

# **CG 103: Communication**



**Certificate and Diploma Levels**

**Nazarene Theological Institute  
Church of the Nazarene  
Africa Region**

*This handbook is designed for joint use by the teacher and students. It was prepared and edited by:*

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Note: The revised edition added lessons 3-5.

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**CG 103: Communication**  
Certificate and Diploma Level  
Syllabus

**Course Description**

This course explores the nature of communication and its different forms with an emphasis on oral communication. The activities will allow students to improve the effectiveness of their communication skills.

**Course Rationale**

*Narration*

Communication is about making connections with others in our society. As the human body moves according to how its parts connect, so the Church, as the Body of Christ, exists as its members connect to one another. The process of communicating occurs at horizontal and vertical levels. The horizontal levels include how people relate to each other in large groups, small groups, and couples. The vertical level depicts how well people relate to God in public worship and private devotion. During this course, students will discover the concepts and principles that form the basis for communication in ministry settings. In addition, the student will be introduced to aspects of culture that affect how messages are transmitted and received as well as basic principles of effective electronic and speech communication.

*Program Outcomes*

The following program outcomes assigned to this module are identifiable competencies required of the student in this course.

CN 10 Knowledge of the basic theory and art of communication, especially that which concerns preaching and teaching

CN 11 Use the principles of evangelism, church growth, planting new churches and the missionary task of the Church in the world

CP 1 Ability to communicate orally and visually according to the culture

CP 2 Ability to preach Biblical sermon that applies to life

CP 4 Ability to teach the Word of God and make disciples that can make other disciples

CP 7 Ability to evangelize in public and private

CR 5 Ability to express humility and interdependence in all of one's personal relationships

CR 12 Ability to exert self-control

CX 3 Ability to understand the principles of cross-cultural ministry

## Course Outcomes

For achieving the competencies listed above, this module organizes several learning activities and requirements around the following intended learning outcomes for this course†:

1. To discover the biblical example of communicating with others and with God. (CN 10; CR 5)
2. To transfer the understanding of the biblical example to the exercise of preaching and teaching in group settings (CN 10; CP 1; CP 2; CP 4)
3. To understand the message of cultural forms and meanings with regard to the pastoral ministry (CN 11, CX 3).
4. To deliver oral presentations with accurate diction, good voice modulation, proper decorum, effective body language, and effective presence (CX 3, CR 12)
5. To produce different types of speeches using principles of persuasion (CX 3, CP 2)
6. To practice the concepts taught in this course through a one-on-one dialogue with another student (CR 5).
7. To create a plan for personal devotion and time with God (CR 5, CR 12).

The following sessions and exercises of this course offer the following percentages of the four Cs:

|            |     |
|------------|-----|
| Content    | 25% |
| Competency | 45% |
| Character  | 20% |
| Context    | 10% |

## Course Resources

The following textbooks are suggested for preparing this course in English or English:

1. Bible
2. Student handbook for this course (or a blank notebook for taking notes)
3. ENGEL, James F. *Communiquer l'Évangile efficacement*. Abidjan: CPE, 1988.
4. *Communicating with Spoken and Written Language*. RIIE Module. Kansas City: Clergy Services, 2002.

## Assignments and Evaluation

1. All students are expected to attend all the sessions of the course. The second absence and each following one will result in a 25% reduction in the final mark for the course.

2. Create a list of biblical references that deal with the theme of communication, including those that deal with issues discussed during the course.
3. Meet once-per-day with a dialogue partner for the duration of a class to discuss how to communicate better using the principles and concepts learned in this course. On the last day of class, be prepared to share with the whole group two key communication lessons you've taken away from the course. One lesson should be taken from the material on communication theory (lessons 1-2) and the other from the section on culture (lesson 3). Why did you find them meaningful?
4. Prepare three sermon illustrations from daily life and include an aspect of the Gospel message that is supported by the illustration. Base your illustrations on three themes chosen from the list below:

forgiveness/grace  
holiness  
love within the family  
commitment to one's spouse  
love toward God  
love of neighbor  
temptation overcome  
negative effects of sin  
patience/perseverance  
joy, peace, humility, etc. (fruit of the Spirit)  
giving  
salvation

5. Create a specific plan for improving personal devotional time (communication) with God. In your plan, speak of times, places and methods.
6. Present an introductory speech (3 minutes) and a persuasive speech (5 minutes) to your classmates.

## Course Evaluation

The final mark will be calculated in the following manner:

|   |     |
|---|-----|
| Participation in small group discussion | 10% |
| Quizzes                                 | 10% |
| Biblical references                     | 10% |
| Dialogue meetings                       | 10% |
| Sermon illustrations                    | 20% |
| Devotional plan                         | 10% |
| Introductory speech                     | 10% |
| Persuasive speech                       | 20% |

## Note on diploma and certificate levels

*There is no final exam in this course.* Two quizzes are to be given at some point during the course, developed by the teacher. These quizzes should be written (diploma level) or oral (certificate level). Likewise, the biblical references should be written down by diploma students while certificate students are to memorize and recite them. Both diploma and certificate students should present their sermon illustrations orally to the entire class.

