact, terrorist groups actually came in and one group got converted - because the leader of the group got converted, and he forced everyone else to convert!

In 2007, they celebrated their twenty-fifth anniversary. Over that time, the denomination had grown from 270 congregations up until 850 congregations.
Why? Study groups had gone out, obeyed Christ, and planted congregations. A congregation is reckoned as at least 40 people!

As we think about transformation, we see that God does those sort of things.

God bless you, thank you.

c. Learning Tasks and table group feedback

Learning task 1 - Reflecting on selected verses highlighting the importance of obedience

Matthew 7.21, 24-27

Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven….

Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.

But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."

John 14.15-17, 21, 23

If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth……

Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them…..

Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them.

James 1.22 - 25

Do not merely listen to the word, and so deceive yourselves. Do what it says.
Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like.

But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do.
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Together, as a table group,
on one of the large sheets of paper provided,
make a chart with two columns.
Write headings for the two columns,
'Results of obedient action' and 'Results of no obedient action'.
Using these three passages fill in the chart.

We will hear your findings after ten minutes!

A summary of Table Group Feedback from this Learning Task

Results of obedience to God's Word
solid foundation
does not fall
fruitfulness
entering the kingdom of God
blessing
gift of the Holy Spirit

Experience Father's love

Results of failure to obey God's Word
barren life
does not practice - weak foundation
no personal transformation
self-deception
does not take God's word seriously
foolishness

Table groups spent only ten minutes discussing only three passages from many that could have been chosen. But the contrast between the results of application of God's Word, and failure to apply God's Word are clear and very powerful.
It is obedience to God's Word that leads to the transformation we hope for.

Learning task 2 Encouraging obedience and character change in our programs

We see the vital importance of obedience and practical application.
Together, as a table group, on one of the large sheets of paper provided,
write down everything you have found helps that helps to encourage
    obedience to Jesus
    and development of more Christ-like character
in your programs.

We will hear what you have written in ten minutes.

Things shared in the time of feedback
examine scripture about motivation of obedience
reflect experience of ministry, encourage obedience
coaching, encouraging, developing coaching skills
present examples and encourage
encourage students to complete specific assignment and later discuss with other members and encourage obedience
reflection and reporting
solid Scriptural foundation
gearing programs to Christ, Christ-centered
Teaching Christ first and urge them to be Christ
encourage people to pray, identify weak areas of life to be changed and seek to apply God's word to that specific area
train those who are responsible for teaching and equipping and emphasize the importance of obedience, etc
build expectation, help develop self- discipline studying habit and applying
fullness of the Holy Spirit, Abundant Life lesson 6 frame 15, Apply teachings of Abundant Life Lesson 6 question 15
How to be filled with the Holy Spirit in a biblical way
taking risks, takes steps of faith
corporate learning
sharing and witnessing changes in personal life
Journaling and writing down what is going on in life

Written products from each table group

Table group 1
1. Encouraging people to pray at the end of every session
2. Giving the feedback upon completion of every course
3. Completing specific practical tasks and report back
4. Personal reflection on the issues and reporting to the group.

Table group 2
1. The personal lifestyle of leaders, setting an example/ walking the talk
2. Authentic teaching
3. Emphasizing the importance of practical application on the level of tutor training - if tutors have the right understanding, they will emphasize it to students.
4. Involvement with the local church
5. encouraging testimonies and sharing
6. accountable reflection --- accountable application
7. being ready to walk the extra mile

Table group 3
1. Listening to others members' experience and learning accountability
2. Coaching Centre Leaders - mentoring students one to one, praying and talking
3. Forgiving - encouraging students, group leaders leading by example
4. Self-disciplined learning - regular and prepared
5. Ask them to put into practice what is learned - practical homework
6. Accountability to each other
7. Must be involved in recognised practical ministry
8. Giving opportunities
9. Evaluation - in the group

Table group 4
1. Solid foundation of Scripture
2. living example - modeling
3. words of encouragement to others
4. immediate practice after teaching in the assignments
5. mentoring
6. character assessment (Mongolia)
7. group collaborate in learning (testimony, sharing)
8. praying together
9. principle of demonstration
10. worship - transformation - change

Table group 5
Gearing programs to Christ - make Him the centre
Keep telling the results (of obedience and disobedience)
time of witnessing - telling on a regular basis about transformation, change in life)
Application of the Word to a person's life
STRAP = Scriptures Teaching Realization Application Prayer
non-formal fellowship activity
Christ --- Christ-likeness

4.2 Harnessing digital technology in educationally effective ways

a. Pre-conference reading
Prepared by David Ball[1], Nicholas Ivins[2] and Ewen Kitto[3]

TEACH

Harnessing the possibilities of the digital age provides opportunities that can enhance your TEE ministry. With these opportunities come many challenges. It is because of these opportunities and these challenges that a careful, thoughtful entry into the possibilities is needed. The following list of priorities is provided for you as a starting point. The priorities are **Team, Educationally effective, Appropriate, Communication, and Humility**, which form the acronym, TEACH.

Team

In thinking about harnessing the possibilities of the digital age in educationally effective ways, it is important to note that it is a team effort.
Team members will include organizational leadership, support staff, educators, IT experts, publishers, lawyers, distributors, tutors, and students. People come to the conversation from different perspectives, asking different questions so it is important to include all of these perspectives on the team. Remember that the learners are often left off of the team but are important members.

Educationally Effective

In thinking about harnessing the possibilities, it is important to only harness those digital solutions that make for an educationally effective experience for the learners.
Keep TEE values and methods but add digital elements that enhance educational effectiveness like local photos, audio recordings by the local tutor, and tutors texting during the week to encourage the students, etc. For TEE programs, a particular consideration might be to think of how technology can enhance the experience of the local study group.

Appropriate

In thinking about harnessing the possibilities of the digital age in educationally effective ways, it is important that any solutions be appropriate for each situation.
Remember that appropriate solutions focus on what is important for the students. Some considerations include: infrastructure like electricity, Internet, devices; costs like mobile phones, mobile phone charges, Internet connection costs, slow download times; user experience and inexperience; complexity for anyone involved.

Communication

In thinking about harnessing the possibilities of the digital age in educationally effective ways, it is important to communicate throughout the process with all stakeholders.
With lots of different people and perspectives, communication is important in order to best serve the learners you want to help. Communicating about the TEE vision, values and methods often will be important to enhance the educational effectiveness of your program. It takes lots of communication to make sure that any solution is appropriate.

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[2] Mr Nicholas Ivins, Educational Projects Manager, MAF Technology Resources
[3] Mr Ewen Kitto, Consultant, Mongolia TEE

Humility

In thinking about successfully keeping all of the previous priorities, it is important that we approach the whole process and each individual involved with humility and grace.

You may be passionate about a digital solution that you have found. What will it look like to humbly proceed to share that with others?

Can you think of scriptural principles that apply to how you work with your team, your tutors, and your students?

It is your passion to see the people in your ministry grow in Christ that will move you to consider the possibilities of the digital age. Humbly communicating with a team for educationally effective and appropriate digital solutions will provide the right environment for you to harness some of those possibilities.

> Philippians 2:1-4
> Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others.

The following general statements about use of digital technology in education are intended to stimulate thinking about the foundational principles that should underlie the uptake of digital technology in Church based training and TEE. Read through them. If there are statements with which you strongly disagree think about why and come prepared to discuss this in KL. [1]

- Digital technology provides tools that can be applied to education (e.g. e-Learning or courses delivered by Android app). These tools are not modes of education (such as TEE is) or philosophies of education (such as behaviourism /programmed instruction/) but they can be applied to any of these.

- Digital technology can enhance the educational experience in new ways and it can also expand access to education to new groups of students.

- When the decision is being made to introduce a particular digital technology the trade-offs (benefits vs. challenges/costs) and compromises should be carefully evaluated.

- The application of digital technology to education should be driven by educators and not IT experts. Digital technology doesn't magically alter everything we know about how adults learn. Therefore technological innovations should be justifiable based on well understood educational principles.

- Digital technology will provide most benefit when it is integrated into the way the course is designed rather than tacked on afterwards.

- Digital technology is there to serve the curriculum and to help students achieve the learning objectives. These don't change when you apply digital technology.

- Effective use of digital technology for education requires a clear understanding of how it will impact end-users (students) and how they will interact with it. It should only be used if it is meeting an identified educational need and providing educational advantages to the students.

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[1] Adapted from Nichols, Mark; 2008, E-Primer Series – E-Learning in Context

b. Conference Presentation

David Ball, Ewen Kitto and Nicholas Ivins

Introduction: David Ball

We have been working on this presentation as a team. We started two years ago at SEAN. It has been a privilege to work with Tanka, Nicholas, and more recently Ewen. We will share together, and we will use a whiteboard! No PowerPoint presentations!

We want to focus on real issues that we may face, and ask how digital technology could help us. And rather than give you a philosophical framework, we will share stories of issues and solutions. Then we will discuss how we might use technology to solve the real issues we face.

Ewen will now share about 'Ground Rules'.

Ground Rules: Ewen Kitto

Good morning! Flying out of Zurich airport, I picked up a free magazine. In this I I read about the latest range of Samsung smart TVs. They feature internet delivered advertising. You could be sitting in your home watching a self made DVD of your daughter's baptism, and in the middle of it your smart TV will pause the video and stream in an advertisement! Just think—we could stream advertisements to our students and make money! The real question here is, "Who is this 'smart techology' serving?"
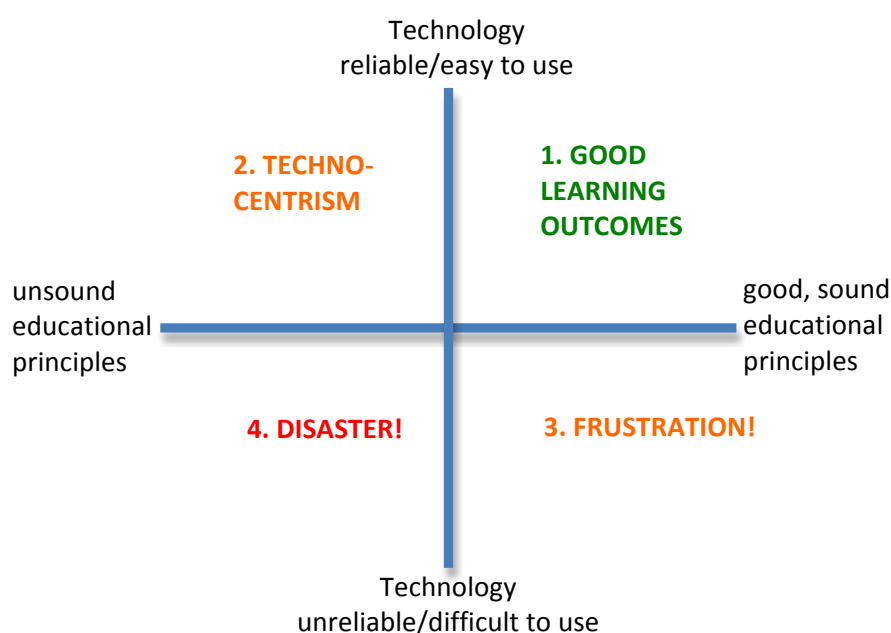
But no! We want to use technology to serve our students, not to exploit them. We don't want 'techno-idiocy'!

Last week in the pre-conference reading we outlined some principles, but perhaps most of us have not had time to read this. One of these principles was, **it is important to only harness those digital solutions that make for an educationally effective experience for the learners.**
When we are implementing digital technology, we want to do it in a way that benefits our students We want digital solutions to be driven by group leaders and students, not by technological experts who love the technology for its own sake!

For me, a 'dumb TV' is actually smarter! I would like one that did not think for itself - I don't understand the one I have at home at the moment!

So we must focus on the students and the quality of their learning. We do not want to digital 'solutions' that make life more difficult for our students! We came across a good matrix that explains this well.

There are two axes, the horizontal axis relating to the pedagogy, or educational principles, and the vertical axis relating to the ease of use. This simple matrix has four quadrants:

Technology
reliable/easy to use

2. TECHNO-CENTRISM

1. GOOD LEARNING OUTCOMES

unsound educational principles

good, sound educational principles

4. DISASTER!

3. FRUSTRATION!

Technology
unreliable/difficult to use

1. If we have reliable technology, allied with good educational principles, there is the potential for good learning outcomes.

2. If the technology is reliable, but the educational principles are unsound, that may be a sign that the process is being driven by technological experts. This is technocentrism!

3. If the technology is unreliable, but the educational principles are sound, the students will experience frustration!

4. Bad, unreliable technology allied to unsound educational principles is just a disaster!
If you disagree with our principles, as set out in the pre-conference reading, please come and talk with us.

David Ball:
Now we are going to introduce three real issues, and the ways that digital technology could provide solutions.

First: The question of diaspora populations - how might digital technology help us serve them with appropriate training? Throughout Asia we have diaspora peoples in all sorts of places. The specific issue we will look at today is the Nepali issue, and Tanka will share about this issue and his solution to it.

Reaching the Nepali diaspora: Tanka Subedi[1]

Good morning. This is the digital age. We had a problem, and we tried many different ways to solve it. How many of you have seen Nepalis in your country? Large numbers come to Malaysia, the Middle East, South Korea, the UK, the USA, Australia, and now there are many Nepalis in Israel.

We have lots of Christians going to different countries, and Christians there want to use ITEEN (= TEE Nepal) courses.
How can they buy courses? For some courses, we use, 'Print on demand', and students will get their course books in three days. Other courses do not have Print on demand.

Most Nepalis have iPhones, and so, if we digitize our courses, that may help. Some courses are on Moodle, but not yet thoroughly tested. We thought it would be used heavily, but in practice, no single group has completed *Abundant Life* on Moodle.

A word about Moodle, an online learning software package that appears to be free. In fact, you have to develop it yourself. You have to find people who can develop it to suit your needs. in addition, you have to be online to use Moodle. As we look at the matrix above, with unreliable internet, we can see that Moodle is not suitable - it will lead to frustration. Moodle is very powerful, but you need technical support. You need help with set up, administration, and use with students.

So, something that says it is 'free' may not be best! And something that says it is 'free' may not be cheapest!

Solving security issues in Central Asia: Nicholas Ivins
How do we serve the people of Central Asia using digital technology?

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[1] Tanka Subedi is Executive Director of ITEEN, the Institute for Theological Education by Extension in Nepal.

I work with MAF Learning Technologies. We want good learning, and easy, reliable technology.

We have been working with groups in Central Asia. There are others here who can tell you more about the situation there. People are taking courses who may have to walk to the group meeting, who may be stopped by the police, the army or by thugs. If they are searched, and a paper book, like *Abundant Life*, is found, then they are fined, and the book is taken away.

The problem is the physical, paper book they are carrying as they walk to the meeting.

Are there digital solutions?
A computer is too big - they can't carry it for two days! But mobile phones are quite common. In the next few years, more will have smart phones, and our team has been developing ways of putting courses onto mobile phones easily.

You may not be an IT expert. But you might have materials you want to put on a mobile phone. It has to be easy for the producer, and easy for the receiver.

This phone I am holding is the second phone in the world to have *Abundant Life* on it in digital format. Let me show you, Lesson 1 The New Birth - you probably recognize some of the pictures!
Here's the doctor saying, 'This medicine will make you better!'
Here are the questions. If someone enters the wrong answer, we have an error message saying, 'You may want to think about that some more!'

We don't use error messages that say, 'NO! YOU'RE WRONG!'

We can use a mistake as a teaching opportunity, and include error messages that are relevant to the question and the type of error. So there are ways to add value to the course when we adapt it for use on a smart phone.

You can enter the answers, and your phone will tell you whether they are right or wrong.

As I adapted the course, I wanted to make it as much like the course book as possible.

Do you remember this section?
The reader is asked whether or not they have taken the step of receiving Christ as Lord and Saviour. In the course book, the teacher figure is shown with a speech bubble, saying, 'If you have not taken this step, please talk with your Group Leader.'

In my adaptation for smart phone use, I have put a short video clip of my own testimony. If the student makes the response that they are not sure whether or not they have received Christ, they would see the video.

We could add more videos, links to web sites and all sorts of materials that would help someone wanting to know more.

So there was a problem in Central Asia, and here is the solution that is emerging, courses on smart phones. You can have a look at this material on tablets as well. These are just samples. if you have comments, tell us. We are getting feedback from Central Asia as well.

David Ball: Response

It has been a real privilege to work with MAF Learning Technologies. They have been really trying to get us into the reliable, easy technology and good, sound educational principles quarter of the matrix.

Handling database and communication issues in SEAN: David Ball

I joined SEAN just under two years ago, and the issue at that time was to do with keeping in contact with our partners, and keep details about them up to date. Terry was working on paper, and the information on paper had gone to a Microsoft Word document. The document was full of all sorts of useful information, but it was almost impossible to find it!

I asked, 'Can we take the paper directory to a digital format?'
Now I have a database that contains all this information. Suppose someone e-mails and asks, 'Do we have courses in such-and-such a language?', I can respond in a few minutes.

Another issue is the issue of communication. How do we communicate with the wider world? For example, students use mobile phones, and the tutor can send all students a message with just one text. This is a small thing, but it can enhance what you are doing - you don't have to spend huge amounts to receive some of the benefits of technology.

If you are on the SEAN e-mail list you should have received our first digital prayer letter. Up to this issue, our only way of sending out prayer letters was on paper. Then someone translated into Spanish, and now at the press of a button we can send it to everyone at once.

We have a SEAN facebook page for our supporters to know what's going on. If you have something that can be safely shared… do! People are praying for us here, because this conference is on our facebook page.

Introduction to Table Group Discussion: Ewen Kitto

We have heard about three different real situations where technological solutions have helped the work go forward. But what about you? In your table groups, talk for three minutes about the real needs you have where technology might help provide a solution.

Remember that some needs are not answered by technological means! e.g. people in your group fighting! This would be a relational problem that needs a relational solution.
Please make a list, and at the end of this time, you will select one need.

c. Table Group Discussion Feedback:
Use of technology to solve real problems.

Table group 3. Issue: posting courses to students
Possible solution: Send the Word file, or pdf to the student by e-mail.

Table group 2. Issue: connecting remote students for a virtual group meeting
Possible solution: Putting courses on line, using cell phones with Group chat, or Whatsapp, connecting people for group discussion by Skype.

Challenges - internet quality. Whatsapp response takes time. There may be security issues - calls can be traced and tapped. Expertise for course design, and student discipline are both important.

The issues of provision of course materials and group discussion for remote people can be solved. However, for TEE programmes, there is a key philosophical question: is a virtual group discussion an addition to the face-to-face meeting, or can it be a substitute?
Is it instead of the face-to-face meeting? Or is it enhancing what you are already doing/

Table group 1. Issue: Managing information for students spread over wide areas

We do give importance to the face-to-face group meeting, and would not seek to replace it with a virtual meeting. However, technology could help by i) using Google spreadsheets to store student and tutor data; ii) using Moodle only for student enrollment and final exams. This could make things easier. We would get the student information when they enroll, send books by post, and then students would be able to go online to do their final exams.

We think that technology could provide solutions for the management of enrolment and exams. Moodle or other learning management software can be accessed from different places, and a Google spreadsheet is easy to understand.

Table group 6. Issue: Training and support of Group Leaders who are isolated

N.B. Training and Support are different issues.
Training: the key element in the initial training is feedback from the coach for the trainee group leader. We could perhaps arrange for a remote coach to observe the group over Skype, if there was a good internet connection. But that would not be so effective.

Support: they are many ways that group leaders can encourage group members, and that central office staff can encourage group leaders, through regular calls, facebook, Skype, Whatsapp, news bulletins, e-mails etc. etc.

We can envisage a range of video clips online that respond to different issues that arise in groups, and there is great scope for uploading additional resources that group leaders can use.

Table group 7. Issue: Secure communication between group members

The use of codewords and abbreviations on facebook and in e-mails, so that key words are not detected on ordinary searches can help.
We can carry documents on a USB stick, and then print locally
Make sure documents that you are transmitting electronically are password protected.

Table group 4. Issue: connecting members at higher levels of TEE, where there are not enough people for a group.

At higher levels of TEE, students are more educated, and can handle more discussion in a written online format. There is no reason why they can't do it, but we acknowledge the loss of a huge amount if the group is not face-t-face.
Virtual meetings could take place using Skype and V-SEE or Zoom. There is no charge for Zoom if less than 40 minutes. As you set up your course, set it up with a commitment to meet at least 9 out of 10 times. If not, don't get credit for that course.

Concluding comments: David Ball

Group Meetings: we accept that the face-to-face group meeting is best, but we can begin to find technological solutions when that is impossible.

Student data management: a program that can help administrators to generate reports, with personal information and pictures, and help track student progress would be very useful to many programmes. Accountants have special packages that generate reports, and we need the same sort of thing. But, the more complicated the program, the fewer people can handle it.

Cooperation: How can we help each other? Let's not feel that we have to do things on our own!
How can we in Increase partner on specific projects that will benefit and serve more than one group! We don't all have to start from scratch!

Technology should serve us! We want technological solutions that solve specific issues.
Teams are vital. We need course writers, finance person, students, educational experts, educators - are all needed, and if we can work as an international team, that will be even better.
A solution in one situation won't work in another - one size does not fit all. Just because in Pakistan they do it this way, it does not mean that you should. Avoid Peter's 'Lord, what about him?'
Every solution brings challenges. We need to be aware of them as we go forward.

d. Post-conference reflection by the team
David Ball, Ewen Kitto and Nicholas Ivins

Digital Course Delivery

One of the main areas that our presentation focused on was the idea of digital delivery of courses. However, we were all struck by the impression that moving TEE courses over to digital delivery is not high priority for most programs.
For those who may consider digital course delivery, one thing that became clear through the process is that there are significant differences between web delivery (for online web browser on computer monitor) and delivery on smartphone or tablet. Unless careful thought is given to the difference between these two modes of delivery, it could involve significantly extra work if material is to be adapted to both forms of delivery. Since it seems likely that the peak of web browser use might already be past, emphasis in most contexts should probably be given to phone and tablet platforms. A possible solution for is to develop courses using MAF Learning Technology's free Lumin (or similar commercial) software which can be delivered in a variety of ways – mobile devices, on computers, inside Moodle, offline/online.

Student Administration Systems

One of the main discussions for technology was for registering students and tracking them, the administration side, not the course side. This is a good example of the focused use of technology. Several partners were interested in developing or adapting good databases for this purpose.

Other Applications of Digital Technology

Beyond that it seems that the most potential for constructive application of digital technology was in the areas of diaspora communities, tutor training and support, and course writer training and/or support (though there was also significant objection to this last area).

Task Group or Sub-groups within Other Task groups?

Initially there was the idea of having a task group focused on digital technology, but in the end this floundered. The primary reason is that the introduction and/or adaptation of digital technology for use in church based training can't be separated from other considerations. One could argue that every other task group should have been formed with a sub-group assigned to look at how digital technology could be adapted to the particular focus of that group.

Technology that serves

Overall, the importance of digital technology that serves an educational or ministry need was seen to be paramount. In this, simple should be an operative word for everyone involved – for the course creator, the IT person, the tutor, the student. Add even the slightest complications and you make it less accessible. This would be true for any digital solution for any of the areas, e.g., administration or courses. There was broad agreement that we don't want technology for technology's sake (no "technoidiocy").

4.3 Oral Learners and Oral Preference Learners

a. Pre-conference reading
Prepared by Regina Manley[1]

Orality is defined as a reliance on spoken, rather than written communication.

Oral Learners are those who cannot, do not, or will not, learn by reading. Some never learn to read. Others learn in school, but will not finish another book after graduation. Grant Lovejoy estimates that 5.7 billion people, over 80% of the world's population, are Oral Learners.

Oral-Preference Learners include many literate, well-educated adults from all walks of life—university professors, farmers, businessmen, and housewives. When given a choice, they prefer to learn through media - radio, television, movies, Internet videos – or social interactions. These two groups considered together reveal that most of the world's population strongly prefers learning orally.

The Oral Learning Continuum

The Oral Learning continuum spans a range from those with no exposure to print, to those who function comfortably in both the literate and oral spheres. For the purpose of contrast it is helpful to describe the opposite ends of this spectrum.

Primary Oral Learners live in cultures with minimal exposure to print. They have an oral-culture orientation that relates to the world in concrete and experiential ways. Shared experiences, such as rituals, meetings, events, and rites of passage connect them to their environment and their community. They value interdependence and maintain a strong group identity. Their focus on the present makes them spontaneous, practical and concrete. They consider how the whole picture impacts their traditions before making decisions. Their tendency to view life holistically and experience it together, means they learn best through events, story, song, dance, proverbs, personal experience and interactive discussions.

Literate Learners master literacy through years of study that develops a lettered-culture orientation. Walter Ong stated that literacy changes not only what people think, but *how* people think. Schooling trains them to process, analyze and categorize information. They tend to be more individualistic and self-oriented. They compartmentalize ideas and tasks and are more comfortable with abstract concepts. They manage time with future goals in mind, dividing it into minutes, hours and appointments. They are more comfortable initiating and navigating change. They can relate to ideas they have never experienced, follow detailed procedures, and work independently. Literacy training often fosters critical thinking and a tendency to challenge authority.

While most people and cultures exhibit a mix of these characteristics, it is helpful to recognize that the acquisition of literacy impacts the learner.

Oral and Written Communication of Scripture

Scripture contains a strong emphasis on oral communication. Over half of the Bible is narrative. The Old Testament community experienced the Word of God principally by hearing it

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[1] Regina Manley is an oral communications consultant with Mission Aviation Fellowship.

read (Exodus 24:7; Deuteronomy 31:11; 2 Kings 23:2; Nehemiah 8:18). Jesus, even though literate, chose oral communication. In addition, the New Testament church grew rapidly relying primarily on the apostles' oral teachings; several decades passed before the first gospel was written.

Nevertheless, the believing community has always placed high value on the written Word. From the time of Moses, the written Scriptures preserved an accurate record for succeeding generations. Paul's epistles, although read to the believers of the early church, are distinctly literate in their expositional style. The written Word extends the reach of the Gospel message far beyond the physical limitations of the writers.

This interplay between the oral and literate delivery of the Scripture has fluctuated over time. Whereas the reception of Scripture and teaching was primarily oral during both Old and New Testament times, the invention of the printing press shifted the emphasis to literate forms over the last 500 years. Although TEE effectively blends both oral and literate forms of communication, it is important to note two trends related to orality in the 21st century.

First, advances in technology allow access to an increasing amount of information that does not require reading. Concurrently, literacy rates worldwide are not keeping pace with birthrates. This raises the percentage of Oral-Preference Learners, even among the highly educated.

Second, an increasing number of ministries employ innovative Scripture presentation in the form of Bible storytelling and discussion. This not only brings the Gospel to previously hard-to-reach groups, but also effectively equips illiterates (previously marginalized by literacy dependent programs) for ministry.

Oral communication is natural; we all start learning this way. When oral and social methods are included in Christian training, it often increases the impact on *both* oral- and lettered-culture participants.

Recommended Resources

Klem, H. V. (1995). Dependence on literacy strategy: Taking a hard second look. *International Journal of Frontier Missions,* 12(2), 59-64.

Koehler, P. (2010). *Telling God's Story with Power: Biblical storytelling in oral cultures.* Pasadena, CA: William Carey Library.

Lovejoy, G. (2012). The extent of orality: 2012 update. *Orality Journal,* 1(1) =, 11-39. NOTE: Orality Journal publications have current, easily accessible information. http://orality.net/journals

Missiographic link: http://davar.olivetech.in/sites/default/files/InfographicLiteracy_0.jpg

Ong, Walter J. (1998) *Orality and Literacy*. London and New York: Routledge Taylor and Francis Group.

Willis, A. & Evans, S. (2007). *Making Disciples of Oral Learners.* Accessible as a free download on the Internet: www.lausanne.org/docs/2004forum/LOP54_IG25.pdf

Bible Storytelling Resources (continued)

MAF's **StoryFire** series: An audio instruction series and video examples that teach a variety of ways to use Bible storytelling and discussion. Free download. www.maf.org/storyfire

Resources on Orality and Bible Storying
http://www.newhousesonline.com/Resources%20for%20Information%20on%20Orality%20and%20Bible%20Storying.pdf

Ministries Using Bible Storytelling to Train Christian Leaders – Literate and Nonliterate alike!

Scriptures in Use – Trains through 3 weeklong course called "Bridges." The first cycle teaches how to do prayer, evangelism and house church planting. SIU always works with local churches/organizations to coordinate training. National volunteer staff continues visiting those trained (every 15-30 days). They are involved in church planting movements in Asia, Latin America & Africa. There are separate tracks for women and for men.
http://siutraining.org/

Simply The Story –Trains how to do an inductive Bible study "oral style" primarily through 3-5 day workshops. Oral Bible Schools (OBS) have also been run in some countries of Africa and Asia. The OBSs run for about 6 months, often alternating classes one week of study and one week off. Attendees learn about 100-200 stories.
http://simplythestory.org/oralbiblestories/

Videos of Creation to Christ in multiple languages (80 minutes):
God's Story (uses drawings): www.**gods-story**.org
The Hope (taken from movies): www.**thehope**project.com

Developing an overview set of stories to present the Gospel *specifically tailored to an unreached people group* beginning with creation and ending with the early church or with the return of Christ.

S-T4T – Two books. One is how to develop a set for evangelism and the other focuses on the book of Acts to establish the local church (~17 stories per set). http://st4t.org

Sold by the Southern Baptist IMB http://imbresources.org/
Following Jesus series is a CD series that instructs how to make an overview set (~50 stories). Note: Core instruction contained in first set.
Bible Storying Cloth Scarf – 42 pictures of key bible stories.

