

## Notes on the Development of IICC Training

IICC training developed on the field, primarily in Africa, responding to requests for help in overcoming significant problems and frequent failure to meet mission goals. Why did those requests come to us? I will try to trace the stream of development that has led to a unique approach to mission training.

In developing a literature ministry in South Africa, we determined to work primarily with African staff. A small group of able Christian men and women joined with us. Of course, none of them were trained in journalism or business procedures so we taught them on the job, learning much ourselves. We learned, for example, the absolute necessity of being part of the life of the people to whom we were proclaiming the Gospel. Our African co-workers taught us much, very much, about African attitudes, practices, aspirations and beliefs, that became a foundation for our ministry. Their insights and acceptance of us laid solid foundations for many years of ministry. But many questions were unanswered:

What form should the literature take?

How could it be distributed and become self-supporting?

How could we make it readable to even marginal literates?

How could we move beyond the built-in resistance to "European" methods and control?

How could we surmount the bitter racism that divided Christian from Christian, and led to deep oppression?

How could literature contribute to building and strengthening churches?

And that is only a short list of things that we recognized were frustrating effective ministry.

Despite our inadequacies, African Christians were trained. Others saw this and repeatedly asked how and where had we found national leaders, and how did we train them? Our early trainees have continued to grow spiritually and professionally. One is a Member of Parliament in South Africa and has been leader of the opposition, another the head of the Zulu government Radio and TV service, among others were the Chief of Staff for Gatsha Buthelezi- the Zulu leader, a lawyer, and numerous church leaders.

Because we had successfully developed African writers and editors at a time when it was broadly assumed they were not "ready" for such opportunity, I was called to conduct writing and editing workshops in Southern Rhodesia (now Zimbabwe), Northern Rhodesia (now Zambia), Nyasaland (now Malawi), Kenya, Burundi, Congo, and India. At each place, I searched for their answers to the problems we faced in South Africa. I usually found that they had most of the same problems, but the questions had not even been asked! Storerooms were full of unsold and unsaleable materials despite fervent efforts by missionaries. When books were distributed at heavy loss, they were unread. Approximately 20 workshops in Africa and India did put some African and Indian writers on the path to more useful publications. But basic questions still were not answered, and African Christian media continued limping along following an essentially foreign path.

Circumstances gave us opportunity to concentrate, not on finding answers, but on gaining the

tools to find answers appropriate for differing situations. After 14 years of teaching and literature ministry, I was enabled to do Ph.D. studies at the University of Oregon in Journalism and Foundations of Education, using accumulated furlough time. The studies qualified me as a Cultural Anthropologist and in Social Research. They included a Masters' degree in Journalism, and substantial work in Contemporary Philosophy and Educational Theory. University of Oregon was certainly not established as a missions training school, but it uniquely equipped me to continue the search for more effective ways of doing mission.

We gained the tools to concentrate on research to find solutions for the many difficulties that we perceived in conventional mission approaches. We used professional research methods to learn what was understood of the Message, how missions were perceived, the nature of specific audiences, in other words, the effectiveness of mission work. That led to very valuable findings that showed the way to make many forms of proclamation more effective.

To illustrate, I summarize only a few of the nearly 50 research projects between 1969 and 1985, and implications of the findings for ministry training.

### **Worldview of the Matabele People (Zimbabwe) and Development of a Low-Cost Periodical**

Effective communication requires knowledge of more than a common language. Knowing major attitudes and values of the intended audience as well as their core beliefs and aspirations is the essential foundation for any kind of communication, especially in spiritual matters and proclamation of the Gospel. Before a new Christian periodical was begun, topics of interest were identified, and familiarity with the Matabele world view was gained. A Matabele research team was trained to aid in this sensitive research that used classic participant-observation, life histories, historical records including "living libraries" of very elderly Matabele, recording conversations in public places, and a scientific survey of significant demographic variables in the population.