## **Course Description**

This course explores the nature and different forms of communication with an emphasis on oral communication. The activities will help students improve the effectiveness of their communication skills.

## **Student's Ability to Complete Course Work**

A reasonable effort to assist every student will be made. Any student who has handicaps, learning disabilities, or other conditions that make the achievement of the class requirements exceedingly difficult should make an appointment with the instructor as soon as possible to see what special arrangements can be made. Any student who is having trouble understanding the assignments, lectures, or other learning activities should talk to the instructor to see what can be done to help.

## **Instructor's Qualities and Availability**

The instructor has committed to preparing the content and being familiar with the objectives of the course. The instructor's life and attitude inside and outside of the course should reflect the lifestyle of Jesus Christ. Good faith efforts to serve the students both in and beyond the classroom will be made.

## **Small Group Activity Guidelines**

Educational research demonstrates that shared-learning activities, such as small group projects and discussion groups, raise the student's ability to gain and retain knowledge for practice outside the teaching environment. Students are able to develop critical thinking skills such as analysis, evaluation, and synthesis as they work in a small group. Assigning small group projects helps students to:

1. Learn how to work together in a team environment through positive interdependence.
2. Understand group processes, including process management, conflict management, synergism, collaboration, resource utilization, individual accountability, shared knowledge, cooperation, planning and problem solving.
3. Effectively and efficiently develop oral and written presentation skills.
4. Be better prepared for social interaction at work.

5. Explore and integrate a broader range of ideas and expertise.
6. Respond to different learning styles.
7. Supplement the knowledge of the facilitator/teacher.
8. Develop a sensitivity to and awareness of cultural and gender diversity.

When engaged in small group activities, the following guidelines should be followed:

1. When considering the formation of groups, take into account that it is desirable to balance the small groups by gender, age, geographical origin, local language, and experience. Try to bring as much diversity as possible to the group.
2. Select a spokesperson(s)/leader(s) for the group to keep the team on task and for reporting back to the rest of the class about the small group's findings, conclusions, and recommendations. The spokesperson(s) should also serve as the recorder(s) for the group. Each person in the group should be given time and encouragement to take part in the discussion.
3. Select a timekeeper for the group. Most small group activities should not exceed twenty minutes. The timekeeper's task is to keep the group moving forward and on task to complete the assignment within the allotted time frame.
4. During the course, students are encouraged to participate in each small group role —spokesperson/recorder, timekeeper.
5. Solicit the facilitator/teacher's assistance at any time the small group is unable to stay on task.

*From Training through Dialogue: Promoting Effective Learning and Change with Adults, by Jane Vella.*

Small groups are like a bicycle – they need the two wheels of group maintenance and task maintenance.

Group Maintenance

call by name  
 thank  
 affirm  
 joke  
 clarify roles  
 ensure everyone participates

Task Maintenance

initiate  
 question  
 move to action  
 clarify tasks  
 synthesize, summarize  
 delegate tasks

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## **TABLE OF CONTENTS**

Lesson 1 – Communication Theory and the Ministry of Christ

Lesson 2 – Effective Communication

Lesson 3 – Communication and Culture

\*\*Lesson 4 – Improving Electronic Communication

Lesson 5 – Improving Speech Communication

\*\*This lesson is only for those taking the course at the Diploma in Theology level. It requires reading and writing proficiency.

## **LESSON ONE:**

### **COMMUNICATON THEORY AND THE MINISTRY OF CHRIST**

*Note:* Students should begin making their list of Bible verses that apply to communication – see course requirements. Also, the teacher should allow time for students to find their dialogue partner and begin discussing the ideas presented in these lessons.

#### **I. INTRODUCTION**

Communication is not a new phenomenon. It has always existed and played a part in human history. Communication has been an essential element in life and society. It is so fundamental and so necessary that we practice communication—good and bad—without even knowing we do.

Communication is so indispensable that all personal and social development is impossible without it. All social organization depends on communication. In fact, all our life is communication. All we do as family, church, village, city, etc. is influenced by communication.

The church adheres to a conception of life based upon belief in God and obedience to the Bible. Christians hold on to the idea that its message is vitally important: the Gospel of new life that one must communicate to the world.

But, how can we succeed in communicating our Message without intentional practice? As we go through the course, we will discover how to communicate better.

#### **II. DEFINITIONS OF COMMUNICATION**

Given that all social life is communication, it is difficult to arrive at a definition for it that covers all domains of social living. Definitions for communication no matter how simple or complex will only cover a small portion of what we mean when we talk about communication. Even so, let's try to define it.

Communication is a certain action that transmits information, ideas, and attitudes from one individual to another, but it is also a vital relational or social link.

It is a double approach that is both theoretical and practical based in human social existence, exercised by one or many individuals in a social organization.

Communication establishes and reinforces existing relationships in the realm of economics, culture, social order and even intimate communications.

But, it is necessary to insist that communication is a process by which two entities enter into a relation for exchanging information and ideas with the

goal of gaining mutual understanding.

This mutual understanding is the goal of communication. True communication is characterized by feedback (giving a response to signals received from another). It's feedback that helps us sort out and understand the information we receive.