Campus Crusade for Christ (CRU) **Storyrunners**

Wycliffe Summer Institute of Linguistics - **One Story**

b. Conference Presentation - 1 What is orality?
Regina Manley

Orality - what is it? In some circles, it's quite a buzzword!
A reliance on spoken, rather than written, language for communication.
The keyword here is RELIANCE. Oral learners will be more likely to enjoy learning with and from people than from books. So it is a reliance on spoken not written materials.

1. How many Oral Learners are out there?

UNESCO says that 84% are literate, 5.98 billion people.

Grant Lovejoy has a very good article trying to calculate the number of primary oral learners.
In "The Extent of Orality" he estimates that approximately 80% of the people in the world can be categorized as having a strong oral preference. **Whether they can read or not,
the majority have a strong preference to learn orally**

One third of all people do not read their heart language.
There are 20,000,000 more new functionally non-literate people each year.
We are not keeping up!
An estimated 5.7 billion people have a strong preference to communicate and learn orally.

Why would UNESCO say that 84% are literate, while other estimates say that 80% are Oral preference learners?
Partially this is due to the different ways countries define literacy.

Standards for 'literacy', and deciding who is literate are very variable!
In some countries if you can read your name your are 'literate'!
In Ecuador that means you are ten years old;
In the United Kingdom, it means you have finished fifth grade.
In Jamaica it means you are eight years old!
In Ecuador and Peru, it is whoever states that they are able to read!

The way that literacy is reckoned may not be very accurate.

Many may have gone to school, but still rely on oral communication.

2. Oral cultures and lettered cultures[1]
I want to talk about the two ends of the spectrum - consider the spectrum from
Illiterate to Highly literate

How do they relate, and how do they learn?

Oral cultures are highly relational and more communal, group-centred - this is not surprising. They see the big picture, the 'Circle of Life'. Their focus more on the present, exactly where they are living right now, and they value tradition.

Compare this with **lettered cultures**

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[1] Some of the material in the following sections is drawn from the Orality Assessment Tool, by Lynne L. Abney. See http://www.orality.net/sites/default/files/Orality_Assessment_Tool_Worksheet.pdf accessed 19.09.2015

These are more individualistic - of course - they have spent hundreds of hours alone, reading silently, by themselves. They rely on institutions. They think in a more linear fashion, they are tied to the clock, and they are good planners, with a focus on the future. They value new ideas, and innovation.

What about Music and dance?
An oral learner is more likely to be spontaneous, participating in the dance, immersed in the experience.
A lettered person may appreciate a fine performance, but as a spectator! Life is metered.

How do oral cultures prefer to communicate and learn?
Story is essential - it's how we remember out tradition, and what's important
They enjoy repetition

But **lettered people** like short, and concise texts, written with specific rules
Literate people likes topics, to find again for future reference.

An O**ral Learner** prefers hearing and observing and imitating, and gets advice from a trusted friend, and they love discussion.
But **Literates** rely on expert advice! So I tell you it is a UNESCO figure, so that you will believe me!

Oral Preference Learners are comfortable with informal speech - dialect, talk, text messages.
For **Literates,** proper speech is very important to the lettered culture, they will use the dominant language, and follows its rules.

Concrete examples are essential for **oral preference learners**, whereas l**iterate people** love concepts

3. Now consider this spectrum from Illiterate to Highly literate:
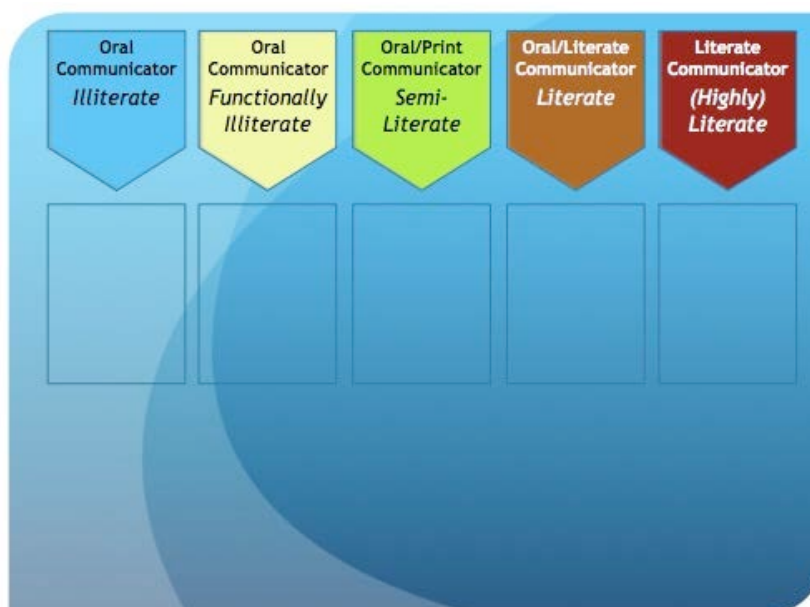
Illiterate - Never been to school - How many women are like this?

Functionally illiterate - have been to school, but won't do regular reading
But you can run a construction company without doing much reading. They can be working in many jobs, very wealthy, and can work in many jobs.

Semi-literate - they are reading, but they are relying on TV, news and friends for their information. If they buy a cellphone, they won't look at the manual, they will ask a friend!

Literate - comfortable with oral and literary. They may be in school, reading frequently, and text is no problem, but due to the digital age - they *can* go through pages and pages of text but they would prefer short chunks of internet information.

(Highly) literate - totally comfortable with any amount of text.

c. Conference Presentation - 2
Examples of people at different points on the literacy spectrum

NASIR

Nasir is a garbage collector. *Nasir never went to school.* Although he sees advertising every, he doesn't think of words as concrete "<u>things</u>". To Nasir, words are the <u>sounds</u> that he uses to activate the imagination of his listeners. He doesn't think about the definitions of words because their meaning depend on the context.

Nasir entertains his children with funny stories from his day at work. But as soon as he finishes speaking, the story "disappears" - unless he repeats it. His children always beg him, "Tell it again!" and tell their friends. His wife, Fatima listens, too, so she has something new to tell her neighbor when they drink tea.

ALI

Ali is the 34 year old manager of a blanket factory. He finished the eighth grade in his village. He had no time or reason to read after he started working at a construction site. When he joined the army, he signed his name without really knowing what the form said. Ali is very proud of his older daughter, who is first in her class in school. Although she is only eleven, she reads much better than he does.

Ali thinks is aware of what is happening his neighborhood and the world and he votes in elections. He buys the newspaper and sits in the coffee shop looking at it. *But he really gets the news and forms his opinions by talking with his friends and watching TV. Printed information has very little effect on his values or his behavior.*

(Note that every country in the world counts Ali as being "literate.")
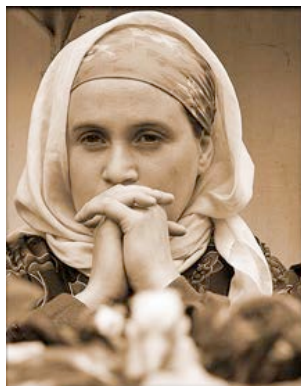
AYSHA

Ali's wife, **Aysha,** is 30. She graduated from high school. After she married Ali, she worked in a bank until her first child was born but since then she's been a housewife. She likes to read reads novels that she borrows from friends or from a private library. But her favorite entertainment is the Friday afternoon movie on TV.

Aysha helps her 6th grade daughter with schoolwork and sees that all the assignments are done on time. *But when Aysha needs information for herself, she doesn't "look it up" at the library even though she's capable of doing that. Instead, she finds someone to tell her….or show her. In spite of her education, she still thinks of people as being the best sources of information.* She may understand explanations that use points, lists, tables, or steps…it depends on the subject…but she has a hard time remembering them long enough to tell someone else."

Mona

Mona is a 22 year old history major at the American University of Cairo. She enjoys the reading assignments and reads extra material not required for her classes. Mona does schoolwork on their home computer and also goes to the Internet café to e-mail her friends, do research for class, and surf the Web.

Mona does not expect repetition in the classroom and she enjoys getting new information each time. *But Mona prefers reading material that is arranged like a webpage with pictures and textboxes. She groans at the sight of books with long chapters or long paragraphs and not enough illustrations!*

OMAR

Omar is a 45 year old nuclear physicist living in South Carolina. His wife, Noor, and their two children recently joined him from India. He bought a TV when his family arrived, thinking it would help them learn English but he hardly ever watches TV himself. He spends most evenings on his computer finishing reports.

Two months ago a colleague invited Omar and Noor to his home to hear and discuss the stories of the Bible. Omar and Noor went, mostly from curiosity. Now they are fascinated by the Old Testament stories that seem so true to life. The group discusses each story after it is told. There are no right or wrong answers…merely an opportunity to interact with the stories and with each other.

As a print communicator, Omar is highly literate and spends most of his waking hours working with points, outlines, lists, graphs and other abstract data. Yet he and Noor are captivated by the way in which God seems so real in the stories. They are beginning to ask questions about God.
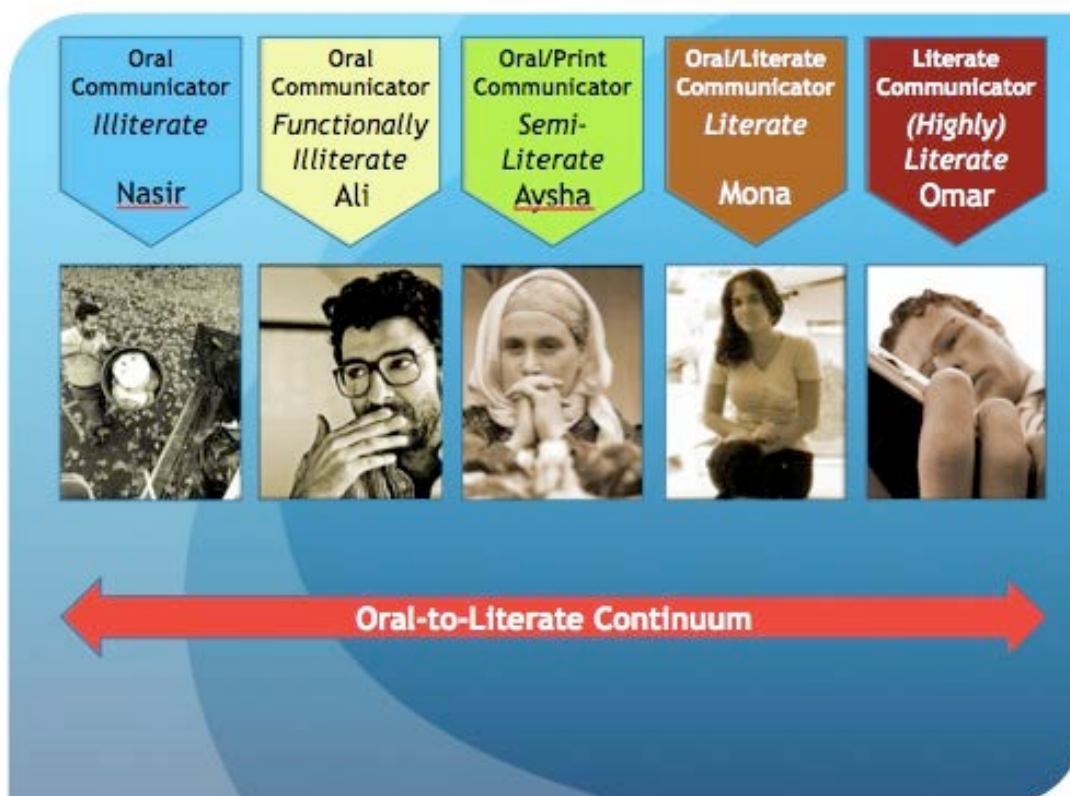
d. Conference Presentation - 3 Oral Preference Learners and TEE
Tim Green[1]

We have talked about characteristics of oral and literate learners. It's not 'black and white' , *either* 'illiterate' *or* 'literate': there is a range. We have to be aware of this range.

What connection is there with TEE? Is there a connection?

Was the Learning task we just did concrete or abstract?
No, it was both! We connected the abstract - the idea of a continuum - with the concrete examples of different people! We were reading, talking, listening and playing around with the pieces of paper with the examples on. And we enjoyed it!

What is the beating heart of TEE?
Is it the written preparation? Is it the weekly meeting?
What gets people excited? Written preparation *or* oral discussion?
Actually it is the combination of both of these, and of course the doing, the practical application.
Sometimes we are weak on the doing - and we need to focus more intentionally on the that.

Usually the thing that keeps people moving forward is the group discussion. Without that they would fall behind on their home study. So TEE is blended! We have a mixture of methods.

And in many countries, even if people cannot do the home study, they can still join in with the group discussion. We think that TEE is only for literate people, although TEE course books vary a lot, and some have lots of pictures. Higher level courses with a lot of text, and essays will only be suitable for literate or highly literate people.
But we can design courses that move most of the way across the literacy spectrum.

Let's take a few frames from the SEAN basic course, Abundant Life, Lesson 1 as an example.

Scan through frames 6, 7 & 8 and make a note of the use of story, of repetition, and of concrete examples.

This course is written for people who can read, but when we look at some of the characteristics of preferred oral learners we can see ways in which this course makes use of them.

Frame 6. There is a kind of story… a half story? a number of concrete examples? The doctor with the medicine that can cure, and the various responses of those who need it.

I did this a course with someone from Ethiopia.
He could identify with these pictures, and he came through to Christ.
Here is a picture, and you can point a non-literate person to it as well.

In Frame 6 and frame 7, concrete examples are connected to more abstract ideas.

There is frequent repetition in *Abundant Life*. Frame 8 is repeating something earlier on in the lesson, the key teaching point about the need for repentance and belief for becoming a child of God.

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[1] Tim Green is General Secretary for the Increase Association.

6. Remember that believing
without also receiving is
not enough. Now read what
the doctor and the three
sick people below have to
say before answering the
question that follows.

Which of the sick people in
this picture (A, B, or C)
will have the best chance
of getting better? _____

7. So then, believing without receiving is not the true faith of a child of God. Which of the following
persons has become a child of God? (Mark the correct answer). One who says:

☐ a. "I believe in you Lord Jesus, but I cannot receive you into my life as my Savior because
my friends will make fun of me."

☐ b. "I believe in you Lord Jesus; come into my life. I receive you as my own Savior and Lord."

☐ c. "I won't believe in Jesus."

8. What have those who received Jesus and believed in him become?
_____ of _____

9. Receiving Jesus is a very important step to take. It means turning away from what you know is
wrong, and asking Jesus to come into your life as Savior and Lord. Have you taken this step?
(Mark only one)

☐   Yes   ☐   No   ☐   Don't know

*If you have not yet taken this step, or do not
fully understand it, please talk with your coun-
selor or pastor before going on with these les-
sons. None of the things in the lessons which
follow will be of much help to you if you have
not yet received Jesus into your life.*

Frame 9 shows the trusted friend! You could simply put the writing in a text box - but it would not
have the same impact! However, this person is only there on paper, and TEE can never work just by
paper. The 'picture teacher' is a bridge through to the real group leader…

In the light of the general characteristics of oral preference learners, and highly literate learners, we
can understand why when highly literate people look at *Abundant Life*, they say, 'This is for kiddies!',
as there are pictures, and they may consider the course materials to be boring because they are
repetitive.

But what happens when these people actually get immersed in the courses?
Tim and again, we hear story after story of people who are put off until they get into it, and then
they begin to appreciate it! For example, Freda - a lawyer who was blown away!
And they find a tool that helps them to work with and help less literate people.
Sometimes we can persuade highly literate people to do the course by telling them that this will help
them help others!

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We can conclude that some of the factors that appeal to oral preference learners are included in course materials like *Abundant Life.* But it does not use story and it has only limited reflection on life experience.

How could we meet these needs?
We can make more use of Case Studies, we can introduce more scenes from life, and we can include more questions in the home study materials that ask the student to reflect on his or her life experience.

Here's an example from *Come, Follow Me* that helps by bringing in a concrete example. In effect, it's a mini Case Study, in three sentences.

16   It is easy to trust God when he answers our prayers as we wish. But it is harder if we don't receive the answers we want.   What advice would you give to this disappointed lady who is Christ's follower?

> I have prayed for many years for God to give me a child. But I am still childless! Therefore I will go the 'holy man', maybe his prayers will be answered because he is closer to God than me.

Write your advice to this lady, and be ready for discussion _____
_____
_____

There are other ways we could include story: we could include a continuing story-line running through an *Abundant Life* course, telling the story of a hypothetical believer and the struggles he/she faces, done in a way that relates to the lesson order.

One of the courses for teenagers in the Open Theological Seminary curriculum - Me and my Family' is based around the story of Jacob, Jacob as brother, Jacob as son - deceiving his father, Jacob as son-in-law, Jacob as husband, Jacob as father and Jacob as grandfather.

The course proceeds by telling the story and bringing out the lessons from Jacob's example. Beautiful!

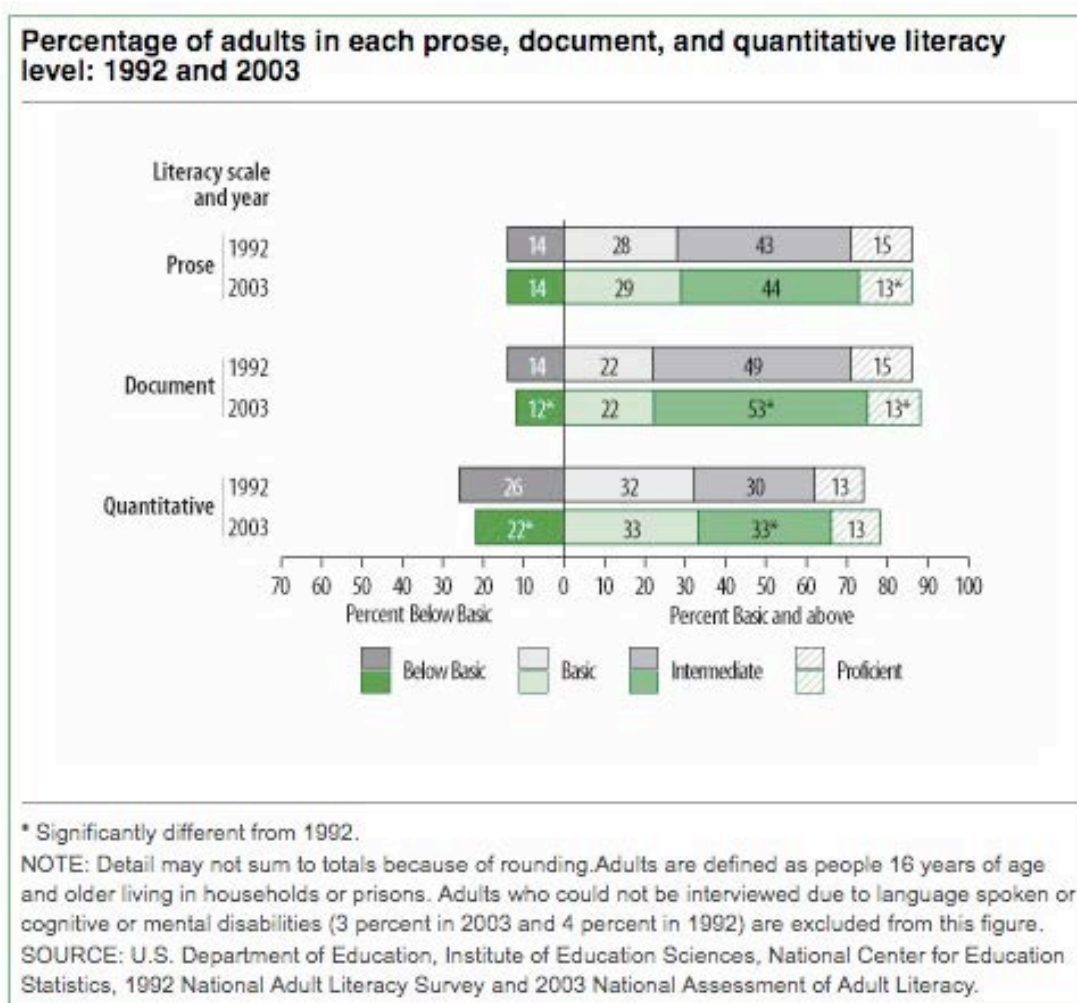## e. Conference Presentation - 4 Responses to oral preference
Regina Manley

Statistics of orality in the US.
Two in-depth surveys were taken in 1992 and 2003. In 2003, 43% were functionally illiterate and
illiterate. See the table below
80% of high school graduates have said they will never read a book again from cover to cover!

If that is the case of the US with compulsory, paid education, what must the situation be around the
world? Or in countries where once they have left school, they do not have books available - it must
be even worse!

Percentage of adults in each prose, document, and quantitative literacy level: 1992 and 2003

Literacy scale and year		Below Basic	Basic	Intermediate	Proficient
Prose	1992	14	28	43	15
	2003	14	29	44	13*
Document	1992	14	22	49	15
	2003	12*	22	53*	13*
Quantitative	1992	26	32	30	13
	2003	22*	33	33*	13

Percent Below Basic — Percent Basic and above

* Significantly different from 1992.
NOTE: Detail may not sum to totals because of rounding. Adults are defined as people 16 years of age
and older living in households or prisons. Adults who could not be interviewed due to language spoken or
cognitive or mental disabilities (3 percent in 2003 and 4 percent in 1992) are excluded from this figure.
SOURCE: U.S. Department of Education, Institute of Education Sciences, National Center for Education
Statistics, 1992 National Adult Literacy Survey and 2003 National Assessment of Adult Literacy.

Quick internet searches mean that more and more people have a greater oral preference.
30% of PhDs are not continuing to read!

Literacy is good and powerful, but naturally we are made to work in community and socially, and
orality is part of that.

How is the church responding to this preference for orality?

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e. Conference Presentation - 4 Responses to oral preference

Bible story telling and discussion are being used. It's also a powerful tool for reaching unreached people groups. For example, telling the Bible's story using a seventeen-story series, or a fifty-story series, charting Creation to Christ/ New Creation/ Revelation

Each story is always followed by discussion. The story is re-told with everyone participating, and everyone learns the story.

Some programs use Bible stories straight, with no editing. e.g. Scriptures in Use take it straight from the Word of God, and they have huge chunks of the Word memorized!

There are story-based Bible Schools, for example the Association of Free Lutheran churches in Uganda.

I would like to tell you about 'Storyfire'. https://www.maf.org/what-we-do/training/storyfire Anyone can access it for free; every lesson is less than 5 minutes in length, and done in slow English without idioms.

Everyone across the literacy spectrum can be trained using appropriate tools.

And how did Jesus teach?

He was asked, 'Who is my neighbour?' Did Jesus answer directly? No. He told a story! A story that has captured our hearts. We will not forget it! The best sermon on Sunday is forgotten on Monday unless there is a story!

When the most educated men of Jesus' day were quarrelling and were angry, Jesus did not quote the Old Testament directly, he used story. He told the stories of the lost sheep, the lost coin, and the lost sons.
Let's not forget that the use of story is one of the most powerful tools that we have. That is what I want to leave you with: the power of story to reach head and heart - to reach every kind of learner!

Tim Green:
Regina is very modest - she developed Storyfire.

We are in a new era, where story is powerful face-to-face; but now story can jump through video clips. I think that we can do a lot with video clips.
However much we say in a written course book, it's powerful when we can also support the written text by showing a video clip!

Let's close by taking three minutes to brainstorm on ways to enrich self-study materials and group times.
e.g. We could put links in the course book to supplementary materials elsewhere on the web when a course is on a smart phone…

Ideas for enhancing our practice

Drama – 10 responses   Skits/Plays, Mime, Puppet show
Games - 9 Puzzles (memory verse), Ice breaker activity
Testimony - 7 Scriptures impacting one's life
Spend time together - 6 Eating together (3), Field trips, Recreation, Projects
Role playing - 5
Storytelling – 4 Related stories
Songs - 3 Writing, Analysis; Quiz – 3, Pictures – 3, Case studies - 3, Powerpoints - 3,
Dances - 2, Music - 2, Pictures & photos - 2, Charts - 2
Handwork, Share a Bible verse, Reflection, Written stories, Debates

Digital Emphasis
Games
Stickers for smart work
Video -10 From a trusted person, from films, TV, news, movies, a Lesson
YouTube for testimony, Vimeo clips online
Similar activities in other part of the world

4.4 New courses for contemporary Asia

a. Pre-conference reading
Prepared by Tim Green[1], Freda Carey[2] and the group preparing the 'New courses for contemporary Asia' session at Exploring New Horizons

In 21st century Asia, all Christ's followers are called to play their part in God's mission for transformation, in society as well as in the church. They are at the front line of mission in their non-Christian contexts. New courses are needed to equip them for this.

A) A vision for mission in a needy world
The 21st century sees a rapidly changing world: a world of conflicts, inequality, environmental challenges, continuing disease and poverty, and populations on the move. Ross Kinsler, a pioneer of TEE, commented in 2007 on these global challenges which include:

- *Racial, economic, gender and ecological injustice.* '30,000 people die every day of hunger, perhaps twice that… if we add curable diseases, contaminated water and other effects of extreme poverty'.
- *Ecological destruction.* The eradication of species and degradation of the earth in the name of 'progress' challenge us to care about the environment and sustainable development.
- *Integral wholeness*. Grassroots movements are more effective than top-down solutions and churches can 'offer a message of integral wholeness, *shalom,* real human development'.

Evangelicals are increasingly concerned about integral (or holistic) mission. Tearfund's vision is for "economic, physical, psychological, social and spiritual transformation of poor women, children and men". The Lausanne movement affirms "the whole church bringing the whole gospel to the whole world".

The deepest-rooted spiritual needs remain as great as ever, since more than 80% of the world's people live and die without Christ. In Asia that figure is even higher. Asia is the heartland of the great non-Christian religions and, statistically, the world's least-Christian continent. Also, far more people live in Asia than in all other continents combined, including most of the world's poor. Thus, by any measure, Asia remains a priority for mission, mission which includes transformation at all levels.

God calls his people to join him as co-workers in his mission. In Asia today, these mission workers are mostly not foreigners, or full-time church leaders, but ordinary believers who rub shoulders daily with their non-Christian relatives, neighbours or workmates. We need "intensive efforts to train all God's people in whole-life discipleship… with missional effectiveness in every place or circumstance of daily life and work", declared the (evangelical) Lausanne movement in 2010. Likewise the (ecumenical) Edinburgh 2010 movement stated that "educating the whole people of God is a key to mission" and asked "how can every member of the people of God be motivated and empowered for mission?"

This question "how?" remains a big challenge. We need ways of training that are accessible,

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[1] Rev Dr Tim Green is General Secretary for the Increase Association.
[2] Miss Freda Carey is Theological Education Consultant with the Open Theological Seminary in Pakistan

affordable, adaptable and applicable. Church-based training is better suited to this than campus-based training. How the TEE movement, as one form of church-based training, take this forward in Asia?

B) TEE as a 'Tool to Equip and Empower' Christ's followers for whole-life mission
Theological Education by Extension (TEE) originated in Central America in the 1960s, in order to provide more cost effective, community based training for pastors. The concept spread rapidly. In Asia, this first wave of TEE in the 1970s began in countries with established Christian populations; its aim was to train pastoral leaders and its curriculum was shaped accordingly.

Later, as a second wave, several of these established programmes added additional courses for new believers and for all believers, who quickly became the majority of TEE students. At the same time, new TEE movements sprung up at the grass roots level from the 1990s in countries where first-generation churches had an urgent need to disciple new believers for Christian growth and service. Many of these new TEE movements are led by people who themselves are first-generation believers. They are on the growing edge of God's kingdom in Asia.

If the first wave of TEE in Asia thus sought to equip leaders for pastoral ministry, and the second wave extended this to all believers, may a third wave extend it further still? Each wave does not replace the one before it, which still has a valid role, but rolls out further into new areas. Today in Asia, almost all of the estimated 100,000 active TEE learners are ordinary Christians in working life. They do not aim to be full-time church workers. But they live in mostly non-Christian contexts on the front line of mission, interacting daily with those of other faiths. So can TEE be seen as a 'Tool to Equip and Empower' to equip these Christians on a vast scale? If so, what implications does this have for the new courses we develop in this third wave of TEE?[1]

C) A Need for new and contextualised courses
Firstly, those who turn to Christ from other religious backgrounds need courses for deep-level discipleship. Adult converts always bring 'baggage' from the past, worldviews which should gradually be confronted by Christ's very different values. This is discipleship at the deepest level, and it happens when a believer makes Christ their Lord over specific worldview issues lingering from the old religious background. New courses to tackle these religiously- and culturally-conditioned issues would help new believers grow as disciples and show to their not-yet-Christian families the positive difference Jesus makes in their lives.

Secondly, courses are needed to give ordinary believers the confidence and skills to speak about Jesus in ways that make sense to listeners of other faiths. In our current TEE curricula, if we have courses on evangelism they often originate from western sources or western thinking. TEE students in Asia need to be able to explain, with contextually rooted terminology, that Christianity is not a western religion but can flourish in their own soil. This begins with same-culture outreach, but further courses can be written to help believers reach out to other ethnic groups even within their own countries.

Thirdly, new courses are needed to help believers bring transformation in society. Can they serve

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[1] This paper focuses especially on 'third wave' course development, though of course we still need many more courses in 'first' and 'second' wave areas, relating the Bible to our context in an integrated way, honing study skills and continuing to develop leaders.

their communities and nations in such areas as community health, tutoring poor children or conflict resolution? Under the eye of sometimes suspicious governments, can Christ's followers prove they are loyal citizens who play a valued role? Can they bring a Christian perspective which makes a practical difference to social curses like alcohol abuse, internet pornography, unemployment, environmental degradation, religious terrorism, martyrdom, corruption and human rights abuse? This too is part of "bringing the whole gospel to the whole world".