The results shaped the editorial content of the new, simple periodical. In its three test issues, total circulation grew from just under 11,000 to nearly 15,000; total readership (using reliable survey methods) proved to be about ten times that number, attracting more than 50% of the literate Matabele. The periodical was a success, demonstrating that 1) thorough knowledge of the audience is essential, 2) participation of the audience in the communication process is a prerequisite to success, and 3) what is seen as "from" themselves is far more likely to be accepted than even technically-polished presentations.

*Implications for Missionary Training. Apart from knowledge of the Message of Christ, the most important skill is 1) how to know your audience, and 2) how to become deeply involved in their concerns, their joys - their total life, and 3) using media that are within their normal patterns of communicating and locally-controlled.*

### **The Hebrews Multi-Media Project (Zimbabwe)**

As we spoke with Matabele pastors and missionaries to the Matabele, we found much concern

that the essence of the Gospel was not being perceived by their congregations. Church on Sunday, and ancestral reverence placating the spirits to meet crises of the week. Christianity is the “white man’s religion” was the common thought. In response, we designed a project to introduce a clear, contemporary translation of Hebrews into the SiNdebele language. The book of Hebrews was presented in highly readable language in several booklets, each presenting one section of Hebrews. The booklets were illustrated with photographs of Matabele activities that paralleled the message of Hebrews. For example, when sacrifices were spoken of, there was a picture of an Ndebele man sacrificing a goat in the traditional manner. Instead of titling the book “To the Hebrews” the booklets were titled “To the Africans.”

Booklets were given out in churches. Pastors were given suggestions for stories and sermons based on the book of Hebrews, wall posters repeated themes from Hebrews, and tape cassettes were prepared on which the book (in SiNdebele) was read, with relevant comments and questions. Measurements were taken of knowledge of the themes of Hebrews before and after exposure to one or more of these methods of communication.

The core truths of Hebrews were widely understood in the test areas, after the test communications. Excitement was evident that “the Bible is not just for White men. It is for us!” Especially striking was their realization that Jesus was the Mediator for all men. Since the use of mediators was a central part of Matabele social relationships, and even their apparent worship of ancestral spirits, this realization thrilled the people. “Christ is our Mediator. We do not need to fear the spirits and placate them!” With joyful relief, they shared this new understanding with neighbors and friends.

Where multiple media approaches were used, the new knowledge was measurably more than where only one approach had been used. Outside of the formal research results, there was often evidence of spiritual renewal in participating churches.

*Implications for missionary training. 1) Beyond good translation, the Word of God must be presented so that it is seen as relevant to the people’s concerns and way of life. 2) Ways of communicating must be appropriate for that specific group and context. 3) Multiple channels of communication are needed to increase understanding. 4) A theology for each people must be developed from Scripture to meet their concerns and questions enabling them to experience deeper understanding and response to the Lordship of Jesus Christ. Imported theologies will rarely meet the deepest needs or bring the desired change.*

### **Indigenous Logic Patterns (Sub-Saharan Africa)**

A German furniture manufacturer who had settled in Rhodesia (Zimbabwe) had more interest in philosophy and the local people than in furniture. In stimulating conversations with him, he remarked that the local people were very logical, but their logic patterns were not the same as his. Curious, I began to look for these invisible differences. During my own field research, I observed traditional courts settling disputes, listened to evening discussions, and heard stories on cold nights around a fire. A clear pattern of reasoning did emerge, and my German friend was right - the Matabele reasoning was not linear, which is the logic pattern of the Western world. I summed

it up as “contextual” where everything in the context of an argument or an event is considered because it might have an effect on the result. There was no attempt to say that something was irrelevant to the central issue, but everything was examined carefully to discover all possible relationships. The purpose was seldom to fix blame or to punish, but instead to restore social balance.