Information is a message with a single meaning. This is a message sent without expecting a response. It seeks only to be understood without trying to understand the other. It speaks without listening.

It is important to know the difference between communication and information. For example, when we pray, are we using communication or information in talking with God? Are we interested in receiving feedback? Are we actively searching for understanding in our time of prayer? Prayer by definition is communicating (communing) with God and not only informing God.

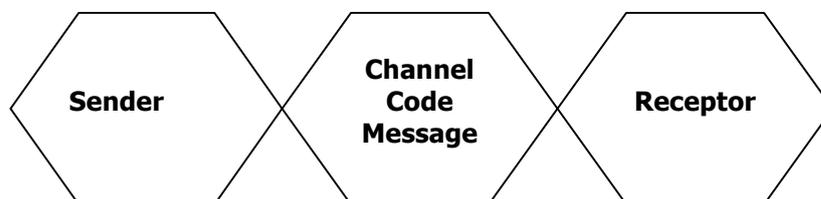
### **Discussion**

1. What is the difference between communication and information? Explain your response with two examples. For instance, when we pray, which do we use communication or information?<sup>1</sup> (See footnotes for possible responses. Don't look until you've answered!)
2. In your opinion, how does the idea of feedback help us improve our practice of prayer?<sup>2</sup>

### **III. ANALYSIS OF THE PROCESS OF COMMUNICATION**

In communication, certain elements are required, such as:

#### **Sender - Channel - Code - Message – Receptor**



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<sup>1</sup> *Possible responses:* Communication requires feedback while information does not. The newspaper or television journalist transmits the news without requiring feedback.

<sup>2</sup> *Possible responses:* Prayer is a means of communication between God and individuals. A person communicates and waits on God's response.

## A. Sender

- It is that which gives or transmits the message : the source
- But in communication characterized by reciprocity, the sender can become in the next moment the receptor and the receptor become the sender.
- All senders have a point of reference comprised of one's environment, education, experience, cultural background, etc.

*Illustration:* Three blind women are asked how to describe an elephant. Each one reaches out to touch the elephant in order to describe it.

The first one touches the ivory tusks and says it's a rubber tree branch.

The second one touches the ear and says it's a large tree leaf.

The third one touches the foot and says it's a large base of a column.

The three blind women are right since they are responding from their own point of reference, their environment, what part of the elephant they touched.

The point of reference influences the message that is sent. It is important that the point of reference is made known, particularly for those of us proclaiming the message of the Gospel.

- It is necessary to make a difference between the Gospel pure and simple and different elements in our point of reference (educational, culture, experience) that might influence how we communicate the Gospel.

*Example:* When missionaries arrive in an African country, local leaders are also then influenced by the cultural background of the missionaries.

Western missionaries have not always known how to separate their point of reference and the Gospel. They sometimes have blended them together and put the African church in an embarrassing and difficult situation. Western culture can be mixed together with the preaching of the Gospel in Africa. Now, for some Africans, the Gospel is mistaken as a religion for white people. In Africa we do not believe we have to sit one behind the other in meetings, or do we? In Africa we do not believe Christians are obligated to travel many kilometers into the city to find special bread and grape juice for communion, or do we? We don't believe that the bride must wear a white dress and the bridegroom a suit and tie for getting married, or do we? The Lord alone knows how much a villager must sacrifice to obtain these Western symbols to make their marriage official. It is a problem that has almost become doctrinal in its seriousness for some people.

Today in many parts of Africa, it is a sacrifice to use grape juice and bakery bread in Holy Communion. Likewise, a local church in which the pastor does not stand behind a table in front of the church or in which members do not sit one behind the other might be considered a suspicious cult.

In some instances, the Church in Africa may have become a prisoner to a foreign culture instead of being a prisoner to Jesus Christ all because of a problem in communicating the Gospel. Each communicator of the Gospel must remember that above all else, the Gospel is the death, resurrection, ascension and return of our Lord and Savior Jesus Christ (1 Corinthians 15.1-3). This Gospel must be preached orally, physically, socially, and by all means available.

- For the biblical prophets, all the areas of their lives conveyed the message they were sent to give.

The life of the one who sends the message of the Gospel no longer belongs to him or her since this person becomes an instrument of the Gospel message. In times past the biblical prophets lived in the same way. All parts of their lives communicated an important message: their words, their attitude, their clothes, their house, even their children were a model of their message. All the areas of their lives create the content of their message. A sender of the Gospel message no longer has a private life; he or she must be entirely exposed to those around them, but conscious of the importance of their role, so that he or she leads a life without reproach in social or spiritual areas. They learn and apply in their daily life some of the principles of knowing how to communicate better in their sphere of influence. The Gospel is life, honor, and dignity, and not a something lived on a whim or with a depreciating view of life. It is necessary to avoid cheap grace and live a life worthy of the Gospel message.

Now that you are conscious of what it means to be a sender of the Christian message, take seriously your responsibility, especially if you want to be an evangelist, pastor, or missionary. It is necessary to be modestly dressed. It is necessary to guard one's behavior around the opposite sex. It is necessary to stay sober.

## **B. Receptor**

- The one who receives the message.