Our existing TEE courses mostly[1] do not address the above issues directly. They do lay an essential foundation, for mission without discipleship no mission at all. But discipleship without mission loses a great opportunity. This opportunity God himself has created, by placing his people as everyday missionaries in every country of this unreached continent of Asia. New TEE courses can be tools to equip and empower them for this.

Taking practical steps to create new courses is not easy. It requires focused efforts by individuals released from other work to be able to concentrate on writing, which otherwise drops to the bottom of the priority list. It requires the formation of writing teams, with combined expertise in biblical understanding, educational thinking and the particular topic in hand (for the last of these, specialist NGOs will be helpful). It requires training in the skills of TEE writing, and perseverance through the many stages of taking a course from concept to tested reality. But this challenging task is abundantly worth it. One good course, adapted across many cultures and languages, can ultimately bear fruit in millions of lives! In the 'Exploring New Horizons' conference, may we take steps together towards this great goal.

D) Conclusion

The Asian TEE movement has a missional context. Asian believers can be in the front line of making a difference in their non-Christian societies.   Therefore TEE should help Asia's churches equip their people with tools for this whole-life mission. As the 2010 pan-Asia TEE conference in Kathmandu stated, "we believe TEE has the potential to equip all Church members as agents of transformation, moving them from being passive receivers to active servants, salt and light where they are. That's why we are excited about TEE!"

Further Resources

Section A) Whole-life mission in a needy world:

- Edinburgh 2010 publications (2009-2015), available from Regnum Books International, www.ocms.ac/regnum

- Kinsler, Ross. "Doing Ministry for a Change? Theological Education for the Twenty-first Century." In 'Ministerial Formation', no.108, January 2007, (pp.4-13), Ecumenical Theological Education Programme, WCC, Geneva, Switzerland.

- Kinsler, Ross, ed. *Diversified Theological Education: Equipping All God's People*. Pasadena CA,

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[1] This generalisation is not entirely true. Existing courses created by Asian TEE programmes include, for example, *Poverty and Development* (TAFTEE, India), *Peace Making* (PTEE, Jordan), *Folk Religion* and *Me and My Environment* (OTS, Pakistan), *Deep Sea Canoe* (CLTC, Papua New Guinea) etc. Examples of courses from Africa include *Helping People to Good Health* and *Taking the Good News to Muslims* (TEXT Africa). From Latin America come *Community Health* and *Mission, Mercy, Me?* (SEAN) and the new curriculum by FIET in Argentina. So, as well as writing new courses, there is a need to evaluate, update, translate and contextualise existing courses.

William Carey International University Press, 2008.

- The *Manila Manifesto* (1989) and *Cape Town Commitment* (2010), both on www.lausanne.org

Section B) The evolution of TEE:

- Glissmann, Volker. "What is Theological Education by Extension?" (2014) and "The role of Community in Theological Education by Extension" (2015), both in *The Theological Educator*, http://thetheologicaleducator.net

- Harrison, Patricia J. "Forty Years On: The Evolution of Theological Education by Extension", *Evangelical Review of Theology*, 28.4 (2004), 315-328.

- Mabuluki, Kangwa. "Diversified Theological Education: Genesis, Development and Ecumenical Potential of Theological Education by Extension" in Dietrich Werner, David Esterline, Namsoon Kang and Joshva Raja (eds.), *Handbook of Theological Education in World Christianity: Theological Perspectives, Regional Surveys, Ecumenical Trends* (Eugene, Oregon: Wipf and Stock, 2010), 251-262.

- Vyssotskaia, Anneta. "Theological Education in the context of persecution and economic hardship", *International Journal for Religious Freedom*, 5.2 (2012), 111-122.

Section C) TEE curricula in Asia

- Materials from the TEE curriculum consultation run by Increase in 2013 (to be available on the Increase website www.increasenetwork.org).

- Training in course writing available from resource people connected with Increase.

b. Conference Presentation -
Examples of new courses for contemporary Asia

Tim Green: Some TEE programs have made a start on preparing courses specifically addressing issues in their contexts. Let's hear about some of them.
Norberto, you have developed a new curriculum called the Contemporary Pastor. Why did you do that?

Norberto Saracco, Rector of FIET, Argentina:
> This was in response to the pastors' needs, and it's a two-year program with emphasis on pastoral and contemporary issues. There are six modules of 12 lessons each, we use manuals and videos, and we offer these to all our seminaries. They can use them as they want. The six modules are: Personal Development, Ministry, Family, World, Church and Ministry

Tim: One pastoral issue that is a common concern around the world relates to marriage and family life. Philip, please tell us how your program has responded to this need in Papua New Guinea.

Philip Bungo: Dean of Distance Theological Education, Christian Leaders' Training College, Papua New Guinea
> In Papua New Guinea we have faced many problems, like girls getting pregnant, internet pornography, wives and husbands do not remain faithful to each other. Major issues in our country. Christian leaders also face these problems. Issues in society challenged the church too. CLTC wrote a course on Christian marriage and family life, this course was written in response to some of the issues we face.
>
> This course deals with topics such as, What does the Bible say about marriage? Is Christ the Lord in your marriage? True Biblical marriage; Choosing a right partner; Raising children…
>
> The course has impacted the lives of many Christians and non-Christians too. One example in a village setting in the place where I came from: our culture says we must not put children on my neck/ back. This is what our local culture says… and doing this would lead to ostracism.
> When I did this course I saw that we could do this.. .My wife and I talked about this, and we realized that we could do this. After a while, people learned from us.
> When we follow Jesus, he transforms our family lives. This is not only my testimony, but many others too. We see this course bringing transformation.

Tim: Papua New Guinea has produced a course on Christian Family Life, and so has SKT in Bangladesh, a very different context. Shahid, please tell us what is special about this course.

Shahidur Rahman: Director, Shikkha Kalyan Trust, Bangladesh
> We bring greetings to you from our country. We are working in SKT, which has four branches: Publication, TEE, Bible correspondence course and another theology college. Our main focus in on believers from the majority background. We prepare books, tracts and other training materials.
> We have published 120 books, and TEE courses also. We are grateful to SEAN. We are using their materials. We are contextualizing them to our culture. We are making them consistent to our culture.

Recently we have published *Christian Family Life* In Bangla. We are grateful to Ruth Markham, the British author. She knew Bangla, Bengali culture, life, sentiment. She prepared this book. We are grateful to Tim Green and his contribution. I would like to give thanks to Michael Huggins who drew all these pictures used in the book. I give especial thanks to him. He drew all the Bengali pictures

I would like to encourage other friends to use this book; they will only need to change the language, I think that the pictures might be easily transferrable across the Indian subcontinent.

We have used Bangla language consistent with the majority culture in this book. This is our main focus. .
Others from Bangladesh who are here at this conference are working with traditional Christians in Bangladesh.

Tim's comments:
We can print out section headings in English; and indeed the whole book is available in English. The person who prepared this book did so in response to the need. I believe that the whole course could be widely used for similar believers with a similar background. Michael Huggins has many drawing from different cultures. Some like cartoon pictures, some like Michael's drawings… both freely available for you to use as you want to.

Tim: Pakistan has a majority background similar to Bangladesh, and one of the most distinctive courses produced by the Open Theological Seminary is called Folk Religion. Javaid, please can you tell us what this course is about?

Javaid Ilyas: Manager, Course Development Department, Open Theological Seminary, Pakistan
Here is one of our OTS courses, *Folk Religion*, a Degree level course
It was written by a missionary sociologist who had lived in Lahore, Pakistan for several years. He grasped so many ideas, thinking and concerns which enabled him to write this course.
Folk Religion deals with Magic charms, evil spirits, visiting piris and shrines in Pakistan.
The course has biblically sound teaching on folk religion and the challenges for practical ministry.

For those who know the history of Pakistan. Our country has roots in Hinduism, and Sufism and Islam.
Almost all the people in Pakistan practice folk religion - they visit shrines - even nominal Christians go to such places. We cannot separate social issues and Bible teaching from each other. There is a great need for Christian leaders need to tackle this issue. We try our best to help with this course.

Tim: So there is a need for leaders to think about issues in society

Tim: At the other end of the scale, OTS has developed a whole new curriculum of 10 courses for teenagers. Freda, please can you tell us about some of these courses?

Freda Carey: Theological Education Consultant, Open Theological Seminary, Pakistan
Some years ago we asked youth workers, pastors, teachers what do the young people of Pakistan today need to know? What practical skills? Biblical principles, practical life issues, relationships in life?
We came up with a long list of topics --- and we turned these into a ten course curriculum.

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Some courses are fairly standard - *Me and my Bible* - giving the Big Picture of the Bible, and helping teenagers to understand the Bible, *Me and my God*…

Some are unique.
Me and my Identity - thinking in terms of identity as a young person in a culture that does not value young people, and as a Christian in a M. majority culture - What is our identity in the eyes of God?
This has had a big impact, as people see that they can build a Christian identity which is also a Pakistani identity.
Me and my Environment - dealing with the Biblical concept of creation care and its practical outworking, with the global issues of pollution, overpopulation and environmental degradation.
But also asking, What are the issues in Pakistan? What are the issues at home? How can we respond? What can we do at home?

One more course going to print now is *Me and my Ethics*, issues important for young people, the temptations they face with the Internet, with substance abuse and drug addiction - real issues!

Here are courses responding to the needs, Biblically based but topically focused to help the students.

Tim: Across our whole region there is creative work happening! Ethics is another important subject which will be applied differently in different contexts. PTEE has developed a course on Peace-making, which is very relevant in the troubled Middle East, but also a new course on Social Ethics. Jiries, please tell us how you have developed this course for your context in the Arab world.

Jiries Habash: Executive Director, the Program for Theological Education by Extension, Jordan
In the Middle East, one of the problems is that Christianity is about the individual, not society. So we saw the need for a course on social issues. John Stott's book, *Issues facing Christians Today*, on contemporary issues, was already translated to Arabic, and it formed the basis for a PTEE course serving the Arab World.

This course helps students develop a methodology for studying any kind of ethical issue. John Stott uses the doctrines of God, Man, Christ, Salvation and the Church to give a framework for looking at a range of social issues.

For this course, we chose seven issues from the fifteen in the book, including the environment, work, women, envy and poverty.
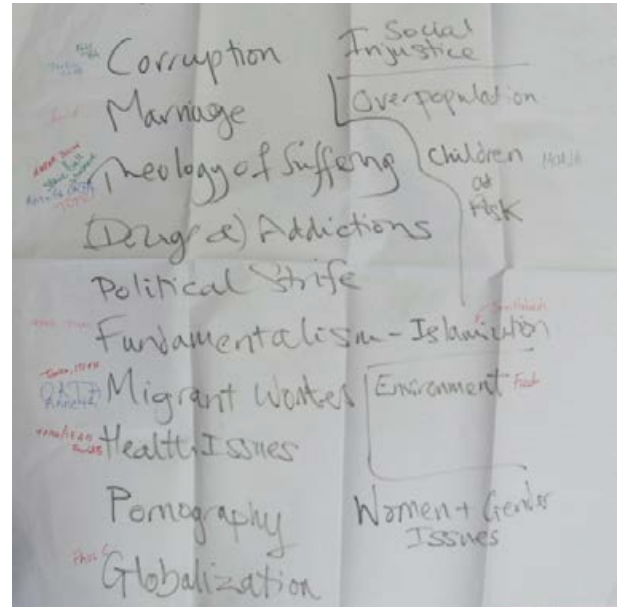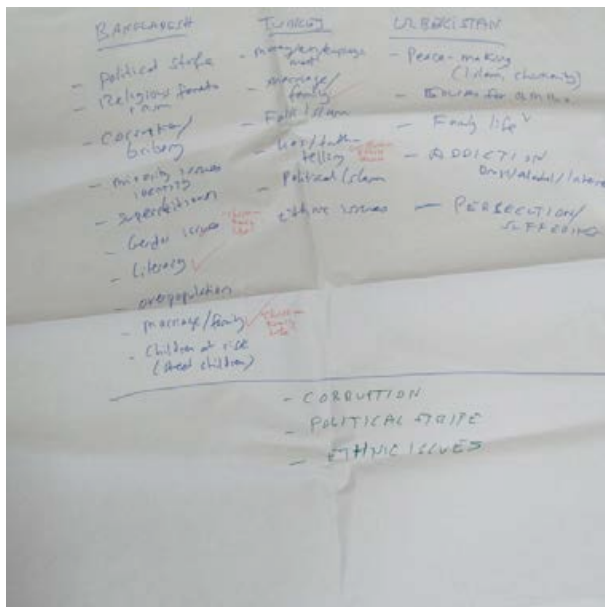Every student has to choose one issue relevant to his or her context, and work through that issue in line with the methodology presented in the course, in relation to the Doctrine of God, Man, Christ, Salvation and the Church.

c. Conference discussion -
What are the most widespread and important social issues to be addressed by new courses?

Table groups were asked to write down the major social issues facing believers in their contexts. The most significant three issues were then collated.

i) Major social issues: contributions from each table group

ii) major social issues: most significant three issues:

CORRUPTION/ SOCIAL INJUSTICE
MARRIAGE AND FAMILY LIFE
THEOLOGY OF SUFFERING/ PERSECUTION
ADDICTION
POLITICAL STRIFE
FUNDAMENTALISM
MIGRANT WORKERS
ISLAMIZATION
HEALTH ISSUES
PORNOGRAPHY
GLOBALIZATION
WOMEN AND GENDER ISSUES
OVERPOPULATION/ ENVIRONMENT
CHILDREN AT RISK
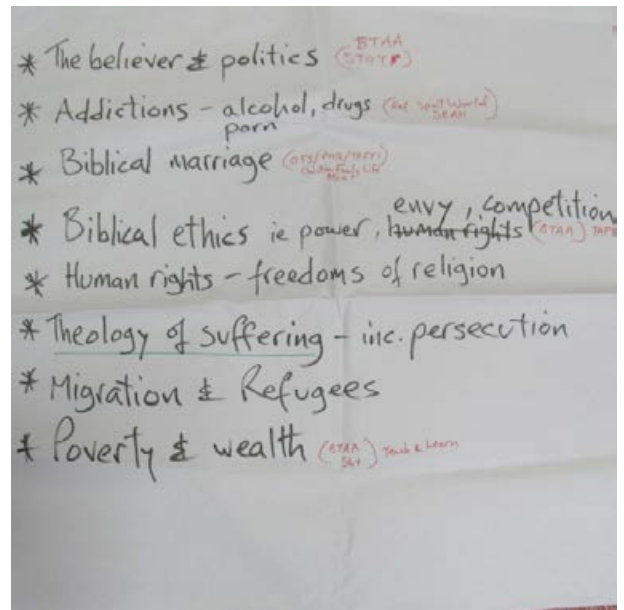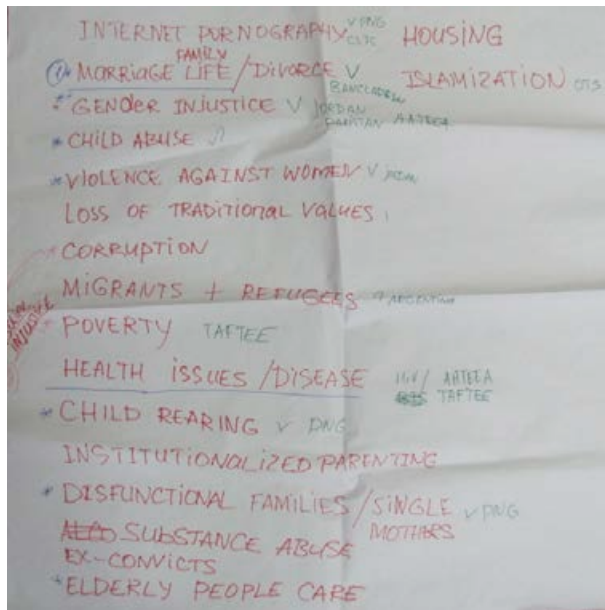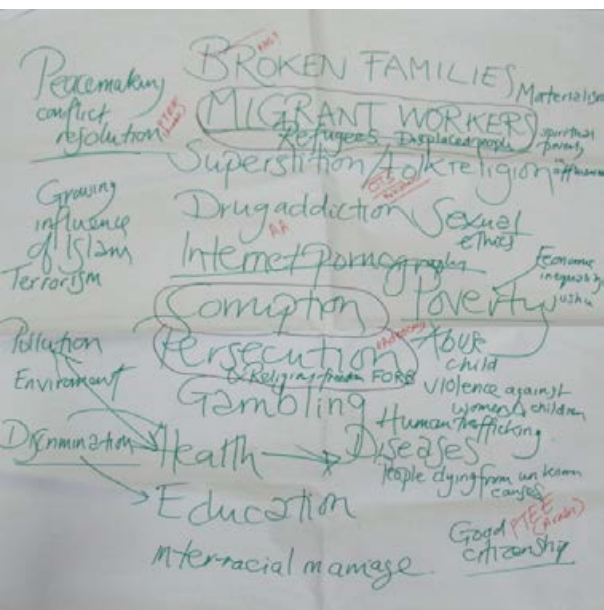
d. Further analysis of table group feedback

Topics for new courses	People interested
1. **Corruption** (governance, politics, religion, bribery, lying/honesty/truth-telling, the believer & politics, good citizenship, loss of traditional values)	Martin CCTB, Philip PNG (TAFTEE Poverty & Development, Christian Ethics, PTEE Social Ethics, BTAA Stott, OTS Me & My Society)
2. **Political Strife** (Peace-making, conflict resolution, esp. Islam & Christianity)	(PTEE in Arabic)
3. Human Rights – Freedom of Religion, advocacy, justice	
4. **Social Injustice** (Biblical ethics i.e. envy, power, competition, discrimination, ethnic issues, ethnic violence)	(TAFTEE Poverty & Development, Christian Ethics, PTEE Social Ethics, OTS Social Issues, BTAA Stott)
5. Unemployment	(SEAN Work for All)
6. Economic injustice, inequality, poverty & wealth, materialism, spiritual poverty in affluence, discrimination in provision of health, education & housing, literacy)	(TAFTEE Poverty & Development, Christian Ethics, PTEE Social Ethics, OTS Social Issues, BTAA Stott, Teach & Learn)
7. Prosperity Gospel, stewardship, money matters, who is my provider?	(TAFTEE Poverty & Development, Jesus the Liberator, OTS Me & My Stewardship)
8. **Marriage** (Biblical marriage, family life, polygamy, divorce, broken families, inter-racial marriage, inter-faith marriages, child-rearing, institutionalized parenting, single mothers, dysfunctional families)	Javaid OTS (OTS Xn Family Life, Come Follow Me, SKT Bangla Family Life, BEE Marriage, PNG Marriage & Family, African TEE Christian Family Life, PTEE)
9. **Pornography** (Internet pornography, sexual ethics)	(OTS Me & My Ethics, CLTC PNG)
10. **Women & Gender Issues** (Inequality, violence against women & children, child abuse, spouse abuse, human trafficking)	(OTS Family Life, FIET Inner Healing, PTEE)
11. **Children at Risk** (street children) – Youth problems	Maria ORTA (OTS Christian Youth, Brewster / Jeyaraj)
12. **Migrant Workers** (Migrants & Refugees, displaced persons, ex-convicts & other marginalized people, care of the elderly)	Tanka ITEEN, Anneta ORTA (TAFTEE Poverty & Development, FIET, OTS Social Issues)
13. **Globalization** (cultural, economic, religious globalization & its impact)	Paul C. (also Gospel & Culture)
14. **Fundamentalism** (brainwashing youth, fanaticism)	Zafar Ismail
15. **Islamization (growing influence of Islam, terrorism, political Islam)**	Jiries Habash (Friendship First – Tim, OTS)

16. **Theology of Suffering (Persecution, discrimination, suffering, minority issues, identity)**	Qaiser, Steve Bell, Anneta, TOPIC
17. **Courses for BMBs**	
18. **Environment (pollution → diseases)**	(OTS Me & My Environment)
19. **Health Issues (diseases, people dying from unknown causes, HIV/Aids)**	David Ball, TAFTEE, SEAN, AATEEA (TAFTEE Community Health)
20. **Overpopulation (Population explosion)**	
21. **Drugs & Addictions (Various Addictions – substance abuse, alcohol, gambling, digital / computer gaming, pornography)**	(SEAN Spirit World)
22. **Idol worship, syncretism, superstition, folk religion**	(SEAN Spirit World, OTS Folk Religion)
23. **Care of elderly people**	

4.5 Working with diaspora in multicultural contexts

a. Pre-conference reading
Prepared by Zafar Ismail[1] and David Ball[2]

INTRODUCTION

One of the undeniable realities of the 20th and 21st centuries is the global phenomena of the Diaspora Peoples – *People on the Move*. The scale and scope of the Diaspora phenomenon has escalated in recent years and today 3% of the global population lives in countries in which they were not born. The latest research reveals that around the globe, 200 million people now live and work outside their homeland.[3] People in acute crisis and seeking economic opportunities are part of the *People on the Move*. With so many people from so many origins are moving in so many directions and landing in so many destinations, planned or unplanned, it could be concluded that we are fast becoming a "borderless world". We believe that the Triune God in His sovereignty is moving people so that they may seek Him and know Him. Reaching the *People on the Move* is both an urgent necessity and an amazing opportunity for Christians and Churches. This certainly is a new paradigm in the mission of the contemporary Church.

1. Diaspora phenomenon is a growing global and local reality.

2. The scope of the Diaspora phenomena is immense and the opportunity to reach them with the Gospel unprecedented.

3. Scriptures reveal that it is the intentional purpose of God that the Diaspora strategy be employed.

4. The Great Commission of the Lord Jesus includes the evangelization of the Diaspora.

5. Each Diaspora group provides both an accessible mission field and a potential mission force.

6. People on the Move are more open to change and are often receptive to the Gospel.

7. The primary agency for the evangelization of the *People on the Move* is the Church of Jesus Christ in its local and global presence.

8. The Gospel fits into any culture and background but the Church has to contextualize it for the respective Diaspora group.

9. Evangelization of the *People on the Move* calls for focused intentionality, urgent passion and strategic practical action.

10. Reaching an individual or a group with the Gospel can have far-reaching consequences for Kingdom advancement.

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[1] Mr Zafar Ismail is Chair of the Increase Committee, and active in training in Pakistan.
[2] Dr David Ball is Asia Regional Coordinator for SEAN International.
[3] Excerpts from : Scattered to Gather: Embracing the Global Trend of Diaspora ©2010 Lausanne Committee for World Evangelization (LCWE)

EMPOWER THE DIASPORA CHRISTIANS OR CHURCHES FOR MISSION

1. Present to the Diaspora Christians or churches the vision, advantages and opportunities for mission.

2. Instil a missionary vision and foster an environment of mission.

3. Plan relationship building opportunities with the Diaspora to implement the Great Commission locally.

4. Identify and train Diaspora leaders.

5. Cooperate with mission agencies to provide theological training in the respective mother tongue.

6. Employ distance learning and electronic means to train potential Christian workers.

7. Network partnerships with Christians and churches in countries of origin.

8. Cultivate partnerships with host country churches to engage in mission.

9. Create focused prayer networks for ministry effectiveness.

10. Link with national, regional or global Christian Diaspora networks when possible.

MISSIOLOGICAL IMPLICATIONS OF "DIASPORA"

"Diaspora missions" is the ways and means of fulfilling the Great Commissions by ministering to and through the diaspora groups. It can be described as follows:

> The integration of migration research and missiological study
> has resulted in practical "diaspora missiology", a new strategy
> for missions. Diaspora mission is a providential and strategic
> way to minister to "the nations" **by the diaspora** and **through
> the diaspora.**

Christian believers in diaspora can be motivated and mobilized for global missions. They are one of the most strategic "missionary" forces in the history of missions, both in "missions through the diasporas" (i.e. missions done by the diasporas, evangelizing their kinsmen at home or elsewhere) and "missions beyond the diasporas" (i.e. missions done by the diasporas cross culturally, evangelizing members of the host society and other ethnic groups in their context).

What is happening today, regarding the diasporas, is greater, larger, and without precedence in the history of mankind due to the trend of globalization, urbanization, demographic shift of labor forces and immigration (from the East to the West, South to the North) and Christian gravity (from global North to global South). "Diaspora missions" is the practicing of Christian missions in the 21st Century creatively in accordance to the sociocultural changes (of globalization, urbanization and demographic shift) by missions to the diasporas and through the diasporas to accomplish the Great Commission."

What an opportunity for both evangelical "diasporas" and evangelical "nationals!" Nobody has to be a prophet, nor having a Ph.D. degree to discern "diasporas" as a "sign" of the time. We need to broaden the traditional paradigm to embrace vigorous "diaspora" strategies, as "bridges of God."

THE ROLE OF TEE IN MISSION THROUGH DIASPORA

1. Types of Diaspora Communities

In considering *diaspora* communities it is important to recognise different types of *diaspora* community and their specific needs. Two key questions may be helpful to guide policy for TEE among diaspora communities:

i. How long-established are those migrant or *diaspora* members in the host country?

ii. Does a local TEE body exist?

Thus, we can identify at least three types of *diaspora* community:

a. Temporary workers who only expect to stay a few years can study SEAN in their own languages (with materials and training supplied from their own countries). Administratively they should relate to the local TEE body or if none yet exists, to the TEE body in their own country. Later when they return there they can take their credits with them. Asians migrant workers in the Gulf are a good example of this category.

b. First generation migrants who have settled in a country and expect to stay there, e.g. Nepalis in India. They still prefer to study SEAN in their mother tongue, so involvement of an outside body like the Nepali TEE group is valid, so long as this also relates to the local TEE body where it exists (TAFTEE in this case).

c. Later generation communities who are settled in their country of adoption and speak its language. This applies to many of the ethnic groups in Central Asian countries and Russia itself. Therefore TEE work among them should definitely come under a properly organised local TEE body, where such exists, and we think that outside bodies should be involved only in cooperation with them.

2. Current Scenarios

a. Australia – Alliance College of Australia work with a number of diaspora communities, including the Vietnamese and Chinese. However, they have recently been seeking to acquire electronic copies of the traditional Chinese script as well as the Life of Christ course in the Hmong translation. It appears that for a number of reasons the partners who hold the materials have delayed in responding. Some of the reasons include: a lack of understanding about who holds the copyright of the courses; what they are allowed to share and what they are not; a history of poor communication between the partners involved, where expectations weren't met; some direct involvement with churches in Australia themselves. All of these points lead to the importance of having clearly established principles for diaspora communities laid out from the start.

b. Asians in Gulf

There is a large transient workforce in the Gulf, made up of Indians, Pakistanis, Filippinos and Nepal's. Many of these workers will return to their native countries and are only on temporary contracts. At present, the Gulf states are not in a position to have a strong

national TEE organisation. For some time, Appu Varghese, an Indian in the Bahrain, was receiving materials from various TEE providers and using them to service the migrants in the Gulf. At present, TAFTEE services Indians in the Gulf directly from India either by visiting them or by sending materials with them when they go.

c. America
In the USA, we have several organisations that serve their own constituent churches and language groups without reference to other SEAN partners. Each of them purchase materials from PICI and use them for their own purposes. Some of the Hispanic churches are also served from outside the US, while the CMA *diaspora* churches provide materials for those outside the US.

d. Korean Model (Steve Cho)
I. Diasporas in Korean territory

1) In Korea there are 1.7 million foreigners living, who came to Korea for jobs or to study.
2) TEE Korea is serving diaspora Christians from Nepal, Mongolia, China, Cambodia, Russia and Thailand. But it is limited only to providing materials under guidance (or recommendation) of programs of each country.
3) In principle and practically, we are not capable of training or evaluating or controlling them mainly due to language barriers.

II. Korean Diasporas in other countries

1) 7 million Koreans are scattered around at over 150 countries
2) We supply the materials to them from Korea. If they need training, they get training either when they visit back, or if there are enough applicants, we visit the country to give them training.

3. **Issues to be addressed - and how to address them?**

a. Ownership of materials
In certain places, there have been problems where the group who have translated materials into a particular language have been unwilling to share these with others. We need to work with partners to ensure that they make materials available at a reasonable price to those who genuinely want to equip disciples in *diaspora* communities.

b. Distribution of materials
In certain situations, it is difficult to access materials (e.g., Tamil materials in the UK). In other situations, there is a danger that materials may be made available in a way that undermines the original provider (e.g., open access to Lulu or Online resources). We need to work with partners to ensure that materials are easily made available to genuine users without undermining national TEE movements.

c. Training of Tutors/Group Leaders
While the supply of materials can easily be overcome across national boundaries, the training and equipping of tutors is more difficult. We need to encourage co-

operation between partners wherever possible to enable tutors to be properly equipped and local groups adequately supported.

d. Payment of Fees
    Each partner organisation sets its own fees. There are certain situations where serving *diaspora* communities helps provide much-needed resources for the work of a national TEE programme (e.g. TAFTEE's Tamil materials are offered to groups in Malaysia and the UK). We need to ensure that wherever a local TEE organisation uses materials developed elsewhere, payment of fees are worked out in such a way that they benefit both parties adequately (e.g., if ITEEN materials are to be used by TAFTEE in India).

e. Relationships between SEAN Partner organisations
    SEAN partners generally work as separate organisations servicing their own needs. In the case of *diaspora* communities, there is the potential for local partners to feel that other partners are intruding on their 'patch'. We need to encourage co-operation between partners and a sense of trust. Here it may be helpful to strengthen and develop networks such as *Increase.*

f. Relationship to SEAN International
    The copyright for all editions of SEAN materials is entirely owned by SEAN International. However, the SEAN agrees to recognise and honour the work of the local provider in translation and in making contextually appropriate adaptations for the local context. Organisations that wish to use materials other than Spanish and English (UK and US) editions, will necessarily have to make some working agreement with the national/local TEE provider as well as with SEAN to offer those courses.