Subsequently, published articles and studies have been found that identify other patterns of logic - Oriental, Semitic, and Romantic as well as Contextual that I first identified among the Matabele and repeatedly found throughout Africa and among Asian Tribal peoples. Reading Scripture with these differences in mind, I was surprised to find that different logic patterns were used by different authors of the Bible. Romans is clearly linear; Hebrews is clearly contextual. Contextual-reasoning people find Romans difficult to understand, while linear-reasoning people have trouble using their outlining approach to understand Hebrews. This insight led to the use of Hebrews in testing the effects of multiple media use, summarized above.

*Implications for missionary training. It is a fundamental need for missionaries, whose primary task is to communicate the Gospel, to 1) understand the logic patterns of the people of their concern. 2) For comprehension and application, all communications must be adapted to those patterns, whether preaching, writing, other media use, teaching, or even simple conversations.*

### **Readability in African Languages**

Functional literacy in central Africa during the 1960s was approximately 10%, even though official literacy rates for most areas was over 60%. Why was such a valuable and prestigious skill so inadequately used? Using samples of all literature available in the SiNdebele language including the Bible and reading books used in schools, it was quickly discovered that most of the literature was either irrelevant to their life patterns, or very difficult to comprehend due to linguistic factors - or both. There was no grading of school readers from beginning to advanced levels. All of the materials were simply written in the mother tongue of the people and that was considered adequate. The Bible in use compounded the problem by being in a related but different dialect of the dominant language!

Using statistical analyses of written materials, correlating those analyses with comprehension levels demonstrated by the readers, guidelines were developed making possible the grading of materials according to language difficulty. The national Ministry of Education asked us to prepare a comprehensive series of reading textbooks<sup>1</sup> based on those principles. Success of the test periodical mentioned above was in part due to the ease of comprehension that resulted from following those linguistic guidelines. A missionary used the readability guidelines in preparing a new translation of the New Testament. Subsequently, it was found that the readability factors

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<sup>1</sup> In response, reading books and teachers' guides were prepared for the first eight years of school by a Daystar Communications team, including a Matabele editor and two retired American educators. They were never published, due to rebellion against British rule and the outbreak of guerilla warfare that led to the formation of the nation, Zimbabwe. A worldwide blockade against rebel Rhodesia and the death of 38 missionaries forced the move of Daystar to Nairobi, Kenya at the end of 1973.

identified in SiNdebele were also valid in other languages of the Bantu language family.

*Implications for missionary training.* This research showed 1) that it was unwise to make literacy the cornerstone of church development, since functional literacy was so rare. When literature is published, 2) it must be comprehensible for the intended audience. 3) Making something readable in a foreign language gives no assurance it will be readable when translated.

### **Listenership of Radio ELWA, Liberia.**

How many listeners were there for a Christian radio station in Liberia? The casual assumption, supported by anecdotal evidence, was that since there were only two stations in Liberia, half of the audience would be listening to the Christian station. A major missionary enterprise, largely staffed by Americans and technically sound, was developed near the capital of Monrovia, Liberia. Most of the programming consisted of standard American programs of the time.

A thorough measurement of the listening audience was conducted that gave very good estimates of audience size for each time of day, for each day of the week. The measurements were made in Monrovia and also in towns of the coast and interior, as well as in worker camps of rubber plantations and diamond diggings. The research team was entirely students from the University of Liberia, trained specifically for this task in addition to their formal studies. At peak times, 20% of the audience was tuned to ELWA, 70% to the government station, the remainder to out-of-country stations. During some periods, there was no discernible audience for ELWA.

After analyzing the programs and findings that described the audience, we recommended “localizing” programs to make feedback possible. Specific recommendations centered on relating presentations more closely to interests and experiences of the audience. When some of those were implemented for a time, listenership increased significantly.

A regrettable finding during the fieldwork revealed strong but “below the surface” antagonism toward the ruling group and its government. The animosity between ruling descendants of freed American slaves and the local people of tribal origin was apparent at many points during the study. Later that explosively surfaced in the tragic Liberian civil wars. That dynamic could not be reported at the time, for obvious reasons, but it had strong impact on Christian ministry that was perceived as foreign-controlled.