The receptor can also become the sender in the normal process of communication. This person also has a point of reference from which and in which they receive all messages.

- The receptor's point of reference works as a filter that allows all that is agreeable and rejects the rest of the message.

- It is essential to be familiar with the receptor to know how to better adapt the message. The sender must have an attentive awareness of what is happening as he or she communicates their message.
- In the terminology of communication, we talk about participatory observation, which means an observation that engages all the senses of the one observing and that they are aware of everything in their point of reference:

*The point of reference includes: culture, religious background, habits, beliefs, behaviors, language, hobbies, socioeconomic level, material needs and priorities associated with the Gospel.*

Participatory observation is a method of conquest, of winning over someone to our message. It is difficult to conquer or win over someone to your message if they are not well known and understood. Before conquering the Canaanites, Moses first sent observers with precise instructions on how to observe what they were up against (Num. 13:18-20).

We bring the Gospel to people from all nations, all ethnic groups, all languages, although the message remains the same for all. There are, however, different strategies for communicating to these different groups.

In order to develop adequate and pertinent strategies, it is necessary to know well the people receiving the message. The practice of participatory observation must not be considered as lost time. On the contrary, it is that which permits us to aim well and avoiding missing the mark.

- Knowing the receptor allows the sender of the Gospel message to connect to the real needs of the people and not propose solutions for problems they don't have.

Those who first listened to Jesus' message gave testimony to the fact that his teachings were different from those of the religious scholars of the time (John 7.46).

Before the baptismal ceremony that consecrated the beginning of Jesus' ministry on earth (Matthew 3),

- Jesus had spent 30 years in silence; during these years he learned many things about the future receptors of his message by listening to them, observing them, and studying them.

After thirty years, Jesus knew how to read (Luke 4.16-17); he knew how to write (John 8.6); he knew agriculture (Matthew 13); he knew about animals (Matthew 6.26; Mark 4.32). It is written that by the age of 12 he confounded the wisest scholars by his knowledge of the Jewish Scriptures (Luke 2.41-52). Jesus borrowed images and illustrations from his context to make his message rich and pertinent to his hearers. Jesus did not put down herdsmen,

sowers or others, but used them to reveal the grace and wisdom of God.

**The life of Jesus is very much in contrast with those young men and women that go into ministry without serious preparation. Their ministry amounts to only a series of visions, revelations, and predictions equal to those of spiritual charlatans.**

- Many times it has been said that the Holy Spirit teaches us; it's He that will reveal to us what is needed in the receptor's lives.

It's also the Holy Spirit that enlightens us. There is not a need to abandon the effort to be well prepared by studies and knowledge of the receptor. Likewise the absence of the Holy Spirit is the principal cause of decline in the church today. Do we ministers today have the perspective that we should take the easy road? Have we learned how to evangelize? Do we believe in the work of the Holy Spirit? The Bible says that the Holy Spirit is a power that helps us be witnesses (Act 1.8). But the Bible also says that the Spirit of wisdom is not known by the world. This wisdom allows us to be realists: that those who do not learn cannot know.

Miracles are not the only way to communicate the power of the Gospel. The most effective miracle that the Holy Spirit can work in our ministries is when He shows us the meaning of the Holy Scriptures, how to know God to better serve Him, and to know how to adapt the biblical message so that the receptors can understand and receive it. This we learn either from a school or from experienced pastors. All other shortcuts to knowledge about God or others is quite frankly nothing but sorcery.

Traditionally in Africa, elders are respected. This is reflected in proverbs like, "When the tree is grown, you can tie your cow to it."

Can a young pastor really lead a church? Where does the pastor's authority come from?

"Command and teach these things. Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching." 1 Timothy 4:11-13(NIV)

## **Discussion**

What can a young leader in the church do to communicate respect to elders and still maintain the leadership position? How can they be lead to be receptive to the message and the messenger?

How can a woman pastor create a receptive audience to her ministry?

What can established pastors on the district do to generate an acceptance of both younger and female pastors?

## **C. Channel**

These are the means by which the message is transmitted. These include oral, written, and technological.

### **1. Oral means of communication**

These means are often used.

- Africa is recognized for its oral culture through storytelling.
- Oral communication is placed above other means of communication even in church.

In Côte d'Ivoire, the monthly and weekly magazines have almost completely disappeared because of a distribution problem. But, it's also a good example of the lack of those willing to buy them. There are also a few newsletters that circulate within churches, but it's difficult to maintain them. The lack of readers is not just one of quality in reading material.

There are few who read the announcement boards, though it is one means of communication. It is more important to repeat announcements orally before the congregation since no one takes much interest in written and posted announcements. This shows how important the spoken word is in our African society, churches, and pastoral ministry.

### *Transition*

In order to be better understood, it is necessary to work and use several key elements of good communication. We can better gain the attention of our audience through our tone, pace, and accent. These are important in oral communication. These are skills that can be learned and practiced, though some people tend to be born with these skills intact. By developing these skills you can become a better orator.

### ***What are the three key elements of oral communication?***

#### **a. tone**

- It's necessary to vary one's tone.