4. Principles

a. SEAN encourages its materials to be used in the context of a local study group usually based in a local church. Such study groups are facilitated by local group leaders who should be adequately resourced to understand their role in the learning and discipleship of the group.

b. As a grassroots organisation and committed to working with indigenous TEE programmes in partnership with local churches to encourage local church ownership and leadership of the programmes, we believe that local churches and organisations are usually in the best position to understand and apply the courses to their local context. SEAN therefore encourages national TEE movements to serve the needs of training for a particular country or language.

c. However, *diaspora* communities by nature cross more than one country and therefore have particular linguistic and cultural needs that may not easily be served by the TEE programme in their country of residence. SEAN therefore encourages its partners to work constructively with each other to serve *diaspora* communities effectively, by committing themselves to SEAN's core values of

    i. prayerfulness: praying for the growth and strengthening of *diaspora* believers from our own countries and in the countries in which we live.

ii. biblical discipleship: modelling ways of working with believers from different backgrounds and cultures that will enable their growth in discipleship.

iii. service: seeking to serve and build up communities of believers who are displaced from their homeland.

iv. partnership: working with TEE programmes and churches across cultures and national boundaries to equip believers in the context of their daily Christian living.

v. local ownership and leadership: encouraging local churches and organisations in the work of equipping the saints and ensuring that however materials are delivered, all students are part of a local group supported by a local tutor.

vi. accessibility: enabling students to access discipleship materials in the language and format most relevant to their discipleship needs..

5. Models of Best Practice

a. Model 1: Serviced from within the country of study

i. The *diaspora* communities can be serviced from within the country of study with support from outside;

ii. Support from outside could include the provision of materials and potentially training for facilitators in the language concerned;

iii. This will be ideal for servicing settled *diaspora* communities (e.g., Asians in the UK or South Africa);

iv. This model requires a strong national TEE provider that feels called to service *diaspora* communities.

b. Model 2: Served from outside the country of study with support

i. Where the TEE programme in the country of study is unable to serve the *diaspora* communities adequately, it is nevertheless good practice for any organisation outside to provide service in partnership with the local partner;

ii. Support from within could include the training and pastoral support of facilitators;

iii. This model may be particularly helpful for serving transient diaspora communities (such as in the Gulf) or where the national TEE provider is either not fully established or feels unable to service the *diaspora* communities on its own.

   c. Model 3: Served by one party with the knowledge of another party.

       i. In some situations, it is not possible for two organisations to work together to serve a particular *diaspora* community.

     ii. In such cases, SEAN encourages its partners to communicate with each other about any students that they have in another country and to co-operate with one another in whatever means possible.

Serving the Diaspora: Policies of Best Practice by David Ball

(Draft Discussion Document - September 2014)

b. Conference presentation
Zafar Ismail

I would introduce this topic. We will look at the diaspora phenomenon.

I will give a Biblical reflection on it;
I will give some examples from contemporary history of the Christian movement
How the diaspora becomes a challenge for mission
David will talk about the TEE as a tool that can be used with diaspora for mission objectives

Diaspora - Biblical reflection
What does the Bible teach us?

The Biblical Revelation of God: three persons in unity - an amazing concept. Unity and Diversity is the very nature of God. And in nature, in the way God has put humans into different pockets in a diverse manner, we see diversity.
We are all created in the image of God - this is unity, but cultural diversity is what God has destined for us.

Let's compare this with the Muslim world view. God is One, this is a monad. There is only a singular unity, not diversity in unity. Interestingly this is reflected in Muslim culture.
There is a Babel spirit in Islam, uniting under one language. Arabic is the language of religion and worship. They look for uniformity, and the Qur'an cannot be translated, Arabic must be there.

But here as Christians we believe in diversity. We respect culture and language, and we believe God's word can and must be translated in to all languages, read and accepted as the Word of God. Not just in Hebrew and Greek!

Let us open up the Bible as the Case Book of *Mission Dei* - God's mission in history. God is the master of history, and he has a mission! This is a key to open up new vistas of biblical understanding. God is a mission strategist
We can look at some of the Biblical events as case studies of God's mission.

Think about Babel. We look at it in a negative way, when God cursed humanity as they reached for unity, uniformity, power and control without Him.
But God is a God of diversity. This is in his nature, reflected in his creation.

Perhaps these chapters of Genesis are not presented chronologically. Genesis 10.32 lists the children of Noah and their descendents, from whom the nations spread out over the earth after the flood.

Genesis 10 lists the nations, and then Genesis 11, as a 'flashback' shows how they spread. Human beings tried to have unity and uniformity but God disowned their plan.

Then in Genesis 12, God's story begins with Abraham as a blessing to the nations,
and it culminates in the coming of the Messiah.

It all happens in a kind of diaspora situation.

Much later, the Northern Kingdom of Israel was scattered among the nations, 721 B.C.. It was God's judgment, but was it also part of God's *Missio Dei* strategy?
Here is something interesting. The time period we label as the axial age, roughly from the 8th to

3/4th century B.C., we see something happening which is difficult to interpret. It is the time of the prophet Isaiah,760 to 700 B.C, a great prophet, the man giving hope to Judah, hope in the Messiah, hope in human history.
At the same time, Zorastra appears in Persia, Buddha in India, and Confucius in China.
And some believe that this happened because of the Israelite diaspora, becoming salt and light to the nations. This is an area to explore, but it's difficult to find a real answer.

Moving forward to the age of the Messiah, look at Pentecost. How the people of Israel in diaspora returned to Jerusalem. Read the long list in Acts 2 - a list of the nations who had gathered in Jerusalem - 'from every nation under heaven',

--- Parthians, Medes, Elamites, residents of Mesopotamia and the rest… We hear them declaring the wonders of God in their own tongues. Gathering in Jerusalem, and then scattering to tell the good news back in their own nations.

Diaspora - means scattering - and diaspora is part of God's methodology. This is why it is important as we see the phenomenon of diaspora, that we see it as part of God's plan - part of his mission - the *Mission Dei.*

More examples form Scripture of diaspora, people moving outside their homeland , from the table groups:

1. Persecution following the death of Stephen, scattered the Christians all over the place!
2. Daniel became top advisor in Babylon
3. Abraham left Ur of the Chaldeans
4. The Old Testament was translated into Greek in Alexandria by Jews who had been scattered, before the time of Jesus, and later this helped spread the gospel in the Greek-speaking world
5. In Genesis, Joseph was taken down to Egypt, and used by God there
6. Jeremiah 26, the letter to the exiles: make it your home. Then Ezekiel says that the sins of the fathers will not be visited on the children, part of the opening of the way for the great return under Zerubbabel
7. Ruth coming from Moab; Elimelech / Naomi going to Moab.

There are so many examples of how God works his plans and mission through 'people on the move'

Now examples in our times:

My own church in Pakistan in the Punjab - an example of diaspora mission…
Punjab is the largest province in Pakistan by population.

In the later nineteenth century, someone from a Dalit (low caste) background, In a strange way he found Christ. He was illiterate. He memorized the whole of the gospel of Mark, and used this as a basis for his preaching. As a result there was in 1876 a mass movement, and again in 1904. A single ethnic, linguistic group, the Punjabis, came to Christ. This is the church in Pakistan.

For economic reasons Punjabis have moved into other regions of Pakistan, and they have become living, witnessing communities. You can see the diaspora principle working here.
They are already in mission. They are in diaspora as witnessing communities.
Also they have gone to the Gulf areas as strong witnesses and witnessing communities.

We can call this Mission <u>through</u> diaspora.
This is one category.

Another category we can call Mission <u>to</u> diaspora.
In the northern part of Pakistan, there are Miripuris (= Kashmiris) about 1,000,000 of them. Miripuris have migrated to the United Kingdom, mainly in the midlands. Some people think that when these groups migrate to the west, they get assimilated. They do not. White collar workers, second and third generation Miripuris may be assimilated, but not the labourers,
living in small communities, this is their cultural environment in which they are surviving.
This is an extension of their original home in Pakistan. They don't put their wages in banks, but in bags! And take it back to Pakistan to buy land. It has been so difficult to reach out to them, and there has been very little fruit.

In the UK now, some mission agencies, among them Interserve, have set up a strategy to reach out to Miripuris, and some are becoming Christians.
This is mission <u>to</u> diaspora.

Then the third example is mission <u>in</u> diaspora.
Take Iraq as an example. For 200 years the Church Mission Society was busy in Iran. They converted the Armenians to Anglicanism, but very little change of Muslims to Christ.
However, after the revolution in Iran, because of persecution, there were some coming to Christ. Many had to leave Iran, and are now in diaspora. They are scattered around many nations. Some became Christians. Now, outside Iran, there are many, it is hard to know how many , but thousands of Christian Iranian believers. It's amazing! Mission in diaspora.

Contemporary examples of the importance of diaspora for the Mission of God from the table groups:

1. Nepali language is spoken widely, not only in Nepal. Bhutanese settle in USA, and Nepali missionaries in the USA reach out to Bhutanese in the USA. By language, Nepali to Nepali, but by nationality, Nepali to Bhutanese.

2. In China - a different story. The 'Wing-Jo' people went widely as businessmen. Wherever they went, they built a church. When China opened up, then all the missionaries went in 'Wing Jo' started spreading the gospel in the Middle East 30 years ago.

3. Many Koreans went to work on the land in the far east. This land became part of the Soviet Union, and these Koreans were forcibly relocated to Central Asia. After the break up of the Soviet Union, Koreans went to take the gospel to them. Now ethnic Koreans in Central Asia are reaching out other people groups. Two of the biggest churches in Almaty were founded by Koreans sent in by Stalin to help ethnic Koreans there.

4. Ethnic Nigerians are now founding churches in Kiev reaching Ukrainians.

5. In 1975 when Vietnam was open, Hmong people went from Laos to the US and Canada. Local churches welcomed them, and many came to know Christ. Now the Hmong church in the US is the strongest Hmong church in the world, sending many in mission.

6. Refugees from Myanmar in Bangladesh. Bangla churches are trying to minister to them.

7. There is a very large influx of Phlippinos to the UK in the national health service. They are witnessing to their own people, but also revitalizing British churches.

c. Conference Presentation
David Ball

So - what does this mean for TEE?
I will talk from the perspective of SEAN. We have been thinking about this.
Every since I returned to the UK, Tim has been encouraging us to look at this.

First, some biblical reflections:

Jeremiah, Ezekiel and Daniel were involved in the Old Testament equivalent of 'discipling' the diaspora. Not just involved in mission to the diaspora but in 'discipling', teaching, encouraging, showing by example how to live with integrity as a Jew in exile.

Simon from Cyrene (Libya) carried Jesus' cross. Interestingly, right at the heart of the gospel story, an African appears to carry Jesus' cross!

Then Acts 2, Pentecost, shows that the church was born in a diaspora situation. Pentecost tells us that the early church was a diaspora church. Right from the very start. The Holy Spirit was poured out on different language groups - all Jews at that time, of course.

Acts 18.1 After this, Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome.

He had lived in Pontus, was thrown out of Rome and came to Corinth.
In the early church, people moved around.
We don't know why he came to Rome, but we know why he left - Claudius persecuted the Jews, expelling them all, and he ends up in Corinth.
A fluid situation in the ancient world, People on the move for all sorts of reasons.

What does the early church do with this?

1 Peter 1, 1-2.
Peter, an apostle of Jesus Christ, to God's elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia, who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood:

Peter writes specifically to diaspora church. But he says diaspora is the identity of the whole church. we are all exiles, not living in our own place.

Hebrews says the same thing. The identity of the church itself is a diaspora community - we are not at home in this world. Our identity is as exiles. We need to recognize that if we think we are not exiles we are not church! If we think we should not be discipling exiles we have missed out something about our identity.

SEAN's vision is 'to see local churches worldwide empowering all their members for whole life discipleship, mission and ministry in their context.'

The reality today is one of diaspora, as never before.

How can SEAN fulfill its vision in this complex world?

e.g. How do we enable ORTA to reach Russian-speakers outside Russia? This kind of thing is becoming a challenge to all of us.
But there is also another kind of challenge - How do we service the many different diaspora communities in our midst?

And the great thing about this conference is that we have the tools to do it!
But it requires some form of cooperation.
If we do not cooperate we will not be able to service these needs.

Please read the following in conjunction with the pre-conference reading draft paper.

There are two key questions:
1. How long has the migrant or diaspora community been there? Short-term? Long-term?
e.g. Russian migrants who were there just for a short time
2. Is there already a TEE ministry, local or national, already serving that area?

What types of diaspora communities are there?
a. Temporary workers - migrants - there for a few years - perhaps they can study in their own language, with materials from their own country. They can return back to their own country, and if they do, can they take their credits with them? That's a key question

b. Immigrants who intend to settle - they are not temporary e.g. Nepali workers in India. They prefer to study in their mother tongue, so involvement of an outside agency is useful. ITEEN helped to set up ITEEI.

c. Second, third or fourth generation groups - most logically they will be served by a local TEE group, but they may need help from outside still.

Let me give you three real examples.

1. An Australia example.
An Alliance Bible college, working with Chinese and Vietnamese. They would like Chinese and Vietnamese materials, they are looking for electronic copies in Chinese and Hmong.

But for a number of reasons the partners who hold these materials have delayed. They are not responding.
Why?
Copyright issues? Not sure what are they allowed to share? Poor communication?

The Alliance Bible College wants to disciple the people in Australia using TEE, but it cannot.
All these things lead to the reality that we need to cooperate if we are going to reach diaspora.
Australia is not in our region, but they are wanting materials from our region.

2. Asians in the Gulf.
There are many different groups from pretty well every Asian country
A transient workforce. They cannot stay for long. Just a few years and go.
ITEEN has some people studying there; TAFTEE used to; OTS used to. But it is hard to sustain at a distance. For a while they was an Indian based in Bahrain, he collected Philippino materials and others. Only way now served by groups outside the gulf.

3. America
We have heard from ITEEN about Nepalis in America. There are Spanish - there are all sorts of groups.

The US is completely different (from SEAN's perspective) because SEAN has many partners serving different language groups The Chinese church is served by TMCC
Korea church served by KTEE Ministries - I don't know if TEE Korea is also active in America.
Perhaps there could be a better system. Most purchase materials from outside.

What issues do we together need to overcome?
Partly SEAN, partly partnership and other groups.

1. Ownership of materials - who owns them?
In theory SEAN owns them.
But if you have translated them, then SEAN wants to honour that. We want to work with you in distribution of materials. We don't want to work against you.

2. Distribution - how to distribute the materials
e.g. use the Increase website e.g. SEAN database.
Nepal has tried to start an online distribution system in the States. LuLu Print on demand, so that people can get materials.

3. Training of Tutors/ Group Leaders - a big issue.
This is going to be more and more important. How do we train our group leaders. SEAN is working on this. We have not yet finalised this. If people have ideas about this, let SEAN trustees know.

4. Payment of fees. Who pays what to whom? e.g. TAFTEE groups in the UK. If SEAN's UK partner serves the Indian groups in the UK who gets the money? We have some ideas, but clearly this is an important issue.

5. Relationship between partner organizations.
This is one of the key things for us. SEAN international staff consists of Terry Barratt - retired but full time, myself two days a week, and two others also two days a week.
Unless partners communicate well with each other, then the problem cannot be solved.

6. Relationship with SEAN.
We are trying to start to be better at communicating. I am the Regional Coordinator for Asia. It's a challenge!

Question: Discuss these six issues in your table groups, and decide which of these six factors you believe to be the most urgent prioirity for fruitful use of TEE materials among diaspora groups?

Table group responses:
1) Tutor Training (6 out of 7 tables thought this was the most urgent priority)
2) Relationship with SEAN (1 out of 7 tables thought this was the most urgent priority)
3) Relationship between partners (3 out of 7 tables thought this was the second most urgent priority)
4) = Ownership of Translations (2 out of 7 tables thought this was the second most urgent priority)
4) = Distribution of materials (2 out of 7 tables thought this was the second most urgent priority)

The responses from the table groups:

4.6 Experiential Learning

a. Pre-conference reading
Prepared by Richard Morris[1]

My 15 year-old grandson, Cavan, experiences snakes like no one else I know. He owns five snakes: he volunteers his time for a snake breeder; he has a deep knowledge of genetics, and animals; and he is a snake breeder. No one needs to encourage Cavan to continue learning about snakes. He uses all the tools available for research when needed.   Cavan's experience with snakes has carried over into greater motivation to do well in all his subjects at school even though they are not as engaging as snake handling.

That's the kind of learner we want in our training programs—someone in whom a fire has been lit and who now owns his one learning. So how do we create a similar outcome in our learners?

During the last 40 years much has been learned about how the brain works and how effective learning can occur. The results are summed up in the concept of experiential learning, more specifically defined as "learning through reflection on doing".

This should encourage you because TEE provides a sound framework within which we can build learning experiences that are even more transformational. Consider these elements of TEE:
• learning is happening in the community within which the learner resides
• what is learned can be immediately applied
• learners discover truth through personal study, prayer and with and from other learners
• there is the opportunity to be supported and encouraged in learning and growth

We, as participants in the "Exploring New Horizons" conference are practitioners in the field of learning and are privileged to be involved in creating and delivering learning experiences that will enable others to know God in a deeper way, be transformed, and become agents of transformation in families, church and the wider community. We are stewards of the learning process and are called to continually sharpen our tools so as to increase the potential for transformation among our students.

So what has been learned in the past 40 years about how God created the human brain to be a learning system? Actually, researchers tell us that the brain has four learning systems that are discrete but work together. They are:
1. Processing of sensory data
2. Learning knowledge by rote - off by heart
3. Understanding: how the brain creates and stores ideas and concepts
4. Imagination and creativity: being innovative and ingenious

Let's delve into this massive subject a little.

1. Most people are born with fairly equal capacities in systems 1, 3 and 4. We can all learn most of the things we need to know to live our lives successfully using these systems. Therefore if we use these systems in the learning we provide, there is a high potential that people will actually learn.

2. System 2, learning by rote, is where there is a high variation in capacity between individuals. The

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[1] Richard Morris is Director of MAF Learning Technologies

strength of this capacity seems to depend mostly on what we inherit from our parents. Rote learning is the most difficult of the four systems. Think about learning to read and write. In English we have to remember 26 letters, the size of each shape, the sounds of each shape, and the words derived from letters. No wonder that it takes between 5-7,000 hours to learn to read and write in English. Compare that to learning how to drive a car. Most of us can get basic proficiency in a few hours. Yet, driving a car is a complex task. Consider what is involved in braking a car. The human brain has to dynamically compute what rate of change in speed is necessary for the distance in which you have to slow down. Within a short space of time most of us can do this automatically.

3. Societies world-wide relied on systems 1, 3 and 4 for educating and training most of their people for all of human history until 200 years ago. For most of us much of our schooling as a child and often as an adult used rote learning methods. It turns out that those who are not genetically well-disposed to rote learning can still have excellent recall if their learning involves a fuller engagement with all the learning systems we possess. Perhaps we should increase the ways of learning we are naturally good at and reduce the ways that we are not so good at.

4. Research shows that if we minimize rote learning and introduce knowledge "just in time", and not "just in case", we will increase the amount of learning that takes place as well as increasing the possibility that all students will benefit at a similar level. My grandson, Cavan, retains far more factual knowledge about snakes, breeding and genetics than he would have if he had learned it in the classroom. He says that he knows more about snakes than any other subject he is studying in school.

5. Learning system 3 is about generating ideas and concepts. This is especially important because it requires activity to fully involve this learning system. Embedded in this learning system is the principle that if a feeling of excitement (and even emotion) is present then learning takes off in amazing ways. It goes like this: some kind of prompt causes excitement; we become engaged; this leads to curiosity; which leads to questions; which leads to the intake of knowledge; which gives meaning to our experience; and then the ability to apply the new understanding. Learning is enhanced if, after the process stimulated by the prompt, there is an repetitive process of reflection, acquiring new knowledge and formulating new meaning. As educators we talk about creating the desire to learn. It is the same idea. Desire comes from the emotional part of us. The initial prompt for Cavan in his learning and engagement with snakes was an invite by a school friend to a snake expo. There he saw many snakes, but the highlight was to see a clutch of eggs about to open. This aroused his curiosity. Even being bitten by a snake did not dampen his enthusiasm.

Think about the implications of how having a satisfying experience provided for our students in TEE programmes might effect their learning.

Reflect and make notes on what you might do to increase the rich experiences that take place in TEE courses. Also write down any questions that surfaced as you read this.

In addition to discussing these topics and your reflections and questions at the conference, we will look at an educational programme that is very similar to TEE but uses an experiential learning model as one way to harness what is now known about what kind of learning will increase the potential for transformation.

Finally, here is a question for you to consider as you prepare for this session.
As you reflect on your life and ministry think of a lesson you learned that has been highly influential and central to how you operate today (other than coming in to relationship with Christ). What process occurred that embedded this lesson into your thinking and behaving? What was the prompt

that engaged you in beginning to learn this lesson?

I am looking forward to being with you and learning from our interactions together.
Blessings,
Richard Morris

P.S. I will be bringing resources on brain and learning research so ask me for these materials if you are interested.

b. Conference presentation
Richard Morris

I have a grandson, Cavan, - this is both my middle name, and the name of a village in Ireland that no-one has ever heard of!
He is 15 years.
He loves snakes…
He experiences snakes like no-one else I know
He has a deep knowledge of genetics, and breeding
He needs no encouragement to continue learning - he knows where to go if he wants to find out more.
He is always looking for some new snake on the internet that he can buy, and start breeding.

He is 15 and just started high school, and that has spilled over into a greater motivation for all his other subjects - even though they are not as engaging as snake-handling!

What kind of learners do we want in our programs?

Is this the kind of learner we want?

If I could get the learners who are learning in TEE courses to have that kind of enthusiasm, I would be very happy.
One thing about Cavan that is also significant - he has become an independent learner, no, that's not quite right - he has become an interdependent learner - he is not dependent on others feeding him with information. He has taken ownership of his own learning.

This is something that we must remember as we design learning experiences.
Not only do we want people to learn the subjects we have for them.
We want them to become learners who keep on learning for a lifetime!

We definitely want people who take responsibility for their own learning. Cavan certainly does that!

We have talked about learning theory, Bloom's taxonomy, Kolb's learning cycle. There are many ways that we can talk about learning.

Let's come at it today from a different perspective.

How God made the human brain!
I am going to make it really simple!

In the last 40 years, there's been a lot of research on the human brain. There are important things that we can learn.

What can we learn about the human brain?

The learning systems in our brain are complex. Some researchers say there are four learning systems in our brains. We learn in multiple ways.

1. Rote learning
2. Concept formation - formation of ideas and concepts

3. Sensory data - a basic form of learning - input from the senses that we receive and process
4. Creativity and imagination

These four systems don't operate independently, they are interconnected and all work together. But they have different aspects to them.

First of all, it turns out that most people, with the three learning systems of creativity, concept formation and sensory data, (2. 3. & 4. above) all have a more-or-less equal capacity to learn. That is why civilization has been able to progress even without books, and memorization. People can learn skills like riding a horse, or driving a car. God has made the brain so that it doesn't matter whether or not you do well at school, or whether or not you are capable of higher study - you still have an enormous capacity to learn!

But system 1. above, rote learning, is different. Here there is a high variation in capacity between individuals. Some people can memorise better than others and this depends on what we inherit from our parents. Our ability to memorize information is genetically inherited.

Rote learning is the most difficult of all the four systems. In learning to read and write we have to remember 26 letters, their sizes and shapes and how they combine with each other to make words and how they sound. It takes between 5000 to 7000 hours to learn the basics of how to read and write in English.
But most people can learn to drive a car in a few hours, whether they have high or low intelligence, high levels of education or lower levels of education. But think about putting the brakes on in a car: this is quite complicated! How hard do I need to press on the brakes to stop in a given distance? I was always stabbing the brake at first, but I was quickly able to learn.

Going back to the other three systems, societies have been relying on them for most of human history, until about two hundred to two hundred and fifty years ago. The idea of learning to read and write, using rote learning, is quite recent.

What about those who have not inherited a good memory for facts?   They have a difficult time! I used to sit the night before an exam with lists trying to get them to move from the page to my brain! But I do well with pictures and concepts. I do well with pictures. We all have those different capacities.

One of the lessons for us is perhaps we should increase the ways that we provide learning experiences which use the parts of our brains that most people are naturally good at, and reduce those that rely on rote learning.

The biblical idea of wisdom comes through the pathway of concept formation.

The sequence is like this:
- if there is some prompt that creates excitement, positive or negative emotion, the potential for learning greatly increases.

1. A prompt
2. Curiosity - - engagement
3. Questions
4. Openness to new knowledge
5. Meaning
6. Understanding.

- our curiosity leads to questions
- then we are ready to take in knowledge
- from this we create meaning, and new understanding.

My grandson got curious when he saw snake eggs about to hatch. He started asking questions and looking for knowledge. Then to understand about snakes.

When we think about biblical learning process, we are seeking *gnosis*, an experiential knowledge of God, and this leads to wisdom which the Bible also talks about.

We need things which engage the learner! We need prompts! The information itself is not likely to get the learning interested. Brain research shows that the more that the emotion is involved in the beginning of the learning process, the more likely they are to learn.

I have been involved in learning where we have taken students to places where there are many poor people. They feel uncomfortable, and this emotion starts the learning process. Negative emotion can be a prompt that starts new learning. Why do I feel uncomfortable? We can reflect on that, and then introduce what God has to say on the subject.

Asteroids? Are you interested in what happens when they hit the atmosphere?
No – because it's not relevant to your present life situation!

But in 2012 a large asteroid hit Russia and this was a prompt! Everyone wanted to know about asteroids. What happened? Why? Will it happen again? It suddenly became relevant to their lives.

Sometimes we make the mistake of thinking that knowledge is the critical and necessary and sufficient ingredient to develop understanding leading to wisdom. But what we learn from brain research is that knowledge is only one component. The whole learning experiencing has the initial prompt, then leading us to God's word, then applying it to me and my community – all these are needed to develop understanding.

Knowledge is necessary, but it is not sufficient in itself.

Also, knowledge learning is not a one-time event - it is a repetitive experience that continues. It builds, one experience upon another, so that understanding becomes broader and deeper.

In Galatians 5 there is a passage we love and we want to teach about the fruits of the Spirit. Two of these are gentleness and kindness. I could teach these in a lesson. But what if I went to a market in India and the seller, a Hindu, who does not like Christians, starts shouting at me and my students, 'This is a Hindu country - go home!'. What if I respond in an angry way? How does that connect with the lesson I taught? Or instead I could speak gently, and come back the next day with a gift, then I have created a learning experience for my student which is far more powerful than if I had gone systematically into just teaching it as a concept.

We need Bible teaching, but we need to reinforce it in an experiential way.

My colleague Nicholas Ivins[1] found a biblical example just now:

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[1] Nicholas Ivins is Educational Projects Manager, MAF Technology Resources

In Joshua 4 we see an example of the sequence of Prompt, Curiosity, Questions, Meaning and Understanding.

Joshua 4. 15-18: When the people of Israel have just crossed the Jordan, and the Lord told the priests carrying the ark of the testimony to come up out of the Jordan, the waters of the Jordan then returned to their place. For all these people it was a huge experience, and news of it spread far and wide!

Joshua 4.19 - 24 Joshua set up the stones, which became a prompt for future generations: "When your children ask, 'What do these stones mean?', then tell them that Israel passed over on dry ground.".
The prompt of the stones led to curiosity and questions.
Then they pass on knowledge, 'Then you shall let your children know, 'Israel passed over this Jordan on dry ground'.
Then meaning, "so that all the peoples of the world shall know" and then <u>understanding</u>, "then you will fear the Lord forever"

Thank you, Nicholas.

Now, here is a question for discussion:
How does TEE methodology do a good job in using the learning systems of the brain?

Group feedback:
- Mongolia TEE has developed practical workbooks with learning activities alongside the course books;
- Those who enter the programme in the first place already have the prompt because they are motivated to do the course; so we can build on that.
- The three main elements of TEE. Priority is given to the programmed text. We used to say 'the text is the teacher'. We come together in the group time with our questions from life. We try to grow in wisdom. But the brain begins with the life questions, and this launches us on a journey of discovery. But the text book is too confining and controlling, indoctrinating. The element of self-discovery and liberation is not much appreciated in this system.
- In the West we are not good in rote learning. In the Pakistan context, the students are brilliant in rote learning. The skill of the tutor and the learning activities in the tutor manual are needed to take this knowledge through to creativity and application.
- For Chinese people, repetition is good, but as people are taken through the course and exposed to new ideas and put them into practice, then the other aspects are brought in. Especially 'Life of Christ' part 4.
- Papua New Guinea. Contrast the residential and TEE programme in the Christian Leadership Training Centre. For residential students, what they learn is not put into practice until they graduate, by which time they have forgotten most of what they learn. But for TEE students they interact with what they learn, and we give them projects (e.g. short essay) to apply what they are thinking. This is when they bring in whatever they learn. This is what brings change in their behaviour and lifestyle. For TEE students there is an immediate application to what they are learning, while residential students forget and have to restart all over again when they graduate.
- Group discussion is where the material and the students are travelling along together, moving from knowledge to life. Creative thinking comes in the group discussion and the

group dynamics. TEE recognises that the ability of the tutor to facilitate discussion is key to success. This works away traditional ways of teaching.