*Implications for missionary training.* Crossing into another culture for any purpose demands looking deeply, looking well below the surface of visible behaviors. 1) How to do that must be a fundamental part of missionary training. 2) Nationals can readily become part of any serious research or communication effort. 3) Effective proclamation must be within a culture, not from outside, or perceived as from outside the local experience. 4) The outsiders’ assessment of effectiveness is seldom the same as the insiders’ evaluation. 5) Avoid strong identification with any non-Christian power or authority. 6) Listen to casual conversations and note the perspectives expressed and implied; better yet, become part of the local “conversations.”

### **What's Happened to Our Bible School Graduates? (Zimbabwe)**

The goals for the mission and its Bible Institute were to train pastors and church leaders. Were they succeeding? Graduates, church leaders and church members considered the quality of the program good, and felt that the spiritual benefits were very positive. But the graduates were dissatisfied with the usefulness of the program in actual ministry or in finding other employment. Only 20% of graduates were involved in regular preaching. Graduates also were disappointed with the lack of relevance to their daily life and culture. Active pastors failed to see the Institute as a potential source of help with many of their problems. Church members saw little connection between their needs and what the Institute had done in the past.

*Implications for missionary training. Again, the underlying need is 1) to know and participate in the daily lives of the audience. 2) Bible knowledge and Bible teaching are essential but of little value when relevance to specific needs or understandings is not clearly shown. 3) Training pastors requires supervised practical experience, not only a mastery of Scripture. A suggested program to implement changes was rejected because, "I understand, but I am comfortable with how I'm doing it now." 4) Missionaries must be prepared to be flexible, to develop ministries within a specific context rather than importing a pre-planned program.*

### **Communication for Development Project (CDP) in Sudan and Cameroon**

Many have shared in the frustrations of development and missions work. After years of teaching, there seems little change. "Didn't they learn?" we ask. "Didn't we teach?" may be a better question. How can we explain to others what we have experienced of the Good News about God's gift of a Savior and a new life? Communicating new ideas to people in our own society is difficult enough, but reaching people in another culture is even more difficult.

Can media be used to stimulate acceptance? CDP was a pilot project on how communication can serve missions and development. During CDP's thorough studies in the villages of southern Sudan and Cameroon, it became clear that the media cannot be *used* to bring about development. Instead, how can communities develop themselves and how can outsiders work with them? How can media help to deepen and share that understanding? The Lutheran World Federation sponsored this major study. CDP partnered with Norwegian Church Aid, the Sudan Council of Churches, and the Evangelical Lutheran Church of Cameroon during the five years of field studies.

Experiments were conducted on ways to involve communities and congregations in change. New ways were developed to produce, use and combine different media, all of which were available readily in the test areas - drama and photo slides, story telling, songs, cassettes and handbills, demonstrations, and flipcharts. Five different combinations were tested, and over a three-year period, changes (if any) were measured through statistically-based surveys in the test areas and a control non-test area. At the end of the study period, substantial change in the desired direction was shown in all areas, regardless of the media used.

What was learned was more significant than finding the best media! The people control who hears the messages, and when, through their Internal Communication Systems (ICS). A message

that came through External Communication Systems (ECS) was not accepted and quickly forgotten. External Systems include public meetings where an outsider leads or speaks, and where outsiders choose the topic and style of presentation. The good that the outsider wants to do is not understood, and is forgotten as soon as the outside presence is gone.

In CDP, all media were developed with participation from the people, thus it entered the Internal Systems quickly. Differences in media were obscured by the wide re-telling of the messages through the Internal Communication Systems, thus there was significant change in all of the test areas, but not in the control (non-test) area.

An important by-product of CDP was a series of cross-cultural training workshops for Norwegian Church Aid, after they had seen the results of CDP approaches in Sudan. The essence of those workshops (in Sudan, Cameroon, and Mali) is in my book, Make Haste Slowly.