A constant, unchanging tone will annoy and irritate an audience. This is called speaking in monotone. In certain parts of the message it is necessary to raise or vary the tone to emphasize the importance of the truth being spoken. It is also important to note that the power of our message does not reside in the strength of our voice (volume) but in the presence of the Holy Spirit.

- Generally, it is not necessary to raise one's voice when giving a call to conversion or repentance.

There are certain orators like Billy Graham who even in large groups give calm and clear instructions to their listeners how to respond to the Gospel message being presented in order to follow Jesus as Savior.

- All preachers of the Gospel must cultivate a deep and intimate communion with the Holy Spirit. This is the key to power that is fitting for the Christian orator.
- The variation of tone when it is well done contributes to a good understanding of the message. The message is key, not the eloquence of the speaker.

NOTE: The Bible itself teaches us that the Gospel is power (Romans 1:16). We have the responsibility that allows us to announce the greater power of the Gospel. We believe that we are already sufficiently powerful thanks to God's grace at work in us. It is useless to search for power in shouting in loud voices, in jumping around and pounding in vain attempts to bring down God's power. A preacher shouting aloud without communication with the Holy Spirit is nothing more than a blaring, off-key trumpet. The emptiness of human shouting does not impress the devil. *What makes the devil tremble is a sanctified life.*

## **b. pace**

- The speed with which one speaks

A pace that is too fast reveals the message is not too serious. Whereas a pace that is calm shows the speaker and the message are serious. The more important the message, the more reflective and considered is the pace. Do not force the voice, but be more considerate so that others can understand the message. It is often said certain speakers bore their audiences by speaking slowly. This is usually about secular issues, not biblical ones.

- A 'living message' is not a rapid one, but it's rather a message that comes from a person who is spiritually alive.

Jesus gave us many examples in his teaching and in his prayers. The Bible says in Nazareth the crowds were surprised by the words of grace that he spoke (Luke 4:22). After he read from the scrolls, there is a summary of the sermon in verses 20-22.

In our time, if the message is simple or brief, we hear that the speaker does not have the power of the Holy Spirit or that he or she does not have much to say. The church has become accustomed to sermons of

such a rapid pace and excessive length that it creates chaotic scenes and untimely hallelujahs. Even though all of this takes place against the background of a doubtful spiritual life, it is still considered happy because it is properly emotional. That is not the goal of communicating the Gospel.

- The Lord Jesus gave a thoughtful teaching, but also a powerful one that did not leave his listeners indifferent because it was not just words he spoke.

There was also grace that was communicated through a deep communication between Jesus and the Father. The prayer that He spoke to raise the dead also spoke of this simplicity of speaking, as with the resurrection of Lazarus, the son of the elder from Nain, the daughter of Jairus (Mark 5:21-23, 35-43). The Lord said great things in simple and calm ways that contrast with today's prayer meetings that strangely resemble the time of the prophets of Baal at Carmel (1 Kings 18:16-46).

- The Bible says that Elijah was mocked because he knew the secret of victorious prayer and not the mortification of the body, incisions, cries, and noise. Instead, he found the circumcision of the heart.
- Speak calmly so that you will be better understood by those that will listen to you.

### **c. accent**

Unlike the other elements of speech above, accent is not easily remedied by a simple exercise or a risky surgical operation in how we speak.

- Better speakers are able to adjust their accent: neither too high nor too low. It is best when the first two elements (tone and pace) are used well.

The biggest difference is found in the area of a higher accent. It is advisable for those with a sharp, high accent to eat honey, but it is better to seek the advice of dietitians before adjusting one's diet.

### **Conclusion: The Three Elements of Oral Communication**

Tone, pace, and accent are elements that operate along with words to facilitate the communication of the message. It is necessary to make explicit the meaning of the words and punctuate our meanings. This makes the word truly alive.

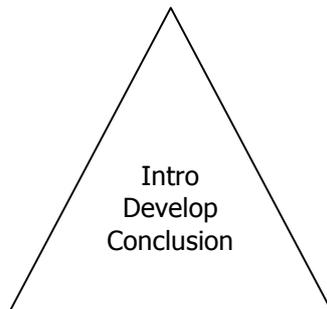
**Activity** – With a partner, choose one of the Scripture portions listed below. Together, decide which words should be stressed. Where should the pace be slowed for emphasis? Try reading it in various ways

to see what differences there are. Practice reading the passage aloud until each of you are comfortable and can read it flawlessly with the proper tone, pace and accent.

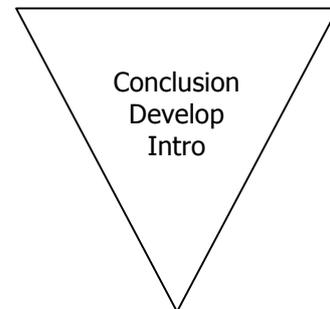
1 Corinthians 13  
Psalm 23  
Psalm 51  
Micah 3  
Rev. 22:1-5  
Matt. 5:1-12

## 2. Written means of communication, including journalism

In the area of communication, writing is different than literature. The classic structure of a text (introduction, development, conclusion) is inverted. Here is the inverse pyramid:



**literature**



**written communication**

In written communication, one must go directly to what is essential. The most important message comes first and what is less important follows. On the other hand, in literature suspense is maintained and only gradually does the message unfold.