- How does the TEE method fit the six steps? Questions are important as a prompt. We need the right questions so that people come to the group keen to learn. Then the group is important so that people take part, even those who lack confidence. Then the activity helps them go away with their new knowledge and meaning and understanding.
- We want to learn movers from being directed to self-directed, and from knowledge to meaning. TEE is built on reflection. This helps us move from knowledge to understanding to meaning. This needs to start with the workbook not just in the group discussion. Reflection needs to start in the self-study phase with the workbook.

New courses:
What do you notice about the list of courses that we said were needed in contemporary Asia?
- They raise strong emotions
- Relevant, current situations
- Opportunities to use the brain more fully to connect our students with those situations

Another approach with life-situation course needs:

African Leaders' Experience.

First they did an analysis of their current experience of training
•Most education is information
•We don't learn that way!
•Focus on spiritual but not equipping for engagement in local situation
•Seminaries struggling for students – high cost of facilities for few students
•Courses imported from one context to another expecting a good result
•The models of education require too much outside resourcing and control

They said that we can either train for the situation or we can train in the situation.
i.e. we can prepare people in a classroom to go out and connect with the issues, or we can train them to engage with the students in the context where they are learning.

So they took the knowing-being-doing cycle but started with 'doing' not 'knowing'.

They have developed many courses as part of a B.Th. program. Most of the courses are like the list of contemporary issues that we developed. They teach theology by addressing the situations.

They see the course as a three-way interaction between the course writer, the situation and the student. The courses have some similarities to TEE.

Every student is part of a learning group, a learning circle. You cannot study on your own
Each student has to engage with their local community
Every student has to form his own group. To express what they are learning. Minimum 3-4 people.

As in TEE, the facilitator and group are critical. They have the same challenges in training facilitators to not give lectures.

MMD = 'More than a Mile Deep'

Let's look one example of a course in this program, a course on HIV/AIDS
There is lots of prejudice against those who have AIDS, and sadly, the same attitudes are found in the churches. This course is designed to help the church be involved in ministry to those who have HIV/AIDS.

When you have finished this course it is expected that you have had some impact in the community. What is measured is not what you know, but what you did with what you know, and the quality of your reflection on what you know.

The assessor has to see evidence not only of what you did, perhaps a project, but how this helped bring transformation. They want to see evidence of change in the heart and mind of the student as they engage with God's Word and the community.

The student presents a portfolio (= collection of their projects) to show "this is what I did and these are my reflections on it".

e.g. "People living with HIV and AIDS deserve the pain, suffering and stigma." Write a five page response indicating why you agree or disagree with this statement. Build your argument around the following points
–Origin of sickness, suffering and pain
–Popular perceptions about the nature of HIV and AIDS
–Scientific explanation of the nature of HIV and AIDS
–Ways in which HIV and AIDS are acquired paying attention to the role of the individual.

This is a project that will continue through the whole course, alongside other pieces of work as well.

In starting the lessons, they don't start as a group, studying from the lesson material (and the material itself is similar to TEE). They start by asking questions in the community. This helps orient students to the whole subject.
Here's an example: find out about the attitudes to spirits in your community. This raises questions and arouses their curiosity <u>before</u> they start the home-study.

Here's another example: A group of Nigerian pastors went to a Christian district asking 'What is the church?' using a questionnaire that they had designed. They were staggered at the answers they came back with - from Christians! This helped prepare those pastors for further learning!

So every lesson has an orientation task, which will help raise questions, arouse curiosity.

Then they go to the biblical material.
What would be biblical material relevant to AIDS sufferers? Compare with leprosy in the Bible and Jesus' response to lepers.

But these are not abstract concepts, they are now connected to a particular situation. Then an assignment, e**. Prepare to lead a discussion in the form of a Bible study with a group of church people or your workplace on the topic "The role played by spirits in sickness"**

Students have been prepared for this - but it forces them to think about how this topic will be relevant for a particular group of people.
And afterwards you have to do some reflection. That is part of your portfolio.

I will be in Zimbabwe visiting learning groups this summer, and I hope to hear more stories about how this course has worked out in practice.

I do have a story about a course in Mozambique from the 'Poverty and Ethnic diversity' course. They had seen the links poverty and ethnic division and written a course on this important subject.

Mucuepa went outside the city to buy charcoal in Namigonha, a territory under Muhavula chieftaincy and then he had to cross a river called Motomoti to another village under chief Babara. He then noted that the people from Babara village were looking malnourished, unhealthy and poor compared with the people from Muhavula chief.
Then he realized that the land was arid, not proper for agriculture. The food production was very poor. Quickly he organized to meet with community leaders and ask why the villagers don't make their farms across the river. To his surprise, the other chief does not allow the other ethnic group to form in his area unless they renounce their connection with the other chieftaincy and become his people. If not, they have to pay a high price to have a piece of land for farming, but even so he will make sure he gives a small portion, not enough to sustain a family.

Here Mucuepa was faced with poverty and divisive ethnicity affecting the wellbeing of communities. He took the matter and looked for ways to address the issue. When there was traditional ceremony, Mucuepa went to meet the chiefs and requested for a meeting of all the chiefs and queens of the region. He introduced the issue of poverty and divisive ethnicity and how it is affecting some of their communities. The paramount chief and the queen decided that there should be "free and equitable distribution of fertile land for family agriculture for all the villagers, not only in the Motomoti river region but in all of the territories in his jurisdiction.

Here is evidence that this course is leading to transformation.

And as this student does all this he brings the sweet aroma of Christ.

Example from northern Nigeria. 'Experiential learning' in a very challenging situation affected by Boko Haram. These leaders looked at
- the current situation
- the state of the learners in the churches
- The ideal situation that they were looking for
- the qualities the graduates would need

So, that is the kind of model being used. looking at the courses you want to develop, think about ways to connect students to start bringing change in dark situations.

We don't just want our students to know about corruption and social injustice, but to become engaged with bringing the truth of God to those situations, light into the darkness.

TEE is a wonderful platform on which we can build transformation.
How can we strive to increase the potential for transformation in our learning? That for me is a principle of stewardship - to do the best we can in training, so that people love our Lord and express his kingdom.

5. Key Issues

5.1 Training and Supporting Group Leaders effectively

Pre-conference reading -
Some Suggested Principles for TEE Group Leader Training
Prepared by a group from SEAN International

Introduction: TEE Group Leaders are prepared effectively in different ways in different programs. These principles have in mind a situation where a new user wants to start using TEE materials, and a national or regional TEE team visit the new user and run a training workshop to prepare the first Group Leaders in that new situation.

1. Prepare the ground with a new user <u>before</u> setting up Group Leader Training.

TEE Programs are most fruitful with a good partnership between the Program and the local user. The TEE Program needs to understand the vision and context of the local user. The local user needs to understand how to use TEE courses effectively and fruitfully.

2. Choose and prepare Group Leader trainers and coaches with great care.

The experience, wisdom, knowledge and attitudes of trainers who run the training, and any experienced Group Leaders who act as coaches during the training, directly affect the quality of the training. A TEE Program should choose and prepare trainers and coaches with great care.

3. Help a new user church or organization to make a good choice of new Group Leaders.

The choice of new Group Leaders, especially the very first Group Leaders, is very important for the future fruitfulness of the new TEE group. It deserves prayer and great care. The TEE Program's role is to make sure that the new user understands the general qualities of an effective and fruitful Group Leader.

4. Provide training that equips new Group Leaders to start leading a TEE group effectively.

There is a core of knowledge, skills and attitudes new Group Leaders need. By the end of Group Leader training, successful participants will have demonstrated knowledge of:

   * some of the key Scriptures that nurture a passion for building up God's people   through TEE , [Matthew 28.18-20; Ephesians 4; 2 Timothy 2.2 but others as well]
   * the three stages of TEE methodology: Home Study, Group Meeting and Practical   Application
   * the use of the Group Leader's Guide
   * the steps a Group Leader takes to prepare for each week's Group Meeting
   * the characteristics of a good discussion
   * the criteria for self-evaluation after a group discussion
   * the qualities of an effective and fruitful Group Leader
   * the requirements for successful course completion
   * the reasons for assessment in adult learning

Successful participants will have demonstrated competence to:

> * use the Group Leader's Guide to prepare a lesson plan
> * lead a group meeting effectively, including
> * use the group meeting time effectively
>> - listen well
>> - ask good questions
>> - involve all group members as appropriate
>> - achieve the lesson objectives
>> - help the group find and commit to appropriate practical application
> * evaluate themselves after they have led a group meeting
> * manage any tests or forms required for successful course completion

And by the end of the training, successful participants will have shown some signs of passion for the way that God can build up his people using TEE.

5. Structure Group Leader Training around group meetings.

Giving a demonstration of key skills, opportunities for practice and feedback is an effective way to structure Group Leader training.
i) The skills involved in group leadership, like all skills, are learned through practice. So the training needs to provide opportunities to practice.
ii) Learning is most effective (and enjoyable!) when people are engaged and actively involved. Participants will learn best about group leadership when they are actively engaged in a group themselves.
iii) The experience of studying, exploring and applying God's Word together with others using TEE materials often gives participants a vision and a passion to use them.

6. Give all participants opportunity to lead at least two group meetings with feedback.

Although they have just seen a demonstration of a good group meeting, many participants still give mini-sermons or lectures during their first group meeting they lead during training. The feedback they receive can be discouraging! But the second group meeting gives them another chance. They are able to show they can lead a group meeting effectively. Coaches and trainers are able to assess them fairly, and encourage them.

7. Use teaching/learning methods that support the teaching/ learning methods of a TEE group meeting.

Many people assume that lecturing is the most effective way of teaching. If TEE Group Leaders understand themselves to be lecturing teachers, discussion in group meetings is very limited! Group Leader Training based around lectures may reinforce the assumption that lecturing is the most effective way of teaching. Group Leader Training can model a teaching/learning method that involves questions, discussion and feedback. Learning Tasks are a powerful tool to help here.

8. Assess participants by providing an opportunity for them to demonstrate the knowledge, skills and attitude needed to lead a group.

A simple test for core knowledge, observation of practice group leadership for core skills, and a simple question or brief interview for attitudes gives participants opportunity to show what they know, what they can do, and their vision and passion for using TEE materials.

Continuing Support

Group Leaders will continue to develop as they gain experience, and lead more advanced courses. TEE programs may also offer continuing training and support to Group Leaders, helping to equip them with further knowledge and competence in many areas, such as educational methodology, group dynamics, adult learning theory, mentoring, framing effective questions, and designing practical and ministry assignments.

Group Leaders appreciate opportunities to share together and pray together with other Group Leaders, and with TEE Program staff. Group Leaders are encouraged when there is recognition from church leadership, and from TEE Program staff when groups they are leading complete courses. Many TEE programs arrange events of various kinds that bring together Group Leaders in a town or region, either on their own, or together with students.

b. Conference Presentation
Terrick Barratt[1]

For this session I have been asked a question, 'In your experience, what are the things that make TEE study groups really good,
-- where students can't wait for the next group meeting
-- where lives are changed
-- and where churches are blessed?

My first general answer would be that really good TEE programmes are those that understand and follow the clear mandate given by Jesus in the Great Commission. Where that is present, there will be enthusiasm and a purpose, because they are studying for service in the Kingdom. When Theological Education is training for discipleship and mission, there's life! But when Theological Education is merely academic, it is death. And unfortunately we see this in many of the first world countries.

My second answer relates to TEE programmes as a whole. After forty-four years in this ministry I can say with confidence that TEE programmes that are fruitful and effective have the following common elements:

1. clear, mutually agreed objectives. If a programme does not know where it's heading, it won't end up anywhere! And if the objectives are not mutually agreed between the leaders of the TEE programme and the local church leaders and the congregations there can be conflict. We have had several cases when pastors have imposed good TEE studies on an unwilling congregation, and the programme never got off the ground.
2. good courses and a well-set out curriculum. In other words, the quality of the study materials and the effective implementation of the courses lead to the fulfillment the ´clear and mutually agreed objectives.´
3. a competent Director with a vision. Every programme that I have seen giving good results, has been led by someone with a vision, competence and energy, taking it forward.
4. good enrolment requirements. This is very important. It should never be too easy. Some make the mistake of inviting everyone to participate. No! It has to be for people who know what is involved, who count the cost, who take up the plough and who don´t look back.
5. realistic financial policies. Here we have seen good and bad results. Bad results happen if very generous missionaries come in covering the cost of the programme. When they leave, the national programme disappears as it does not have the same resources. Good programmes, right from the start, seek to be self-financing.
6. an efficient administrative structure. There are many examples to give for this point. Just one for now: You can have the best courses, and the best group leaders, but if the courses don't arrive on time, the programme is thrown out of gear and could fall apart.
7. a practical accreditation system. It could mean formal accreditation, but more important than that at the local church level, it means recognition of what people are studying, so that they are allowed to participate in the ministry of the church.
8. well chosen and trained study group leaders. This is our main subject for today, and we'll talk more about that later.
9. good integration into the regular denominational and local church activities. If this does not occur, the TEE programme and the local church activities can come into conflict. A wise church integrates TEE into their regular church life.

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[1] Rev Terrick Barratt is International Director of SEAN (Study by Extension for All Nations) International

10. clear pathways for relevant, practical ministry application. This the whole point! It's training to mobilise people in Kingdom life and ministry.

My third answer to the original question is that, of these ten vital principals observed in fruitful TEE programmes, **the preparation of good Group Leaders is one of the most important.** Wherever I've been, good group leaders are perhaps the most important factor in producing good fruit.

So, let´s briefly consider what group leaders are NOT! They not preachers, and they are not teachers. A group leader is not meant to be a know all one-man band.

A good group leader is like a music conductor: with a score (the course) and different instruments (students who contribute their personal life experiences to the subject being studied in order to find biblical principals that are to be applied to Christian living and practical ministry). But this will not be easy! All may not be very competent musicians! and some people will not go well with others! A group leader has to deal with different and sometimes difficult personalities!

So, the first step is to establish and implement an effective Group Leader training programme:

The first thing that Group Leaders need to understand is that they are being called to an important ministry. For that they need to acquire a good knowledge that TEE - **T**heological **E**ducation by **E**xtension is:

- **Theological:** God-centred, Bible-Based and obedience-oriented

- **Education:** Knowledge, Attitudes and Skills
         - Knowledge will be reviewed in the group
         - Attitudes will be developed in the group
         - Skills will be practiced in the group, and between group meetings

- **Extension:** The study is taken to where the students are in their local communities

Once Group Leader trainees know where they are heading, then they must be equipped with some basic core subjects:

1. Key Scriptures to fire people, and describe what they are being called to;
2. Key functions of a group leader: they must know what they are expected to do;
3. An overview of TEE methodology;
4. Some basic principles of good learning methods;
5. How to use the Group Leader's Manuals;
6. How to develop good group dynamics, and, very important, how to develop the art of making good questions. Good questions are the key tool for a good Group Leader. Good questions help people get involved in what they are learning ;
7. Establishing good criteria for self- and group-evaluation - the teaching/learning process must continually be evaluated and perfected.

Group Leaders not only need to know about TEE, they will need practice in what their task is. So it is important that training programs use the same teaching /learning methods that will be used in the study program. So, for instance, if you are going to do a course like the SEAN 'Life of Christ' series, and all you do is give a series of lectures on how to do it - it's not very productive!

But if you have a hands-on, practical and interactive way of training, with:

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clear initial instructions
organized Group meetings
live demonstrations of key skills
adequate practice of key skills
       using the Group Leader's Manual
       leading sections of the meeting
       using Group dynamics
       developing Good Questions
       creating interesting learning aids
         - many things that can be added to enrich the group experience
good criteria for self- and group- evaluation

then new group leaders can be trained in a way that re-inforces the dynamics we want to see in the groups that successful trainees will lead in the future.

Once the training programme is established, **the second step is to select the right people for the job:** fruitful TEE programmes understand the importance of choosing group leaders **that already show some of the qualities needed to be effective.** So we can start with **attitudes**, the things that can be observed in a person's life before they enter the programme.

Potential Group Leaders must be people who are:
* **consecrated to the mission:** it is a calling, a ministry as important as any other within the church;
* **responsible:** those who are responsible in small things will also be so in big things;
* **disciplined and organized.** If they are not, don't even ask them;
* **servants** who lead by example;
* **sensitive** to people's needs;
* **firm - but at the same time flexible** - and knowing when to be firm and when to be flexible;
* **fair to all,** so that they do not start choosing the 'Yes' people in the group, and not liking the ones who ask awkward questions.

All these elements can be observed in people - more or less - before training, although we will never get perfection!

The third step is ongoing evaluation. TEE as a programme and Group Leaders in particular should be continually evaluated with appropriate assessment - so each part is seen to be working well and in harmony with the rest. Jesus gave a simple but effective principle that can be applied to evaluate what is done**: by their fruits you will know them.**

This is a quick summary of the things that can be observed in programmes that are showing good fruit in personal lives, in ministry and the expansion of the Lord´s Kingdom.

c. Learning tasks and table group feedback

Learning Task 1 - Your reflections based on Terry Barratt's presentation

Take one minute per group member to share in your table group the thing each member identified as the most significant thing about Group Leader Training he or she heard.

In five minutes,
work together to make a poster with the title,
Training New Group Leaders
that includes all of the important things about Group Leader Training you highlighted.

Each group will have a maximum of two minutes to present their poster.

Group 1. Good group leader training
  Built on prayer
  Clear in purpose;
  Well-prepared
  Uses the Tutor's Manual
  Enjoyable - fun! Otherwise…
    the potential tutors won't come
  Provides opportunities for practice
  Empowers the person - gives them skills and
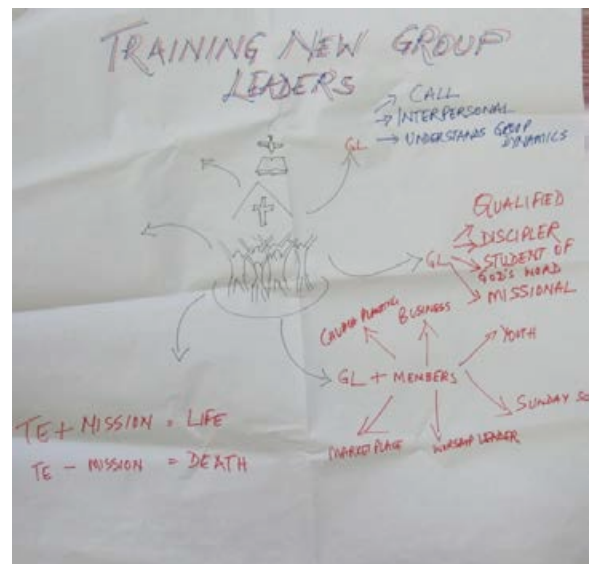confidence, personal qualities
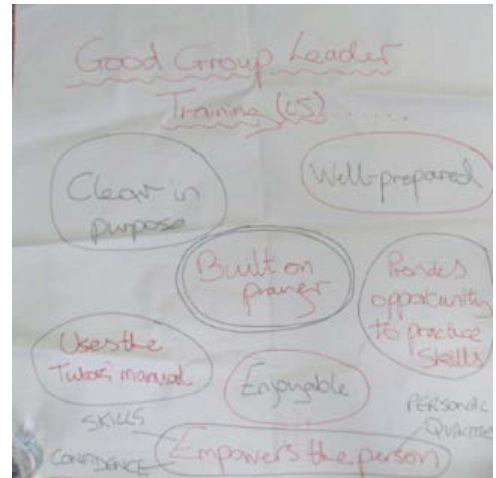
Group 2. Training New Group Leaders

The group leader
1. Has a call
2. Has interpersonal skills
3. Understands Group Dynamics

The group leader
1. Qualified
2. A discipler
3. A student of God's Word
4. A missional orientation

Good Group Leadership develops the gifts, talents and skills of members in directions that are appropriate - leading to all kinds of mission and ministry - church planting, in business, in youth work, in Sunday School teaching, leading worship, in the market place…


Theological Education leading to Mission - LIFE GIVING
Theological Education not leading to Mission - DEATH

Group 3.
Training New Group Leaders

1. Clear criteria for selection - Biblical Attitude more important than Biblical Knowledge
2. Aim to be servants leading by example
3. Not preacher, teacher of one-man band, but facilitator
4. Identify leadership gifts
5. Properly trained leaders bear fruit: without training they cannot be effective
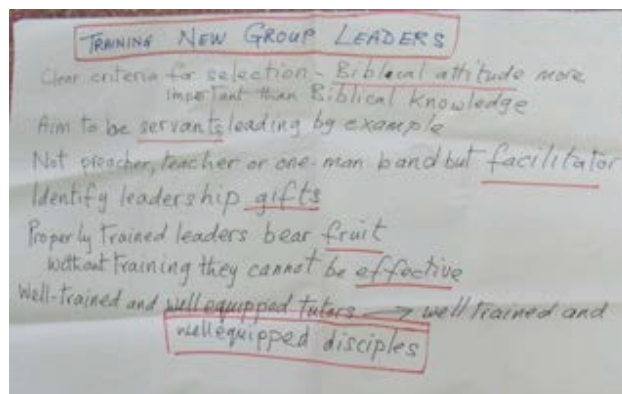
Well-trained and well-equipped tutors lead to well-trained and well-equipped disciples

Group 4.

Don't just train anyone
Mission vision and passion, gifting!
Tutor is a conductor, aiming to bring out the best in each students

Learning Task 2 Continuing Training and Support for Group Leaders

Initial Training is only the start! Group Leaders are like plants. Some need more water, fertilizer, care and attention, and some need less. But all need some!

Take ten minutes to list all the activities, processes, regular practices and special events that your programs find helpful to keep Group Leaders fruitful, effective, and growing.

After ten minutes, spend one minute underlining the things that your group members have found especially effective. We will hear all the items you have underlined.

Responses to Learning Task 2

Group 1 - Continuing training

Regular meetings with Group Leaders (weekly/monthly) prayer together and eating together
Regular class visits to observe and monitor and give feedback to tutor
E-mail, SMS, Facebook messages for encouragement
Refresher Workshops - several months later
Issue-based seminars for tutor's own growth

Recognition - tutor awards - gifts of books etc. praise and public appreciation
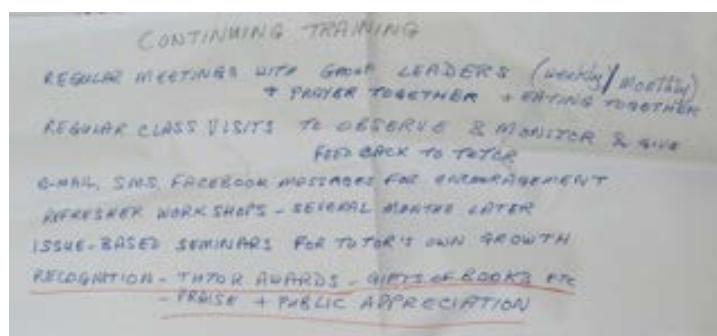
Group 2.
Consistent, continuing support;   - contact for encouragement
                                       - workshops, seminars
                                       - supply of material etc must be adequate
Incentives

Group 3 - Ongoing Support

Tutor reunions to encourage, receive feedback, give new information;
Visit centres regularly
TEE camp every 2 years - students and tutors
Fellowship outings - fun and fellowship, no TEE talk
Build friendships one to one with focus on TEE role, and their personal/ family life etc to encourage them in every aspect.
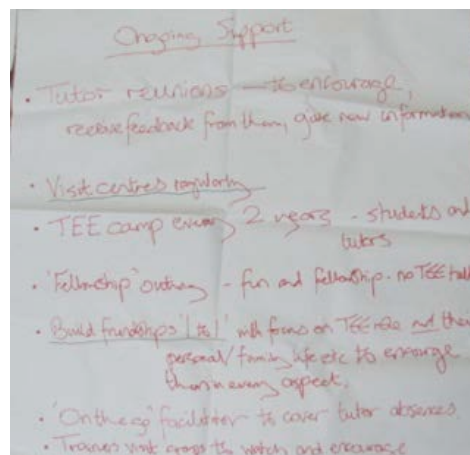'On the go' facilitator to cover tutor absences
Trainers visit groups to watch and encourage

Group 4 - Ongoing support of Group Leaders

Leaders' Summer Camp
Users Forum (face to face)
Sports Competition
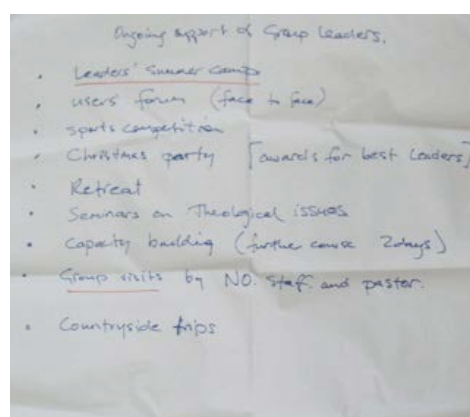Christmas Party - awards for best group leaders
Retreat
Seminars on Theological issues
Capacity Building (further course 2 days)
Group visits by national office staff and pastor
Countryside trips [visiting remote groups]

Learning Task 3 - evaluation of suggested principles for Group Leader Training

Here are eight Principles for Introductory Group Leader Training.
Please circle one number that shows your level of agreement or disagreement
If you do not understand the Principle clearly, just circle ?

Strongly---------- Disagree-------------I don't know------------- Agree------------Agree
disagree   completely
-5   -4   -3   -2   -1   0   1   2   3   4   5

An Introductory Group Leaders training workshop should:

1. Prepare the ground with a new user before setting up Group Leader Training.
4 5 3 5 5 3 2 ? ? 5 5 5 2 5 4 = 53 Average 53/13 = 4.1

2. Choose and prepare Group Leader trainers and coaches with great care.
4 5 5 5 5 5 3 5 4 5 5 5 1 5 4 = 66 Average 66/15 = 4.4

3. Help a new user church or organization to make a good choice of new Group Leaders.
4 3 5 4 5 2 3 ? 3 5 5 5 1 5 4 = 54 Average 54/14 = 3.9

4. Design Group Leader Training to equip new Group Leaders with a specific list of knowledge and skills needed for effective Group Leadership
3 5 3 4 5 3 3 ? 5 5 5 5 3 5 4 = 58 Average 58/14 = 4.1

5. Train new Group Leaders by showing them how to lead a group, and then providing opportunities for them to try, with feedback afterwards from experienced Group Leaders..
3 5 5 4 5 5 4 5 5 5 5 5 1 5 5 = 67 Average 67/ 15 = 4.5

6. Give all participants in Group Leader Training opportunity to lead at least two group meetings with feedback.
3 0 5 -1 5 4 4 ? 4 5 5 5 1 5 4 = 49 Average 49/14 = 3.5

7. Use teaching/learning methods that support the teaching/ learning methods of a TEE group meeting during Group Leader Training
4 5 5 4 5 4 4 ? 5 5 5 5 1 5 4 = 61 Average 61/14 = 4.4

8. Assess whether participants have shown that they are ready to become a Group Leader.
4 ? 3 3 5 5 3 5 5 5 5 5 2 5 4 = 59 Average 59/14 = 4.2

5.2 Building teams to serve large areas

a. Pre-conference reading
Prepared by Anneta Vysotskaya[1]

Introduction

When a TEE programs starts in a new country it goes through different stages of growth. It normally begins in one location and gradually spreads to other regions of that country, and in some cases beyond it to diaspora groups. Since TEE is a church-based educational tool, any TEE program depends on the combined efforts and enthusiasm of numerous tutors, tutor trainers and other volunteer staff. The bigger the country is, the more complicated is the task of maintaining good understanding and good relationships between the National Office and the regional teams that represent the work locally. Without some kind of regional organization, a national TEE program will be unable to serve large areas effectively. For this reason, building teams to serve regions is one of the key tasks of the national TEE work. When there is a good sense of belonging to a larger team and regular communication it creates a positive atmosphere and produces good lasting fruit in the regions.

Possible tasks of regional teams:
1. Represent the national team to the churches in the region
2. Prepare for, organize and in some cases provide tutor training to the churches in the region
3. Provide and distribute study resources to the local groups
4. Keep records of groups, tutors and students and courses
5. Visit and encourage TEE groups in their region
6. Organize meetings for tutors for sharing, mutual encouragement and further training
7. Report to the National Office about the number of groups and students etc.
8. Collect and send the funds from book sales to the National Office
9. Gather feedback from tutors and churches concerning existing courses, and needs for new courses.

Main responsibilities of the National Office towards the regional teams:
1. Provide initial orientation and continuous training to prepare them for the task;
2. Provide study materials for TEE groups (trasnlating or developing their own courses, printing and delivering)
3. Keep in regular communication with the regional teams both to hear and understand their situation, and to keep them informed about the developments of the work over the whole country, to help them see a bigger picture. E-mail, Skype, phone calls, Whatsapp, Facebook: all may be useful.
4. Pray for them regularly, when trainings and visits are taking place, and at other times of especial need.
5. Provide advice in difficult situations
6. Create and maintain a good system for receiving and using feedback from the regional teams about problems with existing courses, and needs for new courses.
7. Finally, coordiante the whole work in the country.

Different models for building teams
There are different models for building TEE teams in different countries and different factors that lead to formation of good regional teams and we can certainly benefit by learning from the experience of TEE work in a number of different countries.