***Implications for missionary training.** For effective ministry, it is essential 1) that missionaries shift from one-way telling to two-way participatory communication. For most, this is a major shift in style. 2) Learning the culture thoroughly is basic, but more important is functioning and communicating from within the culture. A deep commitment to follow the way of Christ's incarnation is the foundation for truly entering another culture. 3) Using local resources and skills is more likely to make the message comprehensible than importing a polished and powerful presentation. 4) Much patience is needed to wait, listen, and shape the form of the message to local perceptions. 5) The goal of the missionary is to reach family units, rather than individuals.*

**Acceptability of Contemporary Language Translations** - in numerous African nations, India, Thailand, Philippines, Japan, Germany, Sweden, France, Italy, Ireland, and South America.

Methods were developed for accurately assessing the readability and popular acceptability of contemporary language translations for Living Bibles International. Translation teams were trained in faithfulness to the meaning of Scripture, and in use of these objective methods to evaluate their work in preparing fresh translations that non-Christians and Christians who had not, or could not, read existing translations.

***Implications for missionary training.** It is fundamental to ministry that the Word of God be made understandable and relevant. These studies and the training of national translation teams pointed the way to do this in more than 45 different languages. The translation methods used are of great value in preparation of Bible teaching, of national teachers and pastors. They make God's message available to "everyman" that was formerly available only to specially-trained individuals.*

### **BEVIN - Baptist Evaluation Instrument**

for use by the International Mission Board, Southern Baptist, on their East African fields. Recognizing the need for careful assessment of their personnel, the East African Baptist Mission requested help in a guide for interviews at the end of missionaries' terms of service. The initial draft was used successfully, but our transfer out of Africa terminated the effort.

*Implications for missionary service.* The research in developing useful measuring instruments pointed out 1) the need for missionaries to know themselves thoroughly, 2) to know the audience and how to learn to know the audience. It also demonstrated 3) the need for mission administrators to know field staff more fully. Formal reports were helpful, but "between-the-lines" reading that BEVIN made possible led to more fruitful evaluations.

### **Audience Research in Burundi**

Formulating policy or determining readership/listenership requires more than a simple study of expressed preferences. The Burundi Literature Fellowship (BULIF) recognized the necessity of knowing cultural values in order to identify the needs and preferences of their audience. The study was carried out by BULIF personnel with our consultation. Many cultural themes were found through the study: struggle for economic and physical survival in a subsistence society, land ownership to perpetuate the family, the merging of the idea of fate and God, shown in the same word for both, the central importance of the family, and group orientation.

*Implications for missionary training.* The study indicated that 1) missionary teaching should place less emphasis on the printed media. 2) Cooperation with Christian radio, more use of cassettes, records, slides, charts and posters was needed. 3) More use of KiRundi music, and the use of formal and spontaneous drama would strengthen communication. 4) Themes for Scripture teaching should be determined by dominant expressed needs and give in-depth instruction on the nature of God. 5) Evangelism and teaching should center on the family unit rather than on individuals.

When findings were applied, national churches and missions were surprised and excited at the outcome. Requests for training courses followed to help in implementing recommendations. Short courses were held in our home for a few days, then longer periods, then a six-week intensive residential program called the Institute for International Christian Communication (IICC). Even though it often proved difficult to implement recommendations, due to emotional commitment to traditional ways of doing things, calls for relevant and practical training continued to increase. That led to establishing a permanent training center in Nairobi, Kenya. That center is now Daystar University, the first fully-accredited African Christian university, led and controlled by African Christian leaders.