Radio and television follow a format that is similar to written communication. In all of these, the space (or time) allotted is limited, so it is the responsibility of the editor to shorten the piece to fit the page (or air time). For this reason, most of the important information is included right away in the introduction. If it were included at the end, it might be edited out.

In radio and TV, the time counts. If there are only two minutes, then this time limitation must be strictly respected. When promoting church activities, remember that the cost of TV or radio is paid by the local

church. Be vigilant by maximizing the use of the time or space given. Many people will try to put too much information into an announcement, losing the attention of the audience and lessening the impact of the message.

*Journalistic writing* is characterized by clarity, precision, and brevity.

- In written communication, it is necessary to be clear, precise, and concise.
- It is necessary to remove everything that is not useful. All ambiguous information must be removed.

To maintain these criteria it is necessary to respond to the following questions:

**Who?**  
**What?**  
**When?**  
**Where?**  
**How?**  
**Why?**

In responding to these questions in order, you can succeed in being clear, precise, and concise in writing. The first four questions are required whereas the last two are optional.

This procedure is valuable for the different genres of journalistic writing: press releases, reports, posters, etc. It is also a useful process for interpreting Bible texts and simplifying their difficulties.

Biblical interpreters can use the same questions in similar ways as in the following:

|              |   |
|--------------|---|
| <b>Who</b>   | <b>It's the one that does the action.</b> |
| <b>What</b>  | <b>It's what happens.</b>                 |
| <b>When</b>  | <b>The precise date or time period</b>    |
| <b>Where</b> | <b>The place</b>                          |
| <b>How</b>   | <b>The process</b>                        |
| <b>Why</b>   | <b>The purpose</b>                        |

The following is an example of a communication that uses these questions as a guide:

The Church of the Nazarene (**who**) will organize an ordination ceremony of 140 pastors (**what**) on Sunday 13 February 2005 from 14:00 (**when**) at the conference room at the Hotel Ivoire in Abidjan (**where**). The ceremony will take place under the supervision of the State. The ceremony will have a speech, songs, prayers, and other moments of great joy. (**how**) The Church of the Nazarene wants this gathering to emphasize its renewal in the Lord. (**why**) At the end put the contact information.

### **3. Technological means of communication**

The third major means of communication includes the technological methods of satellite, Internet, telephone, radio, television, and computers.

These instruments are more and more sophisticated and are known by their speed. It is why they are called means that are found on the "information superhighway." By these means, people can speak to one another from opposite sides of the globe in record time. (An example of one such computer program is Skype, which allows two individuals to communicate by voice and video over the internet).

Technology can be a force for good or evil. The same internet that allows a person to find life-saving medical information or a pastor to post a sermon can also be used to view pornographic images, promote illegal drug use or child trafficking. By satellite equipped with infrared imagery, one can take photos of anyone on any point on the globe.

- The technological means of communication must be known, understood, and used by the Church for sharing the message of the Good News.

NOTE: It is true that the cost and complexity of technology can constitute the biggest obstacle for the local church. But if one has the will, and if a local church puts these means in their list of priorities, these obstacles can be transformed into a challenge that can be realized with the Lord's help, the God of the impossible. To know how to use the tools for communication is an essential part of the action plan for the Church that wants to counteract the evil intentions of the Enemy.

## D. The Code

- The language used in the process of communication (words, gestures, etc.)
- The sender and the receptor are expected to use the same code in order to be mutually understood.
- Even using the same language, they need to use an interpreter (decoder).

It is important to underline the following: **Words are not all there is to language** (this is where non-verbal cues enter in), **but language is made of words.**

Each job, career, and line of work has terminology adapted to its context that is called jargon.

Many examples can be found when talking to doctors, teachers, theologians, journalists, and philosophers.

Give some examples and ask students to offer some others.

Every line of work has its terms, expressions, and words appropriate for its activities. If the doctor uses jargon for communicating with the theologian and vice versa, it will be evident that they will not be able to understand one another even if they speak the same maternal language.

- In a language like English, there are many levels (called "registers,") especially: hidden, familiar, and vulgar.

NOTE: The sender and the receptor must always realize they will use the same register. The sender of the Gospel message must avoid being obscure when communicating. Each word or theological expression necessitates an explanation, a clarification for the unreached. Our concern is that we are understood and that we are clear. If one can acquire a theological education of high degree, one must be able to put its terminology in a manner that can be understood by anyone. Avoid complex theological jargon.

### **The example of the Incarnation:**

The Lord Jesus substituted himself for us, in becoming like us so that we would understand, but also so that He could replace us on the Cross.

- The example of Jesus: Philippians 2:7; Hebrews 2:7

The mutual comprehension was possible between Jesus and humanity

because he brought himself down to our level.

- The example of Paul and all the ministers of the Gospel: 1 Corinthians 9:20-23

The success of Paul the missionary in evangelization resided in his capacity to adapt himself to his audience socially, intellectually, and in oral communication (1 Corinthians 2:1).