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[1] Anneta Vysotskaya is International Director of the Open Russian Theological Academy, ORTA

Here are just a few brief examples of some models from different countries:

a. **Russia:** the Open Russian Theological Academy (ORTA) model. The main administrative office is in Vladivostok, and there are volunteer regional coordinators across the vast territory of Russia. These regional coordinators build teams of volunteers within their regions.

b. **Pakistan:** the Open Theological Seminary (OTS) model. There are ten or eleven Area Coordinators. They are salaried, and in some cases 50% of the salary is raised locally, and 50% centrally. Area Coordinators publicise the OTS program, meet with local tutors regularly, and help with tutor training.

c. **Jordan:** the Program for Theological Education by Extension (PTEE) model. The PTEE serves groups in a number of nations across the Arabic-speaking world. There are National Committees with National Boards all relating to the Ministry Centre in Jordan.

d. **Bangladesh:** the College of Christian Theology Bangladesh (CCTB) runs a TEE program that feeds into a residential B.Th. program. CCTB makes regular visits to affiliated local organizations - churches and Christian NGOs that run TEE courses. Since 2010 CCTB has placed an Area Dean in the north-western part of the country. The Area Dean spends visits partner churches, and spends time with pastors, tutors and students, encouraging them and providing further training.

e. **China:** TEE Movers for the Chinese Church (TMCC) model. TMCC's ministry includes mainland China and diaspora Chinese in a total of seventeen different countries, including a number of South-East Asian countries and the U.S.. Local representatives selected from their *Life of Christ* graduates send regular reports. TMCC emphasizes good communication, shared vision, and the application of the same rules and regulations for use of *Life of Christ* materials in every location.

Although these models are different, each model has to find solutions to at least the following challenges:

1. The challenge of maintaining good communication between the main administrative centre/ National Office and the regions.

2. The challenge of maintaining good standards and uniform practice across all regions.

3. The challenge of allowing adequate freedom and flexibility for local ownership and initiative.

b. Conference Presentation
Anneta Vysotskaya with Maria Vdovina[1]

Hello!
Our topic today is Building teams to serve large areas.
First - let's look at one Scripture. Why do we need TEE at all?

Matthew 28.19
'Therefore go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey all that I have commanded you'

As TEE programs, we do not baptize, but we can play a big role in helping the churches to make disciples. I believe that TEE is God's gift to help churches disciple others.

There are different stages of growth in the life of a TEE program. The program may begin in one location and then spread; it may spread to diaspora peoples. This is how TEE programs work in many different situations.
TEE is church-based, and so TEE depends on numerous tutors, who are our great colleagues and partners, on trainers and on volunteer staff.

The bigger the country, the more complicated is serving the regions, and maintaining good relations and good understanding between the hub and the regions.

Here are some possible elements of a TEE program:
National office
Regional teams
TEE groups
Tutors and students
Spiritual Board
Area coordinators

Regional teams may have a number of roles:
1. Represent the hub to the churches in the region
2. Tutor training
3. Deliver study materials to local groups
4. Collect records
5. Visit and encourage groups and tutors
6. Arrange Tutors' meetings
7. Report back to hub
8. Collect book fees
9. Report back to hub on feedback from churches

.. and this is only part of the work!

The Hub has important roles so far as the regional teams are concerned:

1. Training the regional teams
2. Providing study materials
3. Communicating regularly - the bigger picture is important

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[1] Maria Vdovina is National Training Coordinator for the Open Russian Theological Academy

4. Praying for them regularly
5. Advising them in difficulties
6. Developing a good system for receiving feedback from regions

Building teams in the big country of Russia! Some represent ORTA, the Russian TEE work here. Russia is BIG!

Masha (Maria Vdovina) will share about the Russian experience:

ORTA is a relatively new and fast growing program. There is no long history of Theological Education in Russia - during the 70 years of communism, there was virtually no Theological Education!
Russia is the biggest country in the world in terms of the territory. The infrastructure is not the best, to put it mildly.
ORTA's central office is in Vladivostok, Russia's Eastern end, 9000+ km away from Moscow, the Russian capital.
The distance from the Central office to the most distance groups - is more than 10,000 km. The groups that are closer are in the east, and the infrastructure there is difficult - travel is costly!
That creates a challenge for our TEE program.

In this situation, regional teams are essential. ORTA functions in 16 regions, and each region has a regional coordinator. There are four fully functional regional teams (that can train new tutors in the region without the Central office support) at the moment already formed, and one is in process. (*there was one more but it is no more as the 2 key trainers moved to other regions)

When we start in a new region, we look for someone who has a vision for TEE in the region. We work with this person mainly. Perhaps they are an influential pastor or educationalist. Maybe they lack administration skills, so we look for someone to help there or encourage them to find an administrative helper.
We need someone to promote the program among the churches, and we look for able tutors who can be involved in the tutor training.
Gradually an independent tutor training team is formed in the region.

All is volunteer work, so motivation is extremely important. We have a foundation that helps regional coordinators with free books, and some travel expenses; some local churches help with travel.

What are the problems and challenges?

Other than volunteer work, there is:
   a lack of direct personal contact between hub and regions - ORTA has only Masha as the National Training Coordinator. Until recently, many in the regions only knew Masha.
   a lack of contact between regional teams
   a lack of a unified training system
   a lack of common vision

So the 'Moving towards Maturity' conference, held in October 2014, with the support of Increase was big step forward that helped ORTA to a new level. This was the first opportunity to bring key regional people together. There were thirty participants from eleven regions.

The results were that these people made direct relationships with the national office, and there was a stronger sense of belonging. We had opportunity for networking between regional teams, and a common strategy for developing the program across the regions.

Each regional team has an area, and a vision for their region and the regions close to it They can use the help of the neighboring regional teams, not just the Hub, and they now have a unified training model.

After the conference there were six tutor training seminars, over ten presentations in different regions, and one new regional team was created. We had a whole new region – the south-west of Russia , and people from five different regions came together to help training the new region. As a result we have over 80 students in the new region. This was only possible through the Conference.

Anneta continues:
We don't have much time to speak in detail about other programs, but I believe each has a lot to share, and we can learn from each one.

Let's mention briefly:
b. **Pakistan:** the Open Theological Seminary (OTS) model. There are ten or eleven Area Coordinators. They are salaried, and in some cases 50% of the salary is raised locally, and 50% centrally. Area Coordinators publicise the OTS program, meet with local tutors regularly, and help with tutor training.
c. **Jordan:** the Program for Theological Education by Extension (PTEE) model. The PTEE serves groups in a number of nations across the Arabic-speaking world. There are National Committees with National Boards all relating to the Ministry Centre in Jordan.
d. **Bangladesh:** the College of Christian Theology Bangladesh (CCTB) runs a TEE program that feeds into a residential B.Th. program. CCTB makes regular visits to affiliated local organizations - churches and Christian NGOs that run TEE courses. Since 2010 CCTB has placed an Area Dean in the north-western part of the country. The Area Dean spends visits partner churches, and spends time with pastors, tutors and students, encouraging them and providing further training.
e. **China:** TEE Movers for the Chinese Church (TMCC) model. TMCC's ministry includes mainland China and diaspora Chinese in a total of seventeen different countries, including a number of South-East Asian countries and the U.S.. Local representatives selected from their *Life of Christ* graduates send regular reports. TMCC emphasizes good communication, shared vision, and the application of the same rules and regulations for use of *Life of Christ* materials in every location.

Common Challenges
- Good communication between regions and hub
- Good standards over wide areas
- Freedom and Flexibility for local ownership

c. Table Group learning tasks and feedback

1. Make a list of all the reasons why skills in building effective and fruitful teams can be a great asset to a church-based training program]

Feedback from the table groups:
*teams can generate **dynamism and energy***
*they are useful in **enabling volunteers, achieving goals, maximizing gifts, passing on vision and values,***
*they can **model teamwork for the Churc**h*
*new teams help in **coping with growth***
*they can **promote complementarity**, and have a **lasting effect***
*Team provide a training ground for **growing new leaders***
*and are useful in **strengthening the church to survival***

2. Make a list of all the factors that help/hinder a team of volunteers to work well together

Factors building good teamwork	Factors undermining good teamwork
knowing each others strengths	*focusing on each others' weaknesses*
a good sense of humour	*lack of a sense of humour*
common vision and purpose	*fragmentation*
servant attitude	*isolation*
mentoring and personal care	*competition and pride*
clear roles	*confusion of roles*
regular and ongoing encouragement	*discouragement*
a sense of belonging to something important	*lack of direction and follow up*
the ability to accept and resolve conflict	*denying conflict*
develop fruit of the Spirit	*lack of fruit of the Spirit*
sharing and knowing each others' lives	*lack of good personal relationships*
putting Kingdom values above personal interests	*wrong motivation and seeking personal interests*
effective communication	*poor communication*
agreed plan and principle/ rules	*hidden agendas*

3. Participants drew a simple outline diagram of the region/ country that their program serves, and the teams involved in supporting different areas.

☺ two things that are yielding good fruit in these teams
☹ two things that are not going well in these teams

The groups shared the good things, and the issues and discussed these together.

5.3 Growing stronger partnerships with local churches

a. Pre-conference Reading
Prepared by Martin Adhikary[1]

Introduction: Bangladesh is an overwhelmingly Muslim country. Out of a total population of 165 million Muslims are 90%, Hindus 8%, Buddhists 1% and Christians about 0.5% and the rest are animists. Christians are around one million and they are divided and sub-divided into many denominations. Most of them heavily lean towards the West for support. Most of the Muslims are moderate. But there are many fundamentalist Muslims who are fanatic in their attitude to people of other faiths. There are around 20 political or ideological parties of this kind.

   1) Why is 'Growing stronger partnership with local churches' a Key issue?

   i)   It is critically important to create and maintain strong partnership with local churches because the churches need to be encouraged to own and live the mission and vision of the Kingdom of God in the midst of a very predominantly non-Christian context where Christianity is viewed as a faith "imported" from the West.
   ii) Bangladesh is a country where the local churches need to be vehicle of the Good News of Christ in order that they can be strong witness to the love of God.
   iii) To have and maintain strong partnership between CCTB and the local church members would mutually enrich one another for the common concerns of the Kingdom values where they need to be like 'salt' and 'light'—in a situation where there is darkness, superstitions, corruption, religious fanaticism.
   iv) Christians in Bangladesh are a microscopic minority with the gigantic challenge to witness to the Good news of the abundant life in Christ. Local churches are not resourceful in many ways. TEE or any Theological programs are almost in every places are operated through churches' denominational set up. CCTB relates to them more than to anyone else. But we need to transform this situation and make realistic efforts at building stronger relationship so that the local churches can feel the Christian freedom to chose, decide and be strengthened in their theological thinking, planning and activities.
   v)   This is a Key issue since this is very Biblical and Christian. They less they depend on any hierarchy the more they enjoy their Christian freedom, and also they can prayerfully trust on the Lord for the Lord's business, for living the Word in their own contexts.
   vi) MBB are increasing in number. So there is an increasing need for them and their local congregation to have nurture in the faith. TEE courses are a great help.

   2) How can we start building stronger partnership with local churches?

      i)   We can start this by intentionally creating an atmosphere of mutual trust and respect: visiting their programs and activities and also joining their worship services.
      ii) By having discussions and dialogue with their leaders, church pastors, deacons and other lay leaders. This is how we can listen and try to respond

To their particular needs and desires.

Since most of the Christian community in Bangladesh (the Protestant churches of whom more than a dozen church-denominations are CCTB affiliates) come from the Baptists or the ones with traditions

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[1] Rev Martin Adhikary is the Principal of the College of Christian Theology Bangladesh

of congregational polity where elected leaders (like, church Secretaries, deacons, chairmen, presidents, etc.) yield authority we need to relate to them more.

    iii) All our TEE tutors and graduates are members of their respective local churches, anyway.

3) How do we strengthen this strong partnership?

i. One direct way is holding TEE promotion seminars, TEE group's classes, etc.

ii. By appointing area dean/coordinator for the locality to support and look after local TEE programmes and other church based training programmes, and connect with churches that don't have those yet.

iii. Two thirds of the Christians do not have interest in Church worship or any other activities. We need to make them interested in the life and witness of their own churches. Over 70% never read their Bibles. So make them read their Bibles. Address the many elements of their lives and culture that are still unredeemed. Train up good leaders (Ex 18:21) – 'If we don't train up good leaders, bad leaders will arise'. Doing all this will create a hunger for spiritual food.

iv. Encourage TEE teams with cross section of people: young and old, male and female, ethnic groups, different social status of people, etc.

v. CCTB does this by inviting them to its programs: like revival meetings and different program from time to time: like seminars on different subjects**.**

b. Conference Presentation
Martin Adhikary

Thank you very much. I am privileged to have this opportunity to speak, and I bring you greetings from the College of Christian Theology Bangladesh (CCTB).

Introduction
Bangladesh is an Islamic country, and 90% country's population is Muslim. Many are orthodox, some are fundamentalist, and not less than thirty militant Islamist groups are active in Bangladesh. There is a small Shi'ite minority opposed by the majority who are Sunnis. Out of 165,000,000 people only around one million are Christians, and this small minority are further divided and sub-divided among many church denominations. Missionaries from different Western countries introduced all these denominations, and imported their particularities. Sheep-stealing is quite a problem here. But as a whole we live in harmony. We are a very tiny minority community ! Most Christians are Roman Catholics, and the Catholic missionaries came around 500 years ago, while Protestants missionaries came after around 200 years later.

1. Why grow stronger partnerships with the local church?
Christians in general are not well-versed in the Scriptures, and they need Christian education. Local churches need to own the mission and vision of the Kingdom of God. The churches need help, and TEE can greatly help transform the situation. We need to relate to the local churches.
Many interested though they are, cannot afford Seminary fees and other expenses.

We need to encourage and help sustain spiritual discipleship in the local churches, and this is a strong driving factor.

Often we tend to relate to the denominations. Local churches are not well-resourced - financially or otherwise. But in the end, it is the local church that will benefit from TEE. Our graduates serve the churches: about 80% of the protestant teachers and TEE tutors are CCTB graduates. Over the years since its establishment in 1968, CCTB has ministered to the needs of the churches.

We need to relate to churches locally, and we do this through the hierarchy. We need to help the churches to be salt and light in the context of general corruption, darkness and religious persecutions. CCTB is equipping people to be salt and light in the context of Bangladesh.

In addition, many come from the majority background to accept Christ. We have here Shahid from SKT, the Educational Welfare Trust. As these new brothers and sisters come to faith, they need a sustained education. TEE can play a vitally important role in helping them grow and witness to their own people.

2. How can we build stronger partnership with local churches?
We can meet face to face, we can arrange seminars and meetings. CCTB does this a lot. We have arranged continuing education programs on issues such as climate change and human trafficking. We invite church leaders, and meet with them in relation to these topics.

CCTB involves 16 denominations, Christian NGOs, and mission agencies, and involved their representatives on the College Council. Local churches are involved in this representation. CCTB graduates are also members of local churches. We know their needs, their hopes and aspirations, their joys, concerns and common issues. This is how we relate to local churches.

CCTB as an evangelical college relates to Protestant churches rather than Roman Catholic ones. However, among our twenty-one students at Bachelors and Masters level, we do have one student at Masters level, who graduated from a Roman Catholic college. She is the only woman studying at CCTB at this level during this year.

3. How do we strengthen partnership with local churches?
We hold seminars in the churches in rural areas; local churches hold TEE groups, and CCTB will visit and encourage. We have the idea of encouraging more partnership by appointing further Area Deans. At present Siebe Meindertsma, in north-west Bangladesh is our only Area Dean. We want to appoint a Dean for Dhaka city, and for south-west Bangladesh where there are a lot of TEE groups.

Two days before coming here we had 58 active tutors attending our annual TEE Tutors' Seminar. They shared their hopes, joys, frustrations and challenges. They are volunteers, serving with TEE in churches and NGOs. CCTB needs to cater for their needs. Forty percent of TEE students are women: In the Bangladesh context this is a large proportion of women! This is very remarkable. Many tutors are also ladies, CCTB graduates.

Conclusion
A very big number of Church members in Bangladesh do not have marked enthusiasm in attending regular Church worship. We need to make them interested in the life and worship of their local churches. Many do not or cannot read their Bibles daily. But they attend church services. They need to be encouraged in gaining christian education and Bible knowledge.
CCTB TEE program can facilitate in that whole process.

c. Discussion questions and feedback

1. Make a list of the activities your programs/ institutions have carried out that have helped to build stronger relationships with local churches/denominations.

a. Consult thoroughly with the churches about their needs for curriculum development to foster ownership. What knowledge and skills do they especially mention?
b. In Pakistan, OTS Sundays are an opportunity to serve the local church with preaching, and introduce the TEE program
c. meet with the pastors and leaders
d. requests from church members are referred back to the pastor
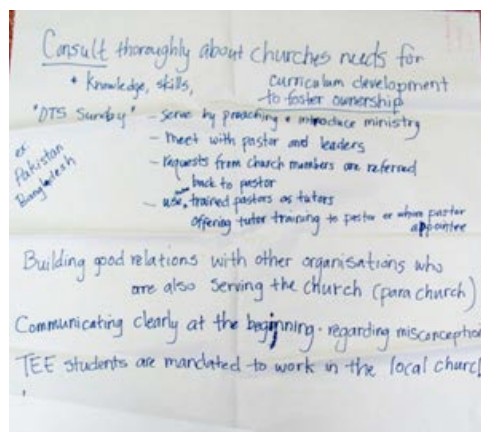*e. use trained pastors as tutors*
f. offering tutor training to the pastor, or someone the pastor appoints
g. Building good relationships with other parachurch organizations that are also serving the churches
h. Communicating clearly at the beginning so that there are no misconceptions
i. TEE students are mandated to work in the local church

2. Write down a description of the characteristics of the ideal relationship between a TEE/CBT program and a local church using the program.

a. There is a strong sense of ownership of the TEE program by the church. This is 'Our TEE program'.
b. The church leadership personally takes part in TEE.
c. Special TEE events are regularly held in the church
d. All church members are involved in the TEE program
e. Transformation is obvious in the students, in the church life, and in the community.
f. The local church promotes TEE with other churches
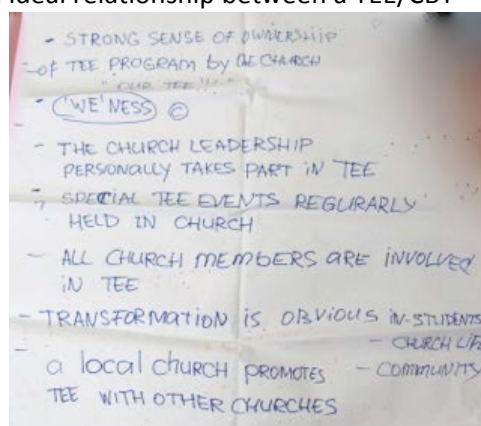
a. There is a close relationship between the church pastor and the TEE program - they are trusted friends
b. The pastor understands and shares the TEE vision
c. The TEE program understands and shares the pastor's biblical vision
d. TEE is part of normal church life
e. TEE honours the pastor's role and serves the church
f. The pastor is involved in selecting tutors

5.4 Growing Support Relationships for a Sustainable Program

a. Pre-conference reading
Prepared by Denise Pavey[1]

1.   Introduction

Every church-based training program, like every Christian ministry, needs support from other people and organisations. It is a key part of the Gospel that the people of God should support each other in the work of God.
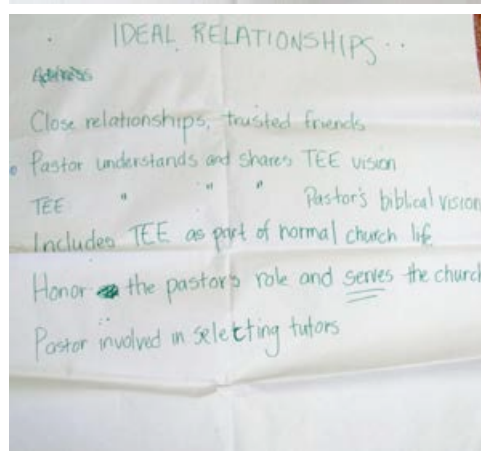The best supporters are those that really understand your work and keep on supporting for a long time, when things go well and when they are tough. They are the informed pray-ers and regular givers – they have a relationship with you. They mean that your work is sustainable – it can keep on going.
So, how can you find and grow the best supporters?

2.   Supporters

Supporters come in many different shapes and sizes – they may be individuals, they may be organisations; they may be local, they may be international; they may be large, they may be small; they may be rich, they may be poor.
They will probably support you in one or more of these ways:
-    Prayer – individual or groups
-    People – as paid workers, volunteers and students (yes, they are supporters too)
-    Places – to meet regularly or on special occasions
-    Passion – to believe in the work and encourage you
-    Promotion – to potential supporters, churches, students, etc.
-    Funds – to pay for the work (including students fees).
By involving supporters, you are giving them the opportunity to serve God. By involving supporters, you can keep serving God and the people of your country.

3.   God's support plan

Ministry is, first of all, receiving God's blessing from those to whom we minister. As Henri Nouwen says "A blessing is a glimpse of the face of God". So, giving is a blessing for you as givers in your ministry, but it is also a blessing for those who give to you so that you can minister. It is all about God and His glory.
The Bible tells of God's support plan for His work:
•   God is the provider and source of everything, e.g. Genesis 1-2
•   God provides partners generous support, e.g. Philippians 4:14-19
•   Supporters mirror the generous heart of God and participate in His mission, e.g. 2 Corinthians 8:5, 8-9
•   God uses supporters so that they can also do either work for Him, e.g. Acts 4:32-35

4.   Why do supporters give?

First, ask yourself who/what do you personally give support and funds to? Why them?

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[1] Denise Pavey is an independent business consultant with a particular interest in the non-profit sector.

So, based on your own reasons for giving, why would other people give their support and funds to you and your organisation?

There is one main reason why people give ...... In some way. they feel or know that they are doing some good for someone else. People and organisations give to you because they feel the pain, the need, the opportunity of those who you serve. They don't really give to <u>you</u>, they give to the people and organisations that you serve.

So, you need to tell your potential and existing supporters lots of the stories of the people and organisations that you serve .... and just a little bit about you and your organisation. You need to develop a relationship with them, where you communicate with them and ALSO you encourage and ask them to communicate with you.

5. Four functions in support and fundraising

In order to grow supporter relationships, you need to
- <u>Find</u> potential givers
- <u>Win</u> them to you, your organisation and those you serve
- <u>Keep</u> them by being good to them and meeting their needs
- <u>Lift</u> them to new sorts of giving and more giving

All your givers can help you find new givers!!
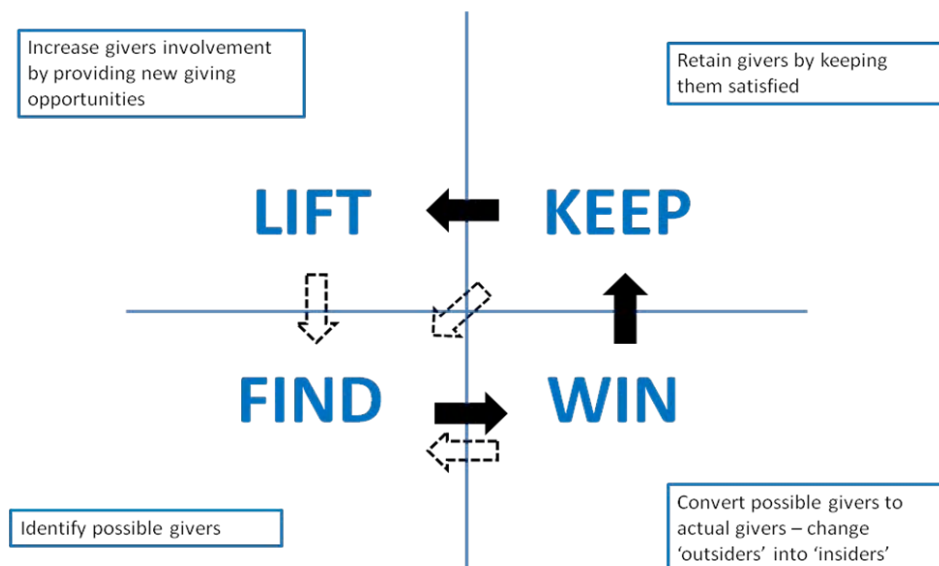
Courtesy of McConkey-Johnston International - UK

<u>Recommended Resources</u>
Nouwen, Henri J.M. (2004). *The Spirituality of Fundraising* Pasadena, Upper Room Ministries with the Henri Nouwen Society www.HenriNouwen.org

Bruce, I. (2005) *Charity Marketing: Meeting Needs through Customer Focus* (3rd ed.) London: ICSA
       Publishing
McConkey-Johnston International http://www.mcconkey-johnston.com/

b. Conference Presentation
Wim Poldervaart[1]

I am a member of a partner organization. We don't like the word *donor*, even though it is part of the partnership. We like to be a *partner*. A partner wants to be part of the work and the process. Part of the partnership is giving money, and another part of receiving reports and stories with photos. We want to be part of it, who are the people, what they and we are doing and how.

I would like to talk about Support Relationships

Relationships with individuals and organisations that support you and your organisation through:
- **Prayer**
- **People**
- **Places**
- **Passion**
- **Promotion**
- **Funds**

By involving individuals and organizations you are giving them the fantastic opportunity to serve God

Prayer is perhaps the most important ctivity. Mobilize prayer for your activities, for your TEE program. Without the blessing of the Lord you can't do anything! Prayer of individuals and group are the two hands we pray with!

People, In GZB we are often saying that three things are important: *encouragement* - one to another, *people* and personnel. We send people to support, and *money*. People are very important. Paid, volunteers, or students, who have to learn how to live on the field.

Places to meet regularly with partners. e.g. at the end of January we were in Turkey with our partners to share our ideas about our new policy documents. We wanted their input. They gave input, which we are are now using in our revised policy plans. To meet at places like this to share is important.

Passion. Belief in the work, encouragement. I like being here to see your passion for the Lord and for people. You would like to educate people all across Asia and beyond in the Word of God - that's my heart also. The heart of the partner, the donor, is close by the heart of those who are realising this work.

Promotion - to potential supporters, churches, church members and church-related organizations.

Funds - you have to pay salaries and project costs, and we try to find the funds *with* you - with you because you are providing the stories.

By involving donors/ partners - you are giving them opportunity to serve God.

You need prayer. You need to get prayer, people, places, passion, promotion, and funds. By involving supporters, you give yourself the means to continue serving God.

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[1] Rev Wim Poldervaart is Country Coordinator for Gereformeerde Zendings Bond, GZB

Your target is to help others to serve the Lord. That is your reason to exist. When the other is not there any more, there is no need for you to exist! The donor/ partner needs to know that you are not for yourself, but for the target group. Donors want to see you serving your target group.

Question: Is support and fundraising part of God's plan?

Sometimes people feel uncomfortable. I myself sometimes feel uncomfortable. I have to go to e.g. a businessman and ask for money, and I feel uncomfortable. Why? It feels like begging? But that is not the case - support-raising is part of God's plan!

Ministry is first of all receiving God's blessing from those to whom we minister.
"A blessing is a glimpse of the face of God" (Henry Nouwen)

The Blessing of Giving
It is all about
•God and His people
•God and our prayers
•God and His passion for us
•God and our supporters and partners

IT IS ALL ABOUT GOD AND HIS GLORY

We are doing what we do for the glory of the Lord himself! We want to glorify his holy name! Our deeds and words show this.

The Bible and support raising.

•God is the provider and source of everything **including finances**
God is God of our pocket money, and our bank account. We are blessed when we have enough and more… In the Netherlands, we have too much, and forget God. This can become a curse.
(Genesis 1-2, Psalm 24:1-2, Haggai 2:8, Matthew 6:25-34)

•God provides partners – people who take an interest in our ministry and are willing to offer generous support. e.g. God provides the King who will help Nehemiah.
(Nehemiah 2:1-8, Luke 8:2-3, Philippians 4:14-19)

•Through their giving donors mirror the generous heart of God and participate in His mission to the world.
(Deuteronomy 26:1-15, 2 Corinthians 8:5, 8-9)

God uses our fundraising efforts to enable His people to fulfil their dreams for changing the world through our ministries.
(Acts 4:32-35, Acts 9:36, 2 Corinthians 9:12-15)

Who/what do you personally give support and funds to? Why do you give to them?
Because they have blue eyes? Because he is a nice guy?

I said in the conference 'Laying a Good Foundation' in 2012, 'A donor is a human being, with a heart and feelings, they are not doing a job, they are doing a ministry.

Why do you give? You want to serve the Lord.

Why do they give - to serve a group of people. Because they want to serve the Lord! They will give because your organization is serving other people well!

Sometimes we find we are 'fighting' with a partner organization! Why? The people behind us are asking us what's going on.
They want to hear the stories. They want to feel the heart of the work you are doing! That's very important for them.

Programs link givers with beneficiaries

Partner organizations have money.
You get the money from us, and you do something with it, and give it to the people, and the people are very happy, with what you have done with the funds you have received.
Donors are happy when they see the outcomes of their giving
so that they are happy.
The link between donor and recipient is what matters.