After turning Daystar over to African colleagues, I was invited to chair the Division of Intercultural Studies at Western Seminary in Portland, Oregon. Many of the research findings were incorporated in developing a new curriculum for the Division of Intercultural Studies at Western and beginning its Doctor of Missiology program. That curriculum was built on the propositions of communication in ministry contained in my book, Creating Understanding. The book summarizes and applies to ministry the findings of our own and other research over a forty-year period from 1950 to 1990. For many readers, it seems to state the obvious, but (as one missionary commented) when you begin to apply the propositions, you begin to realize their complexity

At Western Seminary, there was the opportunity to apply earlier research and explore the work of other researchers in further developing practical and relevant training of cross-cultural workers. For example, the powerful studies of a Dutch researcher, Geert Hofstede, became available in 1980 and since then has given us invaluable guidance in cross-cultural communication and training. His work is only now beginning to be recognized for its high relevance to missions (the original research was done for IBM). Several hundred graduates of the Division of Intercultural Studies in more than 20 years have established a fine record of effective cross-cultural ministry on four continents.

But even as we continued a ministry of intensive training workshops in Africa, Asia, and Europe the rapid growth of missions from the “Majority World” (Third World, Global South, Two-Thirds World) created a great additional need for appropriate training. In 2000, leaders of the Third World Missions Association approached IICC for help in developing their mission training centers to an internationally recognized standard.

Some 25 centers had formed a coordinating group, World Link University, to work toward standardization of a high-quality curriculum. Some of those centers are embryonic, others already offer a Bachelor’s degree; most are passionately Spirit-led though short on training skills. It is evident that they are building their work on the only model they know - Western institutionalized, residential courses. Though dis-satisfied with the Western approach to training, they had no alternative.

Their need led us to re-examine the years of research (both ours and other published work) into the nature of culture and communication, what worked and what did not, and how people learned in differing cultures. I could not escape the glaring contradictions in Africa. It is now the most Christian continent in the world, and yet the most corrupt and poverty-stricken. At one point in the late Twentieth Century, 30 of the 32 Black African national leaders were the products of mission schools; over the next few years virtually all of them were shown to be corrupt and led their nations into decline despite newly-won independence. There were many reasons, but underlying all explanations was the simple fact of the inability of leaders to provide even-handed justice and the rule of law that would promote social and economic development. During this same period, churches exploded in numbers becoming the majority in most of those nations.

What is the relevance of becoming Christian to ethnic hatred and killings, to economic corruption, to legal rulings bought at hidden “auction”? Many observers echoed the comment of a prominent African Christian, “Christianity is six thousand miles wide and two inches deep.” After immense missionary effort, hundreds of Bible Schools, the loss of hundreds of missionary lives and thousands of African Christians martyred, why was there so little impact on the quality of righteousness in private and public life?

An answer began to emerge during research in Matabeleland, referred to above in the “Hebrews Multi-Media Project” and “What’s Hapened to Our Bible School Graduates?” While grasping cognitively the content, the relevance to their lives was not seen, consequently there was little emotional involvement with the message heard. That was confirmed in subsequent years of

teaching and evangelism in Africa and Asia. Three incidents gave better understanding of the problem.

In one class at Western Seminary, out of 25 or 30 students, one was an Israeli and another was an Egyptian. Both were keen intellectually, and deeply committed to Jesus. But as they became aware that one of "the enemy" was also in the class, there was noticeable caution in relationships. During the semester, however, they began to talk, shared experiences, and to their mutual surprise, became friends. Then they discovered that both had been in their country's army. Further, they had been in the same battle along the Suez Canal where they were trying to kill "the enemy." It was a deeply emotional realization that gave depth to their friendship and the meaning of "one in Christ."

A few years later, two men from Northeast India were at WorldView Center. They were from groups that were then engaged in bitter ethnic killings and raids against each other. Naturally they were suspicious of the other's motives and actions. But one man put forth real effort to break down the distrust, and after sharing of experiences, worship together in the Vesper services, and for a time sharing their life experiences, trust was built. Both men were doctoral students in mission, but it required personal encounter to break through the emotional barriers that separated.