***You must announce the Gospel in the language  
or in a way of speaking  
that reaches your audience.***

## **E. The Message**

- The message is the key element in the scheme of communication. We have a Message that we must communicate to the rest of humanity.
- This message is not a political or church-based ideology; it's not a slogan for revolutionaries, or even a clandestine password, but it's the Gospel, the Good News of salvation. This is the most important Message in the world!
- We must know not to confuse this Message with statutes and rules within the church. The Gospel is over and above the true vision of the local church.

The Bible teaches that the Gospel is more precious than all other treasures (Matthew 13:44; Revelations 3:11). *NOTE:* The Gospel therefore is the life, death, and resurrection of our Lord Jesus Christ (1 Corinthians 15:1-4).

If these elements are not part of our preaching, we may have gathered a theory loosely based on the Bible, but we will not have preached the true Gospel.

- It's the Gospel that saves us and not our eloquence or our knowledge of how to communicate.

Conversion is a miracle of the Holy Spirit. Our role is to give the occasion to all people, nations, languages, and tribes to hear and understand the Gospel.

#### IV. TYPES OF COMMUNICATION

There are six types of communication:

- A. **Intrapersonal** – The sender and receiver are the same.
- B. **Interpersonal** – There is one sender and one receiver (dyadic).
- C. **Small Group** – There are three or more senders/receivers.
- D. **Public** Communication – There is one sender but many receivers.
- E. **Organizational** Communication – There is a representative sender(s) but one or multiple receivers.
- F. **Mass** Communication – Professional senders broadcast via a medium to many receivers.

**Discussion:** First list several examples of each type of communication. Then discuss what kind of information is best conveyed by each type. What is the purpose served by each type of communication? Do we all communicate by each method?

#### V. COMMUNICATION IS MORE THAN TRANSMISSION

Just because a message is received and then forwarded does not mean that it has been understood as we would have liked. During its transmission, the communicator must find the strategies to attract the attention of the audience and make it understood by all.

Here are some strategies to attract attention and help the audience gain understanding of what we are trying to communicate:

##### **A. Christian communication is unique because the Holy Spirit is intimately involved in the transmission between the communicator and the audience.**

The Holy Spirit is the only one capable of captivating an audience during a message, touching the heart of each one while the words of Scripture transform them.

The Holy Spirit is the principal facilitator of communication. Therefore, the communicator must stay in constant communion with the Holy Spirit.

In preparing a message, ask the Holy Spirit: What message do you want to communicate? What is biblical about what you want to say? How do you want me to proceed? What concrete illustrations can help me be understood by all? There are so many questions, but He is ready to hear us.

If we are in communion with the Holy Spirit, He responds completely to the preoccupations of the communicator.

**B. We must know the audience better in order to communicate better.**

Before preaching or teaching, the communicator must know the audience. They should be able to answer the following questions:

1. What is their level of biblical understanding?
2. What is their typical lifestyle?
3. What are their major needs?
4. What kind of response will God's word bring to meet them where they are and their needs?

Such information can be used wisely to prepare appropriate and authoritative teaching.

**C. Jesus is the master communicator of all time because:**

1. *Jesus knew His audience (John 2:25).*
  - He knew everyone is a sinner and needs a Savior.
  - He knew the lives and needs of those he met, and applied His message to their lives. He lived in the context of His listeners.
  - He did not judge his audience before trying to know their reality.

Take, for instance, how He tried to know the heart of the sick man standing by the pool of Bethesda (John 5:5-6).

- Do you want to be healed?
- Of course, I want to be healed.
- So then, take your bed and walk.

Jesus was and is a master communicator and an indefatigable researcher into the hearts of others.

2. *Jesus addressed His audience by using common words from everyday life, and in such a way that He was readily understood.*

For example, when He addressed the woman at the well (John 4), He used a common need: thirst for water. From this common need, Jesus moved to a deeper spiritual truth, namely, the need for living water found in following the Messiah.

3. *Jesus adapted to His audience.*

Jesus continually modified His message depending on the circumstances of His audience so that He would be understood. Jesus told Nicodemus, "Very truly I tell you, no one can see the kingdom of God without being born again" (John 3:3, TNIV). Jesus did not use this imagery with the women at the well, the sick man by the pool, or the rich young ruler (Mark 10:17-22). Each listener received Jesus' message according to the way they needed to hear it so they could clearly understand.

We can return to the examples found in the Samaritan woman (John 4), the sick man (John 5), and Nicodemus (John 3), and each one is different from the others. He took seriously the needs of others and used the appropriate language to communicate better with them.

4. *Jesus depended on the Holy Spirit.*

Jesus depended on the Holy Spirit who gave him the ability to communicate the truth of God with power and depth.

**D. The duty of the preacher is to seek how to best communicate the message of Scripture by:**

1. creating a climate of understanding with the listeners;
2. being open to and reading well the feedback that he or she receives (the reactions they might offer like laughter or shaking their head). Sometimes the receiver is not ready, but there will come a day when the gospel is sought. The proverb reminds us: "The one who doesn't listen, will listen the day when a spider gets in his nose."

"So is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it" (Isaiah 55:11, TNIV). It is true that some messages are never communicated or understood. We hope to communicate in a way that transforms those around us.