At the end, we want one thing as a donor, that the people who are supporting us, have a feeling and a heart for the people they are supporting. Our organization is not important. They look at the people receiving the end use of the money.
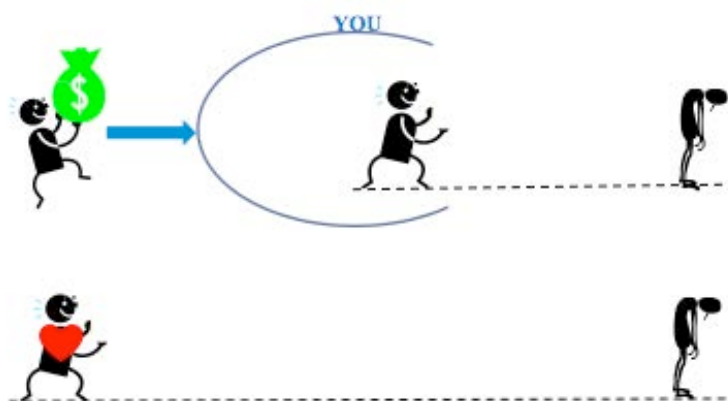
In the end it is always about the people who are served. You have to place the focus on these people. For example: scaffolding is outside the house, never part of the house! GZB, and missionaries are like scaffolding to support a ministry. Only for a time, to support, and then they may start supporting another construction.

Sometimes it may take many years!

The givers then, need to have a heart for the target group. Sometimes the persecuted church needs to be supported by love and prayer, not necessarily money…

Four functions of support and fund-raising:

FIND: Identify possible givers.

Try to WIN them - convert possible givers into actual givers - change outsiders to insiders. A donor is an outsider - a partner is an insider.

KEEP THEM: You get a fish on your line - put a live fish in an aquarium!
You have to keep your donors/ partners alive - give them food and water - stories and reports help them and will keep them happy.

LIFT - Increase givers involvement by providing new giving opportunities

FIND - WIN - KEEP - LIFT

Be careful: to gain a partner is hard work - to lose a partner is easy.

Four functions in support & fundraising

Increase givers involvement by providing new giving opportunities

Retain givers by keeping them satisfied

LIFT ← KEEP

FIND → WIN

Identify possible givers

Convert possible givers to actual givers – change 'outsiders' into 'insiders'

Courtesy of: McConkey-Johnson International - UK
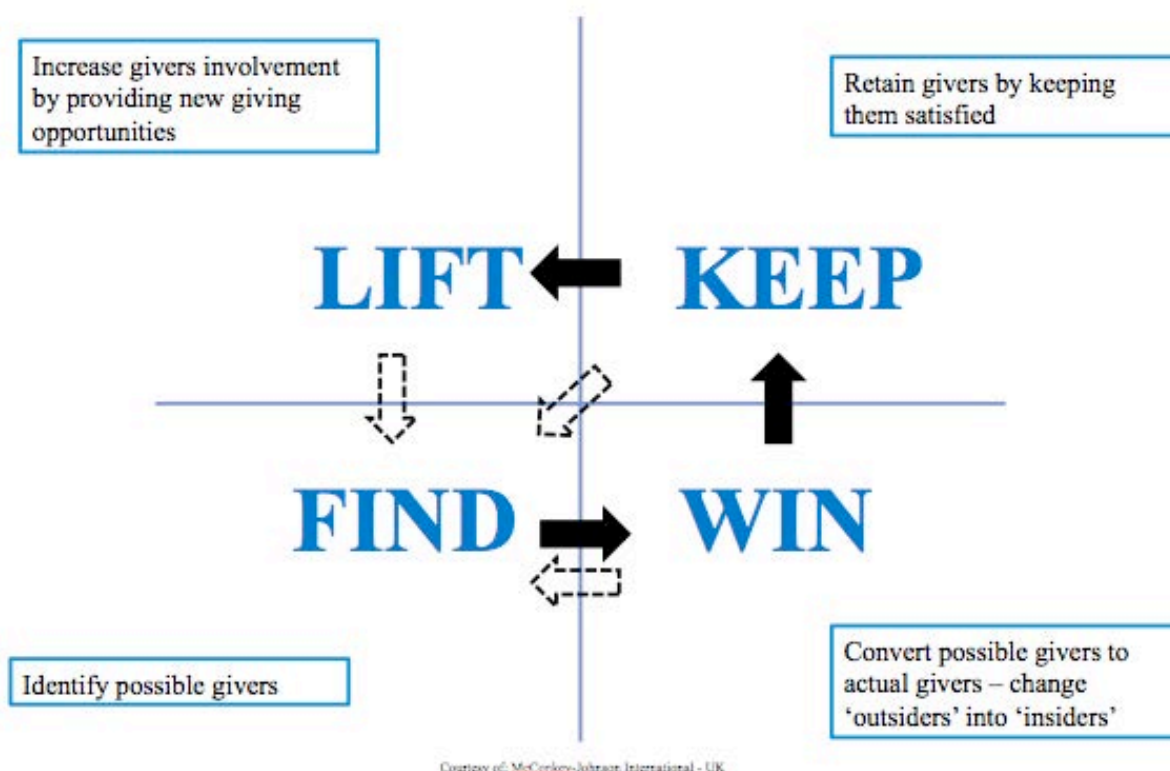
c. Learning Tasks and Table Group feedback

Who supports your program?
Why do they support your program?

Group 1
Supporters
Local churches and individuals who
- give money
- believe in the program
- are passionate about it
- pray
Foreign partner organizations
Increase

Reasons
They think that the ministry is important
and effective
They believe Bible principles - they want to serve God by giving
The program has a good reputation, is a 'good steward'

Group 2
Churches
Believers who want to see the congregation grow
Graduates/ students/ tutors
Partners

Why?
The program has a good track record
They want to serve God

Group 3
user churches - membership fees, course fees
student fees
local churches and staff
overseas organizations, and sometimes churches
missionaries   - through their supporters
                 - give lots of expertise
tutors - all volunteer workers
prayer partners - individual and churches

Why do supporters want to partner?

They like our program
They look at credibility
Investment in God's Kingdom
 - TEE gives very good results for each dollar
Fruit of ministry
Meeting spiritual needs in the most needy areas
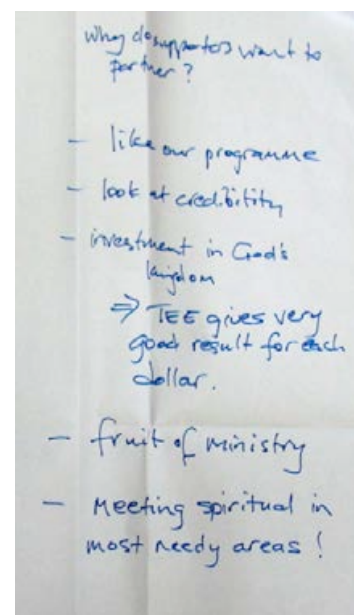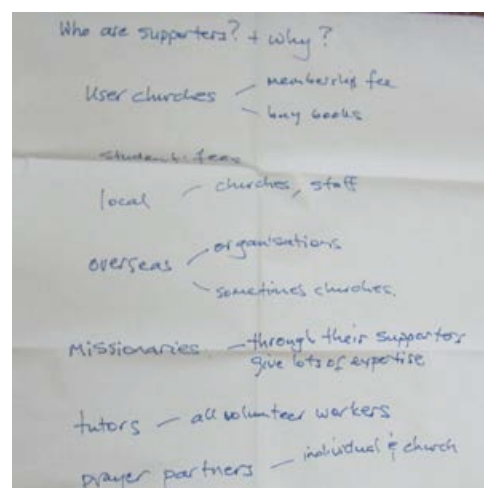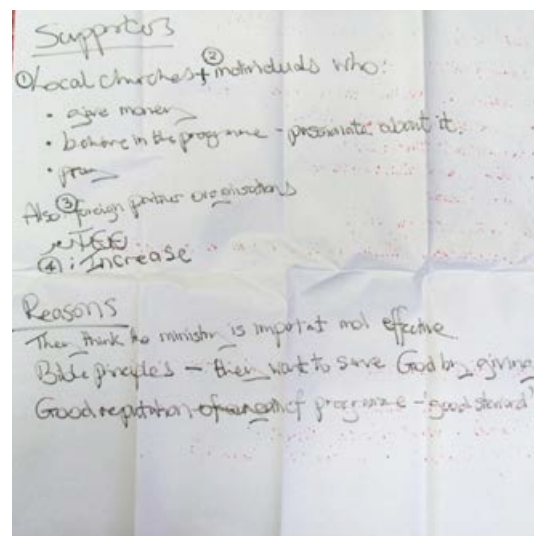
What makes a programme sustainable?

Group 1
balanced biblical teaching, without extremes leads to long-term credibility
budgetary discipline
able and committed leadership
which values human resources and leads to low staff turnover
a good accountability system - good governance, with a board, and an evaluation system
a strong vision
a diversified support base
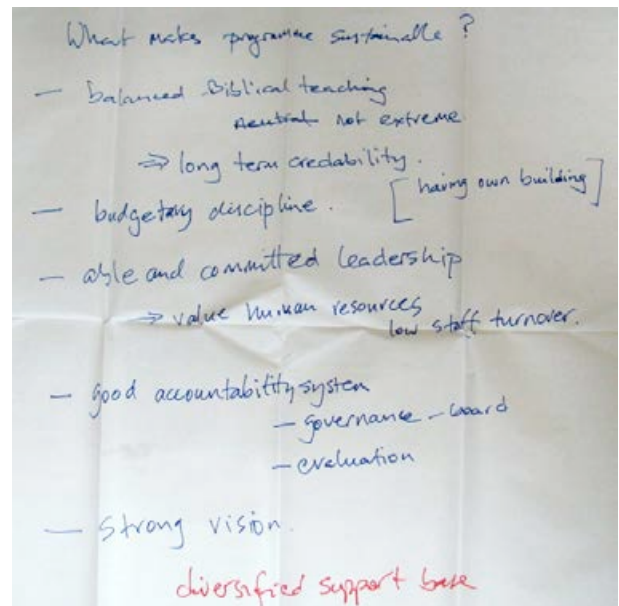
Group 2
Being realistic - in terms of budget, manpower and passion
A strategy for providing money, and personnel
Clear mission statement, and vision
Responsive to users needs
Being careful with resources
Good Planning

Group 3
Someone to champion the program
Clear vision and strategy
The program is good/ fruitful/ practical/ realistic
Adequate funds and partners
Good board/ committee
Good staff/ CEO
Tutors and students
secure legal framework

6 Presentations

6.1 TEE in Africa
Kangwa Mabuluki[1]

There are over 25 countries have TEE in Africa - I cannot share specifically on many.
I will share on a few; I will talk mostly about the association.

I have learnt a lot, and I am glad that I came! Not only for the good food, but for lots of good learning - which is important for us.

This is what I will do - you should not be like Christopher Columbus: when he set out, he did not know where he was going; when he got there did not know where he was, and then when he came back he did not know where he had been…!

I will try and give a brief background of AATEEA
Through that I will share about aspects of TEE

Then I will present a SWOT of TEE in Africa,

Volker will share a little about TEE in Malawi.
I will share about Zambia

What is AATEEA? The All Africa TEE Association is:
'An association of several non-residential diversified Theological Education institutions and Programs in over 25 African countries founded in 2006 to serve as a coordinating and collaborating forum for TEE institutions for Programs in Africa'

The countries where TEE programs are present are shown in blue. Most of these TEE programs are fairly strong, there are some where we are just restarting, and some, like that in Uganda that are not in a good situation.

Why AATEEA? The AATEEA arose from:

1. A recognition of the similarities in TEE programs across Africa - the three pillars of Home Study, Group Meeting and Practical Application. We always emphasize this. We always stick to the TEE method, because we find that this methodology does not just work in terms of theological education, but also in terms of responding to social needs. It works very well.

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[1] Rev Dr Kangwa Mabuluki is General Secretary of AATEEA, the All Africa Theological Education by Extension Association

2. The need to maximise the use of resources available for theological formation. TEE resources are ecumenical, and can be used widely across denominations.

3. The need for a collective response to the major social and political issues facing the churches and communities in Africa.

Our symbol - some countries use a railway line - in Africa we use the traditional three-legged stool . TEE is about teaching. And when you read the Scriptures, whenever Jesus was teaching, he sat down. So we have given the three-legged stool to Jesus in Africa, to sit and teach us, and for us to learn at Jesus' feet.

And the three legs of the stool represent the three pillars of TEE, Self Study, Group Study, and Practical Work.

In some areas they use the picture of three stones for cooking. In a traditional fire you have three stones, the fire is made, and the pot is put on the three stones. Again, we brew and cook African theology and mission work in that pot through TEE.

The objectives of the AATEEA:

1. To serve as a forum for collaboration and mutual support among TEE programmes in Africa

2. To arrange and conduct training programmes and seminars aimed at improving the competence and effectiveness of the TEE staff/ Tutors

3. To engage in joint effort in addressing key issues facing the TEE programmes, including, writing, production, editing and validation of course materials.

4. To arrange and encourage introduction of TEE in countries where none exists. e.g. Over the past three years, we have been working on starting TEE in Tanzania. We have conducted four seminars already, and they have been very successful.

5. To explore and initiate creative ways of enhancing collaboration between TEE programs and Theological Colleges/Seminaries. Theological seminaries sometimes mistakenly see us as a challenge, because of being cost-effective, and reaching many people. But without seminaries, we cannot have people who are versed in the Bible who will write courses, to train people who will be effective tutors.

6. To engage with critical social issues impacting on society e.g. HIV/AIDS, Ecology etc.

1998 - WCC Assembly in Harare - starting a 'Journey of Hope' in Africa
2001 A 'Journey of Hope' Conference in South Africa, which brought together everyone involved in Theological Education. Among them were five TEE people, but we did not know each other! It was a five-day conference, and every day at the end of the day, we would meet and strategize. At the end of that conference, we decided to call TEE leaders from all over Africa. We gave the task to a friend from Uganda.

In 2002, there a conference in Uganda, where we chose a caretaker committee, with a view to organizing a conference in four years time.

I was Secretary at that time, and worked towards a 2006 conference in Livingstone.
There was much wider representation with supporting organizations.

There were three projects:
 * the launch of EHAIA (Ecumenical HIV and AIDS Initiatives and Advocacy)-supported Theology & HIV/AIDS Syllabus and Modules
 * a book on TEE case studies
 * the agreement of the Constitution of AATEEA

I was amazed at the thorough process here - we just assumed that every who comes is a member. Now we need to tidy things up

Initial program areas from the Livingston Conference were:

1. Standardization of curricula and materials throughout Africa
2. Accreditation of TEE Courses
3. Training of writers in TEE method of learning
4. Contextual Bible reading and strengthening gender awareness
5. Encouraging the use of the HIV&AIDS curriculum and modules – "working towards an HIV/AIDS Competent Church."
6. Promoting diversified theology

The next Conference took place in 2010 in Ghana.
We explored key issues especially to do with the areas identified in 2006, revisited and confirmed the Constitution at a General Meeting, and took decisions on the way forward. This was our first link with Increase - Increase was meeting in Kathmandu. We had arranged to Skype, but the connection failed us - we were very disappointed!

2014 Addis Ababa

Last year we met in Ethiopia. We did more expansion work for support to many TEEs. We opted for sub-regional training workshops to strengthen TEE, and we agreed the need for a full-time General Secretary, which turned out to be yours truly. We saw the need to formalize membership.

Our meetings were at the AU, the Headquarters of the African Union

Some programmatic points from our meetings in Addis Ababa.
1. The need to write materials that address broadly the issues concerning the theology of gender.
2. To maintain quality AATEEA can support with providing a core curriculum that others can tap into.
3. AATEEA is to give guidelines for having a clear definition and description of what T.E.E is as a broad-based theological educational tool.
4. AATEEA to provide resources for Standardization and Quality assurance that TEEs can tap into.

5. AATEEA is to look at the possibility of providing accreditation that can give the TEEs recognition and credibility at the international level.

6. It was agreed that the issue of the prosperity gospel be flagged and in consultation with groups like AACC develop a strategy for dealing with it.

Writing materials (1) was key, standardization was very important (4) and we talked a lot about accreditation (5) as well.

Before giving you a summary of the situation in Africa, I would like to invite Volker to give a short introduction to TEE Malawi.

Volker Glissmann[1]

Thank you, General Secretary.

Malawi appears on the map of Africa as a tiny strip of land, with Zambia to the west.
Lake Malawi, on the eastern border, is the third largest, and second deepest lake in Africa. It is around 365 miles long and around 50 miles wide.

The population of Malawi is 85% Christian, and there are 10 - 15% Muslims along the lake shore. Malawi is very rural, and the World Bank says that this is the poorest country in the world. Thankfully this is not so, but Malawi is certainly one of the poorest countries.

TEE Malawi, or TEEM, was founded in 1978 by the initial wave of ecumenical Malawian church leaders.
In the 37 years since the founding of TEEM, the majority of TEEM Directors have been Malawians, although the current Director is an expatriate. TEEM is ecumenical and is owned by eight Malawian churches.

We are accredited with the University of Malawi, and our programme is blended. We have about 600 fee-paying students, four offices and 18 fully-paid staff members. All of our funding comes from within Malawi.

Accreditation and academic courses seems a great way to establish TEE, but when this happened my predecessors forgot about lay training. So now we are working to restrengthen lay training.

So we have 600 students studying for a Diploma in Theology. We also have basic training for church leaders and Christians. In Malawi, a single ordained pastor serves around ten congregations on average - I have a friend who serves 60 congregations! When I asked him how he manages he said, 'I visit once a year, I take communion and I baptise.'

In general, we struggle to get churches fired up for lay training.

There are also African Initiated Churches (AICs). Their pastors may receive no training at all. We were able to organize some training for twenty-two AIC pastors. They were very excited! 'Now we can all ourselves pastors', they said, 'Now we know something!'
They have started an outreach into Mozambique.

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[1] Dr Volker Glissmann is Executive Director of TEEM, TEE Malawi

While other residential colleges may not provide for people like these, when AIC pastors come we are able to equip the pastors with training.

We are also publishing material for the villages, translating materials into Chichewa. Why are we translating? Previously our experience was that theological courses in the vernacular did not sell. We running a test to see whether there is now more demand. In the last 30 years, these kinds of matierals did not sell well.

We have started writing a course on contextual theology. We have a problem with our neighbours in the faith - those living beside the lake - who say that Christianity split from the original church, and therefore please return.

This is one of the exciting things that is happening.

Kangwa continues:

Let me now give you a summary of TEE in Africa. There are TEE programs in twenty-eight countries. There are about twelve strong programs. We have 19 full-time (paid staff). Because some of the paid staff are not paid, and some are full-time church workers allowed to work for TEE.

Not all programs in Africa go by the name of TEE, so we sometimes use the term 'Diversified Theological Education' This means that others like the *More than a Mile Deep* program can come in. Over the past month, I had one request to start and revive a TEE program. This one was in Kenya, and the Bishop said, 'I want you to come and help us with TEE.'

Strengths of TEE in Africa

1. A relevant program - churches in Africa are involved in evangelism, yes, but discipleship may be weak. We need to focus on teaching, encouraging and preparing. The key text for TEE in Africa is Ephesians 4.12
2. Viable option to counter the rapidly-spreading 'Prosperity Gospel'. People can learn that there is much more than just praying and hundreds of dollars begin falling from heaven.
3. TEE is largely dependent on National TEE programs - and therefore volunteers - that's why it is able to run. It shows the commitment, and makes it viable.
4. TEE is Cost effective - overcoming the challenges of many colleges & seminaries. In Africa maintaining structures is a big problem.

Weaknesses
-- we are a loose association, and there is no enforcement, and no formal membership as yet
-- there are many needs, and limited resources
-- very poor support financially from the churches within the continent
-- departure from the proper TEE method - In 1994 Fremont and Sara Regier[1] did research into TEE in Africa, and one of the things they found was that 'Much of what is called TEE is a far cry from the classical Ross Kinsler model'. TEE is being used in some places as a cheap way of just training catechists and pastors. Without the three pillars, TEE will not provide quality training.

Opportunities
-- rapidly growing church and increased need for training always

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[1] Regier, Fremont and Sara Regier, 1994. *African Non-Formal Theological Education Research Project.*

-- TEE programs' continued need for different forms of support
-- An increasing number of issues requiring unified effort of Theological training and the church intervention e.g. disease, environment, response to poverty.

The second opportunity listed above led to the establishment of AATEEA. TEE programs do need support!

Threats
--The rapid expansion of instant Christianity - the prosperity gospel
--Militant Islam - In Africa, we tend to distinguish between Islam, as a religion, and Islam as militant Islam. We can work with Islam as a religion, we can pray that we will be able to convert them. Militant Islam is something else and we know that it will overrun is if we are not careful.
-- The prevalent attitude that education should lead to a qualification and employment. 'Why should I pay money if I am not going to get a job at the end of this?' It is very hard to help people understand that TEE is education not for qualification but for mission and for transformation.

Current AATEA programs - ADDITIONAL not traditional programs
--Prison work - 1.Prison work – Current in Zambia, South Africa, and Lesotho
--HIV and AIDS - We are working with EHAIA.
--Sub regional workshops - with focus on Standardization, Quality and Harmonization (Moving from only Ephesians 4: 13-14: Equipping the saints for the work of ministry to add Matthew 5: 48: Be Perfect just as your Father in heaven is perfect.
We are saying that we want quality…
--Contextual reading of the Bible
--On line or e-learning

Let me end by sharing about the prison work:

TEE in prison.
Government said that 'We do not want prisons to be places of punishment, but reform.'
We said, 'We can help you with the reform'.
We have taken lessons of TEE there, and they have done tremendously well.
The Government prison service contacts us - we have trained most of their chaplains.

This time they called us, and we normally go there to evaluate how things are going.
We interview the prisoners.
When we go on these evaluation visits, we are not supposed to ask them why they are in prison.

But we saw one young man, who did not look the type to be in a prison.
We were puzzled.

We have to ask you: Why are you here?

I was a second year at a technical institute.
A friend said I am selling my laptop.
I said I want to buy it.
I paid the last installment he did not give my computer.
I went to confront him.
The discussion got rough. I pushed him, and he fell down, hit his head on the kerb and died.

I came to prison. I had never even been in a police station.

I was devastated, and was contemplating suicide.
Someone told me there was a group that meets - they sing…
Every prison has a chapel.
Let me give it a try. He went, and he went to the TEE group meeting there.
It gave him purpose.
I began to wonder… You know - how did I miss this outside and only found it here?
He was led to the Lord and became a Christian.
Now I am waiting…

We drove home in complete silence.
All four of us were all silent thinking about that young man
We were struck by two things:
Any of us can be in prison.
And TEE is doing tremendous work in prison.

6.2 TEE in Latin America: History, Present and Challenges
Norberto Saracco[1]

Historical Perspective

At the end of the 1960's TEE, Theological Education by Extension**,** was born in Guatemala. The movement was not created in a vacuum, but in the midst of historical circumstances that marked its vision and mission. Social movements of the post-war period troubled the Western world. The idea was, *'another world is possible and everyone must participate to make another world possible'*. The key was to empower the people. This idea had many manifestations, for example in Europe, the student movements at the end of the 1960s, including the famous French student riots of May 1968. In education, a paradigm shift was made away from what Paulo Freire called '*banking education'* to *'participatory education'*. What became important, was not only what the teacher taught, but what was learned together. A methodological shift appeared with the Open University in the UK and the idea that it was not the buildings or structures that determined the quality of education but the process of learning, no matter where it was done.

In Latin America, the empowerment of the people was attempted with revolutionary movements and the empowerment of the Church came with the Pentecostal movement.

In the 1960s, *Evangelism in depth* came on the scene and became the largest movement of evangelization known to date. Its basic premise was: *'A movement grows to the extent that it is able to mobilize each and every one of its members'*. The leaders of *Evangelism in depth* had studied the dynamics of the Communist movement, the Jehovah's Witnesses organization and the Pentecostal movement. It was within this context of empowerment, growth and paradigm shifts that TEE was created. The theological framework was a renewed emphasis on the universal priesthood of all believers. We are all servants of God, and therefore everyone must be prepared to serve. The traditional seminaries could not do this. The challenge was how to reach everyone, so that nobody is excluded.

The vision was to prepare all God's people biblically and theologically to fulfill their mission. TEE was born in this context and with this dream and vision.

From TEE to a Church-based Training Programme

The question was what to do to make these dreams possible? The answer was new methodologies and a new paradigm of education. The idea was to take the seminary to the church and that ministerial formation did not depend exclusively on the physical presence of a teacher. The way was opened by the creation of new tools such as programmed texts, study guides, intensive courses and so on.

In the mid-1970s there were more than four hundred TEE programs in Central America. Ten years later almost none had survived. In the 1970s most residential seminaries created Extension Departments, and the International Association of Seminaries created the 'Committee on Theological Education by Extension'. However, by the early 1990s, it was all over as a big failure. What had happened? The problem was not financial because millions of dollars had been invested. The problem was not human resources, since there were hundreds of missionaries working on TEE. The problem was that they saw TEE as a way to save the seminaries! They had not caught the vision that TEE was born to empower the Church to fulfill its mission. Most traditional seminaries opened

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[1] Dr Norberto Saracco is Rector of Facultad Internacional Educación Teológica, Argentina

their extension programs without understanding the radical change needed in their philosophy and method of education. They mistakenly 'extended' the seminary so the theological institution - and not the Church - remained at the center. The real issue was not how to save theological education, but how theological education could become a tool to train for mission.

But there were some exceptions in this general context of apparent failure. Some movements arose, such as FIET in Argentina, CIPEP in Colombia and a few others in Latin America, that put the emphasis on the vision for church-based training. And for the fulfillment of this vision, courses produced by SEAN (Study by Extension to All Nations) were fundamental.

According to this educational philosophy, the local church occupies a central place in the educational process. The church must feel fully involved. In the case of FIET, in Argentina, before beginning with the programs of study, we work with church pastors and leaders, looking for ways to serve the goals of the church and understanding what they expect from the students. The result is that the seminary is directly relevant to both the life of the church and the students. Thus, theological formation is not an end in itself, but is responsive to the needs of the church and its mission. So we do not conceive theological education as a rigid model to which the church must adapt, but as something dynamic in the service of the church and its mission. This demands a high readiness for change and an open mind to understand new realities, from each of the persons and institutions involved. At a consultation held by the Latin American Theological Fraternity, in Quito, Ecuador (1985), participants reached the conclusion that *theological education is training God's people to serve the Kingdom*.

This definition introduces two key elements: *God's people* and *serve the Kingdom*. According to this definition, theological education should not be restricted to pastors, theologians or the so-called 'professionals of the religious office'. From a renewed understanding of the universal priesthood of all believers, theological education should be an instrument to prepare God's people for works of service. Of course, we acknowledge that there are ministries that, because of their function and their complexity, require a deeper and more comprehensive training. However, the significance of this definition is that is shows clearly who we must educate - *God's people* - and what for - *to serve the Kingdom*.

What have we learned? Strengths and weaknesses

On the way, we have learned many lessons:

1. The course materials are only instruments to accomplish the mission.
The courses are not magic nor do they have power in themselves. A mistake that we have seen is putting faith in materials: programmed texts, tapes, VHS, CDs, DVDs, Internet, Virtual programs, etc. The latest great global failure in education has been the virtual courses. Millions of people register but just a few finish their studies. This has been the great illusion and the great frustration of the digital age.

In many cases, TEE has fallen into the trap of being a movement focused on materials and pedagogical resources and not the vision. When speaking of TEE we thought in terms of manuals, DVDs and virtual education. Of course to fulfill the vision to educate God's people in every place and context the means we use are essential. But we must not forget that they are only means, only tools. A program will be strong not because of the tools it has, but because of the way that they are used.

At the start of the TEE movement, hope was in those programmed texts. Thousands were published and distributed all over the world as if they were a vaccine against theological ignorance. After that,

came the tapes and then millions of dollars were invested in tapes and recorder machines. Later the VHS and everything was the same. Then the CD, the DVD and now the internet.

Remember: the major contribution of TEE to the Church is not the instruments or tools that are used, but the vision that it shares.

2. You need a clear and firm structure

In a methodology of non-formal, non-traditional education, firm demands must be established as regards fulfilling times and tasks. The absence of a professor and a visible structure must be replaced with the right procedures. This does not mean that the seminary sets the rules without paying attention to local situations. On the contrary, the standards for work must be set in common agreement, taking into account the characteristics of the context - which days to gather, what place for the events, schedules for starting and finishing and so on.

However, once these have been set, they must be respected without exception. If not, the process becomes unmanageable, and students soon lose interest. At the beginning, we had several discussions with the SEAN team about this issue. Their vision was to make the materials available as widely as possible at the cheapest price, but they had not taken into account the necessary minimum management structure needed, and the personnel and additional costs that should be covered by the students. For a time, there was a discussion between a position of free and non-restricted access to the materials, and one demanding a controlled access implying a cost, but assuring quality. The SEAN team soon accepted the need for clear and firm structures, when it became evident that students in structured programmes advanced, while in many places where the students only obtained the books, they did not achieve much, and they even ended up with misconceptions.

3. Every program must try to be self-supporting.

This means, financed in its functioning through what the students pay. Nevertheless, here is where the greatest obstacles are found in order to apply this basic principle of administration. Like with other ministries, which were born economically dependent on first world mission funding, modifying this reality has been very difficult. In the case of TEE, the problem looks greater since the argument is: "If we want education to reach the whole church, we must do it in a very inexpensive way, even free." This is a mistake because it perpetuates paternalism and dependency, it deprives study of its worth (if it costs nothing, its worth nothing), it creates limitations and teaching is offered using a wrong example.

During the thirty-eight years of its existence, FIET has been 100% self-financing, including the whole personnel salary. There are no hidden missionary salaries. The student is dignified when he or she pays, and has to make an effort. At the same time, this principle forces the institution to work with a realistic and contextual budget.

This way of administering resources makes us all more careful, because every cent has a special value. Our lifestyles are kept close to those of the students. The idea here is not rejecting external help or trying not to get external help. But whatever help we get should be used for special projects in order to advance in certain areas which would otherwise be impossible. External support should not be used to run the program.