A bit later, a family came to WorldView from Rwanda. Both husband and wife were taking advanced theological studies, preparing to return to Rwanda to further develop a Bible School and Seminary. During the horrific genocide of 1994, a neighbor had killed one of their two children by giving the child acid to drink. The pain and loss could never leave a parent, of course. The next year, another advanced missiological student came to WorldView, this time from the Congo, just across the border from Rwanda. A mature pastor and worker among university students, he too, was earning his doctorate. But it was difficult for the three, from the same region of Africa, to even speak, let alone fellowship in the WorldView community. The man was from the ethnic group that was involved in the murder of the child! In a group-oriented culture, it was almost impossible to separate the man from the actions of others in his group. Only gradually did the mutual questioning disappear. Through the emotional experience of worshipping with "the enemy," the sharing of meals as well as classes, they began to pray together and became strong friends. They made the striking comment, "Why are we killing each other?"

Note that all three were Christian leaders, all sought to learn more of God's Word and how to minister, but it took emotional encounters to make the Truth they were learning relevant to their lives. These are only three examples of thousands, even hundreds of thousands of cases apparent on the African continent. The same kind of "two-level" learning happens in Asia, South America, Europe, and certainly in America. How can we teach and prepare Christian leaders at both the mental and emotional levels, to open the heart to Holy Spirit transformation?

We considered how training could be effective at both levels, examining earlier research and the ways people learn and shape their lives. The result is a different model for training, briefly

explained in the paper "Doing As Paul Did: Discipling in the Asian Context"<sup>2</sup> which was presented at the 2006 Asian Missions Association conference in Ephesus, Turkey.

That model is now being followed in IICC workshops and the World Link Graduate Center<sup>3</sup>, which is launching an Oregon State-approved Master of Arts in Foundations of Intercultural Leadership this year, 2007. The MA will be totally online where each student and group is guided by Mentors. The initial pre-requisite World Link Workshop in Creating Understanding is to be attended by 22 mission leaders from Egypt, Ghana, Nigeria, and Mozambique

### Is this relevant for North American-based missions?

CrossWorld Mission has adopted a strategy<sup>4</sup> to implement the Creating Understanding model throughout their fields of service. To accomplish that, CrossWorld desires to have all its personnel complete a one-month workshop in Creating Understanding. That workshop will largely meet the pre-requisite for admission to the MA program, if desired. Two workshops will be offered with CrossWorld annually, in January and July. CrossWorld's approach is not only innovative but a bold strategy to apply proven principles of communication.

Through experience, we have learned the high desirability of participating as a group. If one or two begin to shift perspective, it is more likely to create tensions than to create an effective ministry. But if this approach is learned and accepted by the group, significant progress toward greater effectiveness is probable. In the World Link Workshop in Creating Understanding, the participants are coming as groups (Egypt, Ghana, Nigeria, and Mozambique) rather than as individuals. Online Masters work that follows is also group-oriented.

IICC training is not a re-packaging of existing programs. It has been developed directly as a result of seeing problems and needs, then searching (and carefully researching) for solutions rather than simply following common practice. IICC's ministry is based on field research and tested in practice. Principles have been discerned and examples found to help others utilize those principles. IICC training seeks through inductive teaching to help Christian workers re-discover those principles and how to apply them in ministry.

*Donald K. Smith, Ph.D., D.Litt.*

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<sup>2</sup> The paper is attached.

<sup>3</sup> An outline of the curriculum is also attached..

<sup>4</sup> Before CrossWorld committed to this major effort to re-orient its missionary force, I was asked to teach at two of their leadership conferences (Biennial Field Leaders' Conference and Emerging Leaders' Conference), and conduct a three-day workshop for the entire US Headquarters staff at our WorldView Center. I will participate again in their Field Leaders' Conference in the fall of 2007. Three of their senior leadership completed the Doctor of Missiology, where I was their major advisor. In this way, the Creating Understanding perspective and its application have become familiar to many in the mission.