4. Personal contact is vital

We have found that the best way to learn is with others. We also agree on this point. One of the keys to the success of the SEAN courses is that they require teamwork. This also explains the failure of many tools that tend to leave the student to study in isolation. It may seem that studying alone has the benefit of flexibility, of not depending upon set times or places. But after a while it does not work because it requires a very high motivation that the average student does not have.

5. If a program of theological education is to be relevant, it must be based on the Church and its mission.

Every program of ministerial formation must begin in the heart of the church and must remain faithful to it. Theological education is far too important to be left only in the hands of theologians. In Latin America, the traditional models of theological education have been imported and, therefore, they were formed in response to a different context - not the Latin American one. All the programs that FIET has made in recent years have been responding to needs of the Church.

Here is an example. One of the most outstanding present instances of the impact of the gospel on society is what is happening in prisons. In some jails in Argentina, more than 80% of the prisoners have accepted Jesus Christ as their Saviour and Lord! Some of the leaders of this prison movement approached FIET to see if we could help them to prepare prison chaplains. None of those working in prisons had ever received any training. None of the seminaries offered courses in this area. The prison workers were doing a great job, but they became more and more aware as they advanced that they were having to face increasingly complex problems, and they needed to find new kinds of answers. So we have worked together with them in producing a chaplains' program. I am not talking about courses for the prisoners themselves, but about courses for those who work with them. Now we are doing the same with people ministering to addicts.
A few days ago I mentioned our program of Contemporary Pastoral Training. This was developed in the same way: we went to the pastors and asked them what they needed.

A Church-based model means not only that we work in the Church, but we work with the Church and for the Church. The Church sets the agenda for theological education and ministerial formation.

6. It is essential that the tutor or facilitator is well prepared.

We heard yesterday how important this matter is, so I only mention it now to fully endorse what was said and underline its vital importance.

7. To produce courses is extremely difficult and costly, but necessary.

In our case in FIET we do it in the following way:
   a. We consult with churches and pastors about what the needs are.

   b. We invite ministries that focus on relevant areas to work together with us in the production of the course. For example, on addictions, or youth and family, or inner healing.

   c. We schedule all courses in modules of 12 weeks; a course can have several modules.

   d. Each module has a 25-minute video: this means 12 videos per module.

   e. We print the manuals for these courses on demand. Each lesson can be modified.

f. We make courses in such a way that they can be used in face-to-face groups or in virtual mode.

g. The virtual mode also requires work in groups.

h. Our strength must lie not only in the quality of the courses that we offer, but on their relevance to the Church and its mission. If we have excellent courses, but they are irrelevant, we have failed.

Challenges we face now

1. The wrong impression that TEE is only suitable for basic levels of discipleship.
Once again, I go back to the central affirmation of this presentation: TEE is a new paradigm in ministerial formation. It is not about a few materials at one particular, low, level discipleship. It is a paradigm that emphasizes the centrality of the Church and its mission, and is valid from the basic level up to PhD level.

So if we promote TEE as a program only for basic level discipleship, we are betraying the spirit and vision of TEE. We start where the people are, but our end has no limit. Remember: TEE is not materials but VISION.

2. Misunderstandings that arise when we talk about 'TEE'.
I propose that we no longer use the term 'TEE' as this leads to many misunderstandings. Also this term is not useful for dialogue with some traditional theological institutions as they believe TEE means the production of courses for basic levels of discipleship.

Using the term 'TEE' today is a trap that can make us lose the vision. I propose that instead we describe ourselves as Church-based Programs. In our case in Argentina, we have never used this term and there are only a few that use it in Latin America today.

I think that describing ourselves as a Church-based Program could be a good meeting point in dialogue with traditional seminaries. Many traditional, formal, seminaries today, including those in Asia, are aware of the necessity to be Church-based, so TEE can make a significant contribution. After all, we have a long history of doing just this. At the same time, when we think of ourselves first of all as Church-based Programs, rather than TEE, we are free to work at other levels and in other ways that serve the vision.

3. Knowing when and how to move to new technologies
As individuals and institutions committed to education and the pursuit of excellence we try to update the contents, methods and forms of education. A danger in this is to offer courses using new technologies without preparing our students adequately. Perhaps one day all students will read only on their iPad or smartphones, but today most still mainly read from paper. The problem we have is that in many cases we teach a nineteenth century curriculum, using twentieth century teaching methodologies to twenty-first century students! We need to be people who see the future but live aware of the constraints of the present.

CONCLUSION
A solid ministerial training will be one that is capable of articulating the Word of God, producing theological reflection and energizing the *Missio Dei*.

When the study of God's Word only focuses on intricacies of textual criticism, theology only meets the needs of professional theologians, and mission is left aside, all such work is useless. On the contrary, if we are able to integrate Bible, theology and mission, theological formation will begin to make sense to our students and the church will grow.

We are in the best position to accomplish it. LET'S GO AND DO IT!!!

6.3 TEE Community Learning - Report from TEE Korea

Stephen SR Cho[1]

I thank Increase for the opportunity to introduce what TEE Korea has been experimenting with for the past five years in trying to:
1) nurture and teach all church members, and
2) transform the entire church community as well as its individual members.
    with a system named Community Learning TEE or CLTEE for short.

To explain why we had to do this, I have to start from the Great Commission Jesus gave us.

What is our mission?
Our Lord Jesus gave all His workers a great commission to "disciple all nations"[2]. He also gave us the means to achieve it by three verbs in participle form: by going, baptizing and teaching believers to keep all that Jesus commanded.

In general, the commandment to baptize is being observed very much by the churches. However, in the Korean church situation, teaching believers to keep all that Jesus commanded is not obeyed enough. According to Dr. Gene Getz, lack of teaching their members maybe the reason why Korean churches are facing recent problems, despite all the increase in numbers and in finance[3].

So, to fulfill our mission, we need to teach believers to put into practice all that Jesus has commanded for his disciples.

Who & to what extent should we teach? (Biblical teaching)
Then my question was, 'How many percent of our church congregations do we need to teach and for how long?'

Col 1:28 commands us to teach each and every believer[4] and
Eph 4:13 commands us that we have to teach them until they reach maturity, 'attaining to the whole measure of the fullness of Christ.'[5]

Just by looking at the above two verses, we can see that we have to 'teach each and every believer for their lifetime!'

The Cape Town Commitment also agrees with my thought by emphasizing the importance of teaching and nurturing new believers to solve the problem of leader training as follows:[6]

> 'First, training leaders to be godly and Christlike is the wrong way round. Biblically, only those whose lives already display basic qualities of mature discipleship should be appointed

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[1] Rev Dr Stephen SR Cho is Co-president of TEE Korea
[2] Matt 28:18-20
[3] Gene Getz, Sharpening the focus of church,
[4] Col 1:28 We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.
[5] Eph 4:13 …until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.
[6] THE CAPE TOWN COMMITMENT, A Confession of Faith and a Call to Action, © 2011 The Lausanne Movement, art. IID 3. Christ centered leaders

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> to leadership in the first place. **….** The answer to leadership failure is not just more leadership training but better discipleship training. Leaders must first be disciples of Christ himself.'

And it continues,

> We long to see **greatly intensified efforts in disciple-making, through the long-term work of teaching and nurturing new believers**, so that those whom God calls and gives to the Church as leaders are qualified according to biblical criteria of maturity and servanthood.

So how can we do this?

Trial and error: earlier experiences

Since 2002, I have introduced TEE courses from SEAN[1] using the Fence Model teaching/learning method in one major church and churches in military bases. The basic courses 'Abundant Life' and 'Abundant Light' were good for all groups, but there was a mixed response for the Compendium.[2]
In 2005, I joined Dr. Gil Kim working with TEE Korea as their director. And I started serving very many Korean churches using these same materials, and led a few groups myslef in a very small church. While doing this, I faced the problem of a very high fall out rate, nearly 90%, of students taking the Compendium courses. A very high percentage of churches stopped using our materials[3]. I tried to find out the reasons, and it was because these students found the Compendium too complicated and the homework took too long.
Though there were quite a few good testimonies, very many of the students did not show any significant transformation in their Christian lives. It was far away from achieving what I wanted to achieve through TEE, that is, transformation of all believers.

Setting the objectives again

I tried to figure out what was the problem or what we were missing. And I found the problem was that TEE, which stands for Theological Education by Extension, was designed and intended as a new method for Theological Education. So, most of the courses were designed for Leader training, not for teaching all believers. The teaching/Learning method and curricula were also designed for Theological Education. So, if we want to use the TEE method and materials for nurturing all believers, we have to find other courses or at least redesign TEE to fit this purpose.

Goals to achieve for Nurturing and Disciple Training

According to the Great Commission, the goals we have to achieve are as follows:
   a. We have to make disciples want to learn from Jesus because they love Him and His words.[4]
   b. We have to teach them and make them keep all what Jesus commanded – all God's Words
   c. Make them to love each other[5]

UNESCO lists four areas of education (transformation): learning to Know, Do, Be and Live together.[6]
Among these, we can say we have to give priority to change in Being (character and attitude) and

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[1] Study by Extension for All Nations. See www.seaninternational .com
[2] 'The Life of Christ', a six-part compendium of pastoral theology for workers and leaders.
[3] At least 80% of the churches who started the TEE program stopped the program within three years.
[4] The very meaning of disciple, *mathetes*, is follower and learner. (TDNT 464 , Eerdman 1985)
[5] John 13:35, 'By this, all men will know that you are my disciples, if you love one another.' The Cape Town Commitment also lists 'loving one other' as part of one of the two major themes to emerge through the whole process of listening to the Lord. The other was the need for radical, obedient discipleship.
[6] UNESCO, Four Pillars of Education. UNESCO treats these four pillars as all equal. However, for church education, 'Learning to Live Together' is the vital factor for strengthening church community. Accordingly, 'Learning to Live Together' is the foundation for all the other three areas.

'Learning to live together' (loving one other) rather than change of Knowing (Biblical Truth) and Doing (behavior and skills).

A very simple way to discern if the course is for Theological Education (i.e. leadership training) or nurturing and discipling is to check the study objectives of each lesson. If they relate more to knowledge or ministry skills, the course is mostly for leader training. If they are more related to nurturing and disciple training, the course is more for change of being and learning to live together.

Adjusting the the Curriculum: mixing SEAN and TEXT courses
From late 2008, we started adding new courses which we chose from TEE/TEXT Africa courses, and now we have a new curriculum with about 60 courses, divided into four tracks. The names of the four tracks and their track objectives are as follows:

Track 1. Foundation Course
a. Helping new Christians to learn and experience basic truths so that they start loving Jesus[1]
b. Helping students to understand and love one other[2]
c. Helping new Christian to be true believers

Track 2. Bible Study Track
a. Helping students to learn all that Jesus commanded[3]
b. Fostering a desire to obey God's commandments
c. Helping believers to become disciples

Track 3. Church Leader Training Track
a. Equipping students with more knowledge and pastoring kills
b. Giving students a serving and enabling pastoral heart[4]
c. Helping disciples to become ministers

Track 4. Practical Ministry Courses
a. Providing tools for ministry

Adjusting Teaching/Learning Method
Teaching all Christians and teaching seminary students are very different. We have to use a new teaching-learning method so that all church members will want to volunteer to study. The factors to consider are that the method has to be fun, easy and still produce transformation.
For this purpose, I have further developed the Fence Analogy into the Community Learning Method accompanied by the Rafting analogy, the Cup Model and the Transformative Small Group diagram.[5] .

Effect and Result of CLTEE
1. Testimonies of churches. Many of the churches who have used the CLTEE method for more than three years are giving testimonies about how their church community as well as their church members have been changed.[6]

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[1] Rom 12:2
[2] Joh 13:34-35
[3] Matt 28:19
[4] Eph 4:12
[5] For the details, please refer to TEE Korea home page www.teekorea.org English section.
[6] Also refer to TEE Korea home page

2. There are more and more churches who are becoming members of Community Learning TEE.

We consider a church is doing Community Learning TEE when they:
1) adopt the CLTEE program as their main adult training program
2) have all their pastors trained as facilitators
3) have trained lay leaders to lead CLTEE groups (or intend to do so)
4) more than 10% of their adult members are participating in a CTEE seminar every semester, i.e. in a church with 1,000 members, more than 100 students enroll

As of end of June 2015, among our member churches with more than 500 adult members, there are forty-three churches that meet the above criteria.

For the semester January - June 2015, seven churches reported having over 200 students joining in the seminar small groups. This means they had more than thirty groups in one church! Fifteen churches reported having between 101 and 200 students, that is, 15 - 29 groups meeting in the church, and twenty-one churches reported between 70 and 104 students, i.e. 10 - 14 groups participating.

7 Reflections

These reflections give a window into the significance of this Conference for some of the participants. Dr Norberto Saracco and Dr Kangwa Mabuluki were invited to the conference so that they would be able to bring a Latin American and African perspective, and their reflections were shared towards the end of the conference. The rest of these reflections are those of the newly constituted Increase Association Committee, and were shared by e-mail shortly after the Conference.

7.1 Norberto Saracco[1]

This experience of Increase here in Asia is very, very important - we don't have it in Latin America. It is important for many reasons:
First - I think that Increase can help to upgrade TEE.
You know, all of us, we know that in most cases people out of the TEE programs, TEE methodology they think about TEE as a very low level education. There are a lot of stereotypes about TEE, and I think that Increase can help to upgrade the image of TEE in Asia.

At the same time I think that increase is a very good place to talk about the different programs, situations and obstacles that you confront in this part of the world. It's very important, this kind of space. We don't have it and I miss it!

Second - to help in the production of materials.
To do that is expensive, not easy. You need people with capacity to do that. A ministry like Increase, a space like Increase can help your programmes into production of new materials.

Third - Increase can help to be the bridge between the traditional models of Theological Education and Theological Education by Extension. We need that. I think that the divisions between formal theological education and TEE have to be in the past. We are in a new era and we have to put that past behind and be open to a new reality. A space like Increase can help in that way.

7.2 Kangwa Mabuluki[2]

It has been a privilege to be here!

I see the similarity of TEE wherever I go, and I found a lot of similarities here.
Increase is a good name - AATEEA - has the name TEE as part of it, even though we are wider than TEE, and include Diversified Theological Education. In Increase you can bring in a wider group - it embraces everyone'.

I think I sympathise with you over language! In Africa, we operate in English, Portuguese and French. You have so many languages! You have to work across that!

That would be my word to the new Increase Association Committee: Maintain the balance. Make sure that everyone is on board, they own the association. It is not just for one region.

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[1] Dr Norberto Saracco is Rector of Facultad Internacional Educación Teológica, FIET, Argentina
[2] Rev Dr Kangwa Mabuluki is General Secretary of AATEEA, the All Africa Theological Education by Extension Association

2. Your ability to be eclectic. To use a lot of resources very well. I think that should continue
Without that no conference like this could take place.
The new Committee can purposely work to use as many existing resources as possible, not to reinvent the wheel each time.

One thank you is never enough …

7.3 Zafar Ismail[1]

- The formation of Increase Asia has been a dream for me since 1984 when I was involved in designing a manual for the evaluation of TEE programs, lead by Dr. Bob Ferris for ATA accreditation. Over the years I had a strong conviction that a separate association for the development of TEE in Asia is vital.
- Christian communities is Asia are in minority facing discrimination/persecution in majority Muslim, Confucian, Buddhist and Hindu contexts. The shift in our vision from ministry training to discipleship and training for ministry and mission is the need of the hour in Asia.
- The need for new courses challenged us to train expertise in curriculum design and course writing to create contextual curricula.
- The need to train and support group leaders should be approached from a 'mentor' training perspective.
- The formation of task groups with well-defined agendas is a very effective way of active co-operation and corporate growth for TEE in Asia! The whole process needs careful and vigilant monitoring by the Increase committee.

I see TEE as one of the vital agents of transforming Asian churches into witnessing communities for the glory of Christ throughout the continent!

7.4 Anneta Vysotskaya[2]

I think it was a very timely and important gathering of the TEE practitioners from across Asia and other parts of the world. It is always exciting and inspiring to see the bigger picture and how the work develops in other countries, to catch some new ideas and vision. I think such gatherings are vitally important for further growth and representation of the TEE work. It helps us to join the forces and represent TEE better in the eyes of the international theological education community as a serious, effective educational tool for serving the churches in all situations including persecution and economic hardship. There are heaps of programs but many last only for a short time while TEE shows a stable growth and continues to spread. It is also flexible in terms of denominations and cultures thanks to contextualization. What I specially like about TEE work is that it creates the sense of a family much more than other forms of theological education I met. 'Exploring New Horizons' was not just a meeting of people working in the same filed but it was also like a family gathering.

Special appreciation to the Greens and Ayletts family teams who organized everything so well.

Praise God that Increase Association vision was accepted by the country teams and there was a good response to it. The new Increase committee was re-elected and I think for us who are its members it was a good chance to reconsider and reconfirm our commitment to this work. It is also great to have new members whom we already know well but did not work together as a committee before.

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[1] Mr Zafar Ismail is Chair of the Increase Committee, and active in training in Pakistan.
[2] Anneta Vysotskaya is International Director of the Open Russian Theological Academy, ORTA

The topics which have been very much on my heart and it was confirmed at this conference - diaspora work, using new technologies for TEE especially in the context of persecution, writing new courses and finding ways to use TEE for oral learners.

I have told it in the past but I want to repeat again that one of the things Increase can do during the next few years to offer to the global TEE comminute is to develop a curriculum for the national TEE teams, provide 20-30 mins video lectures on the 8-10 key topics and develop tutor manuals with questions for group discussions of these key topics which can serve as a school for national TEE teams in TEE format. It would be especially helpful for the new developing teams to equip them for TEE ministry in their countries. The ENH conference showed to me that there are many excellent potential trainers who can be involved in this work.

7.5 Stephen SR Cho[1]

I had a Dream!
Since I started doing TEE/SEAN courses back in 2001, I had a doubt in my mind "Why TEE/SEAN, so good to me and my colleagues, did not influence church education worldwide that much?" And I had a dream of investigating on it, improve it and help all missionaries I know of with TEE. I have tried it a little only to cause misunderstandings, maybe because I was over-passionate. So my dream and passion went asleep.
And my dear friend Tim Green, one day, sent me a paper with the title:
"TEE, Reject, Repack, or Renew?"
which ignited my sleeping passion back to work and it was the beginning of my participation to INCREASE committee.

Since then, we have come a long way together through meetings, trainings, conferences at SEOUL, Kathmandu, Bangkok, Oxford and SEOUL again. It was all very good ones, but still it was without form.

And the Dream came true at K.L conference!

INCREASE KL hub is formed,
I came to meet and know who is who at each country,
And we are going to work altogether to disciple and train leaders for "His Kingdom to Come."

But our first love for TEE should not be lost and be kept in our minds;
"TEE, Reject, Repack or Renew?"

 July 16, 2015 at Seoul
Stephen SR Cho / CLTEE Korea (Community Learning with TEE)

7.6 Tanka Subedi[2]

The most significant thing for me was the *Discipling the Nations* dinner/ presentation, which opened the door for diaspora ministry in Malaysia for ITEEN and some other TEE movements and helped INCREASE make better relationships with the local churches.

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[1] Rev Dr Stephen SR Cho is Co-president of TEE Korea
[2] Tanka Subedi is Executive Director of ITEEN, the Institute for Theological Education by Extension in Nepal

The session on Vision, Mission and Values was very important for me: it helped me understand INCREASE better.

The Session on new course writing was very important for me, as we have started doing this in Nepal recently. We had also recently did a Course Writer's Training Workshop.

The ATA Accreditation session was something significant to me. It helped me understand ATA Accreditation better.

ITEEN's ministry is expanding after ENH conference. Tutor training being organized for group of 30 Nepali pastors in Malaysia.

7.7 Qaiser Julius[1]

"I personally feel that overall the conference went very well. Many things can be said about the conference but one which, I think, is the outstanding one that its each session and even every aspect was related to the participants from the church based training programs. I have been to several other theological conferences where some parts are quite relevant and some are not but in this conference each and every part was relevant to our work which prompts me to say that it was our conference and there was a great sense of ownership. So personally I have got benefit from this conference and learnt a lot from other friends' experience during the sharing time.

Another highlight about the conference that it also provided an opportunity to have fellowship of friends from the church based training programs and facing somehow similar challenges. This conference provided us an opportunity for networking with many programs and likeminded people across Asia and beyond. Undoubtedly, this networking will yield fruit of sharing resources and helping one another to strengthen the programs based in different contexts particularly the young programs which are based in some difficult contexts.

Finally I want to appreciate the organising committee for their hard work for putting this outstanding event together."

7.8 Tim Green[2]

1. History
*   At the 2008 Increase conference in London, there were two very different groups – TEE practitioners and those who wanted different paths in transformational learning and using technology. The two groups talked past each other and their thinking did not connect at that time.
*   Now, seven years later, I feel we have seen the two streams of thinking interacting in a healthy and positive way, with each open to learn from the other. This was clear in the 'new horizons' topics.
*   I praise God for this really important progress. I think we owe a lot to Richard Morris who comes from the non-TEE stream but has been patiently supportive of TEE practitioners in their priorities. Now we are seeing the fruit of it.

2. The Process of conference preparation

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[1] Rev Dr Qaiser Juilus is the Director of the Open Theological Seminary in Pakistan
[2] Rev Dr Tim Green is the General Secretary of the Increase Association

- One year ago in Devon, we drew up a chart of responsibilities. This was extremely helpful because different planning groups could work on different parts of the programme with a clear understanding of their roles. I think this is a good approach for any future Increase conference.
- It was also good that the process included listening to stakeholders' suggestions for the 'new horizons' topics, for the vision and purpose statements, and for which local leaders to invite to the dinner. Their suggestions were important and helpful.
- It was also great that so many conference participants helped in some part of the conference programme. Creating teams to lead each 'new horizons' topic was a bit complicated but it laid the foundations for teamwork and we can build on this in future. We proved that we don't need outside experts to teach us, but we can learn from each other's expertise within Increase circles.

3. Outcomes

I agree with the excellent points that other committee members have already made, so I won't repeat them.

Additional comments are:
- I think the Constitution is well balanced and will serve us well for the next phase. It can be reviewed in a few years time.
- The diaspora TEE work in Malaysia can move forward quite fast as a result of the dinner with Malaysian leaders.
- For the 'new horizons' topics, although we only scratched the surface, it opens up an agenda which we must take forward. This is both for the sake of our own members in Asia and also because we have something important to contribute to wider church-based equipping for mission and ministry. Also, we must keep in conversation with a) residential institutions, and b) digital providers, to see where partnership can develop.

7.9 Graham Aylett[1]

The Increase Association is now formally constituted! This is a wonderful thing, with great potential for mutually learning and encouragement.

I saw again the importance of our vision and focus
-- Looking to the Lord and his honour, kingdom and will
-- Looking to the church and the needs of the church in relation to the honour of Jesus - especially discipleship and leadership training
-- Looking to all possible means of helping to meet these needs the church
-- Looking at TEE in this wider context, and therefore…
-- Looking for continued renewal of TEE in the light of these needs

Michael Huggins - and others - have been saying for a long while - TEE is a tool to fulfill a vision, and the vision we have is for churches that bring honour to the name of Jesus - churches full of disciples who are making a difference. We started in the Opening Session with Biblical texts that reminded us of the vision and focus that we have.

The first ENH session was on transformational learning. We are looking for - lifestyle change, growth in Christlikeness, and increasing confidence in using giftings in accordance with God's call. This was a

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[1] Rev Dr Graham Aylett is a member of the support team for the Increase Association

very good place to begin. We need to explore more thoroughly educational thinking and Scripture relating to deep and lasting change.

We saw different ways that TEE could be renewed and enriched:
-- technology: there are very many ways that technology could support TEE programs without breaking up the face-to-face weekly group meeting.
-- awareness of needs and preferences of oral preference learners: relatively small changes to format and design could make courses more accessible to millions!
Especially the idea of weaving the story of a 'typical disciple' through the Abundant Life course is well worth folowing up! Could be text, or text + pictures (comic book style) or spoken word, or video clips.
-- experiential learning: using tools from the experiential learning toolbox as part of the 'Personal Study' component could be very helpful
--- evaluation: we may not have not thought through the process of evaluation sufficiently. Who evaluates what where when and how? Does our evaluation process focus on the things we really want to see? Do we evaluate not only what the student has come to know, but what the student has done with this newly acquired knowledge?

We saw the great, great need for new courses, in relation to the needs that face believers all across Asia.
Terry Barratt suggests that issue-based courses may not need to be fully-programmed, and could be based on existing materials developed by other single-issue focused groups. New TEE courses could be designed - in the initial stages - by teams from across Asia - so that they were relevant to a broader context. And they could be a new kind of TEE course that included some of the insights in 1. above.

We saw the need for continuing work on how to train and support Group Leaders.
Different training methods developed in different contexts need to understand each other. This is very important if Increase as an Association can speak with a united voice.

We saw again that what we hope for flows from good relationships.
'Good relationships' do not always mean that we agree, but they do mean that we take time to listen and understand, that we respect each other, and that for the sake of serving the Lord and the churches as effectively as we can together, we will be willing to question one another until we do understand. We have moved beyond the stage where we can 'do our own thing' without thinking about what other brothers and sisters are doing.

There is a great deal to praise God for! And there is a great need now to identify priorities.

8 Conclusion

What vision do we have for the church?

This is a crucial question for church-based training programmes. including TEE programs, whose goal is to see churches growing as God's agents for transformation.

The letter to the Ephesians provides us with a vision of Christ-filled, Christ-gifted, Christ-directed, Christ-oriented churches, that are inclusive of outsiders, multi-ethnic, relational, founded on God's grace and peace, and full of His new life. This was one of the reasons for beginning *Exploring New Horizons* with passages from Scripture, including Ephesians, to remind us of God's vision for His church.

Seven potential growth areas as we explored how church-based training programs could help churches equip, empower and disciple all Christ's followers for ministry and mission within their local contexts.

1] Training for transformation
The conference clarified our overall training goals as obedience to Christ and growth in Christlikeness. So courses must lead not only to growth in Biblical or historical or theological knowledge, but also to growth in obedient application of that knowledge. And as programmes evaluate those taking their courses, they need to ask not only, "What new knowledge have they gained?", but also, "What have they done with this new knowledge?" and "How have they grown in Christ-like character?"

2] Producing new courses
We asked ourselves, "What are the major social issues that believers in our contexts experience every day?" and "Which of these issues are already adequately dealt with by existing courses?"
After some brainstorming we concluded that, although some issues were dealt with adequately and there was helpful material giving a Biblical basis to address most of them, there were many other issues that were not covered adequately.
The conference participants highlighted issues of corruption and social injustice; marriage and family life; suffering and persecution; addiction; political strife; fundamentalism; migrant workers; Islamisation; health; pornography; globalisation; gender issues; the environment; and children at risk.
Increase urgently needs to harness the wealth of good materials that already exist on these issues, and re-work them into a format in which they can be used by national programmes around Asia.

3] Producing new kinds of courses
We were reminded that people do not fall into just two separate categories, 'non- readers' and 'readers'. There is a continuous spectrum ranging from completely illiterate to highly literate, with hundreds of millions of people in-between. Greater attention to layout, pictures, stories, and diagrams could make our courses far more attractive and accessible.
We could also help motivate students to engage effectively with new knowledge by building a wider range of learning and training experiences into our courses.

4] Opportunities to serve diaspora groups

Diaspora Chinese, Nepalis, Koreans, Filipinos and many others are found worldwide, and there are already tried and tested courses available to be used in many of their languages. We dream of setting up a one-stop website for diaspora ministry. You would select your country and your desired language, then the website would display the relevant information: who produces those particular materials, how much they cost, how to order them, and the contact details for your closest local programme that might be able to provide help. The most difficult part of this challenge would be figuring out how to provide the basic training for using course materials fruitfully and effectively in a variety of languages!

5] Agreeing on key principles for group leader training
Each programme has been shaped by the particular needs and character of the churches being served and their wider social context, so many different ways of training group leaders have developed as a result. So if there is to be effective partnership between programmes supplying courses (who may have one group leader training system) and programmes training diaspora leaders in their own context (whose group leader training may differ), we need to agree on some basic principles and requirements.

6] Developing the use of digital technology
For new kinds of courses, we see web-based resources supporting text-based personal study preparation for group meetings. We see digital resources supplementing and resourcing face-to-face group meetings, not replacing them. Mobile-phone-based or web-based course materials could replace the printed course books group members use to prepare for the regular face-to-face group meetings. In some settings there are very good security reasons for not using physical course books! Mobile-phone-based course materials would make TEE accessible even to people displaced by war or other catastrophic events.
For diaspora ministry, we see the internet connecting producer and user groups that are widely separated. We also see many ways to supplement and resource Group Leader trainers with online materials, and many ways to connect, encourage and resource group leaders who are spread over large areas.

And these six growth areas lead us to:

7] Building the needed teams
We have begun to build teams to handle these growth areas. We have the beginnings of task groups to work on some of them and we are praying that God will call a whole range of people to work on them – people in business, IT, communications, management, systems operations and more. We are looking to build dispersed teams of people giving part of their time.

If you, reading this, might be interested in joining such a team, or would like to be kept in touch with developments, please email us at info@increasenetwork.org. And we would love to hear from those around the world who are engaging in similar initiatives so we can learn from each other.

Our best estimate of the number of people around Asia being equipped and empowered for mission right where they are through the TEE providers represented at the Malaysian conference was around 100,000. If, together, we find the Lord's answers to these growth areas, how many churches, how many individuals, might become more Christ-filled, Christ- gifted, Christ-directed, Christ-oriented?

This is the great vision that drives us.