**E. Sometimes there are obstacles to the proper communication of the message.**

Perhaps the communicator did not use strategies to create understanding, neglecting to use simple language or illustrations that

relate to the context of the listener. Other times, there is interference. This may be a baby crying, a loud vehicle driving by the church, or even wandering thoughts, like the listener who wonders: "What will I eat for lunch when church is over?"

Another obstacle is the failure by the communicator to understand the context of the listener. For example, if one tries to explain the Gospel to a Hindu or Buddhist, it is necessary to avoid misunderstanding and explain the terms and phrases we use. What if someone uses the phrase, "You must be born again." To someone who believes in reincarnation it may confirm their current beliefs without helping them understand the truth of the Gospel.

### **Summary**

- The message of Jesus came from the experiences and context of His audience.
- He adapted His message according to the listeners He encountered.
- His message started with what is known and moved to the unknown.

### **Discussion**

Demonstrate how Jesus is the master communicator. Justify your response with biblical citations.

**Activity** -- Create a plan to improve your time of personal devotion (Course outcome 7).

## **LESSON TWO: EFFECTIVE COMMUNICATION**

### ➤ **WHAT ARE THE MEANS OF COMMUNICATION?**

The means of communication are numerous. Here is a variety of methods for better communication of the Gospel.

#### **1) Spoken Language**

The oral transmission of the Message remains very effective especially for those that cannot read the Bible for themselves. Be careful, however, in using certain words and phrases that may be misunderstood. Before presenting any material, such as a sermon, Bible study, local board report, pastoral visit, and even phone calls, take time to practice, practice, and practice. This will benefit any occupation. For example, a famous American senator would make notes and practice before EVERY phone call conversation.

#### **2) Written language**

The written word remains while the oral word dissipates into thin air. This method assures the permanence of past memories and a record of what has been accomplished.

#### **3) Music**

Through music – either playing or listening – humanity learns how to commune with God. We have musical talents; think of David, for example. God is seated among His people (Psalm 22:3) as sounds and rhythms of music honor the Holy One before His heavenly throne. Music not only reaches God but also bystanders and those who pass by during our worship services. They sense the presence and power of God in the midst of the music played for His glory. Music is a powerful method of communication, and the pastor must encourage participation in music among the members of a church either in a chorus or a music group. Local churches should encourage new songs based on Scripture to be written in the local, maternal languages of the people.

The volume of music needs to be appropriate. Have you ever noticed the power of a whisper?

“Without even thinking about it, we use music to create desired moods-- to make us happy, to enjoy movement and dance, to energize, to bring back powerful memories, to help us relax and focus. Music is a powerful tool for our personal expression within our daily lives-- it helps "set the scene" for many important experiences.” (Chris Boyd Brewer - *Music and Learning: Integrating Music in the Classroom*, 1995)

## **Discussion**

1. What is the purpose of music at church? Is it the same purpose that sellers of recorded music or club owners have?
2. Should local instruments used in voodoo or other non-Christian practices be used in the church? Should there be a cleansing ceremony for the instruments?
3. Who can play the instruments or lead the singing? Does your church have a practice time either before the service or during the week for musicians? Why, why not?
4. Does your church have a "Welcome" song for visitors? Why, why not?
5. How do you learn new songs? Has anyone checked to make sure they are in agreement with the doctrines of the church? Who should do this? Why?
6. Many Africans are gifted linguists. At church songs may be sung in many languages. Does everyone know what the words they sing mean? Is this important? Why?

### **4) Visiting Those in Distress (sick, prisoners, grieving)**

Our physical presence among those in distress communicates God's love and compassion for them. Our presence helps bring consolation to their dire situations.

Matthew 25:35-36 (NIV) – "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."

## **Discussion**

Who should visit those in distress? Is there a group assigned to do this in your church? Are people gifted in different ways such that some are better visiting the sick and others at visiting prisoners or grieving people? How do you discover these gifts?

What needs to be said/ done? What are cultural expectations?

### **5) Numbers**

In some cultures, numbers are a means of communication. The reasons are not clear why some numbers are considered positive and others as negative. Superstition is commonly given, but there are a variety of reasons known and unknown.

For many the number seven is considered an important one. For example, if a preacher entitles the sermon "seven ways that God can change your life," this message may be well-received in this community that emphasizes the number seven.

In the United States, some still believe the number 13 is unlucky. When constructing a building, they will number the floors 12 and 14 without a floor 13.

In the same vein, the number 4 is sometimes considered superstitious in West Africa. If you want to deal with a subject never use a title such as "four things that God wants you to know." That would be considered by some as taking them farther from God.

Among Ivoirians there are some numbers that are considered better than others. It is not wise to move one's belongings or begin a project on certain days because of date. Someone serving in a culture must know all of these contextual issues to communicate better.

In Bénin, three days does not always mean three days. It can also mean an undetermined amount of days, but not soon.

## **Discussion**

Are there numbers in your context that have a meaning beyond the literal meaning? Which numbers? What do they mean? Does this impact communicating the gospel in any way?

## **6) gestures and body language: non-verbal communication**

There are behaviors that communicate such as gestures, winking, shaking hands, bending the knee, grasping with the left hand, kissing, smiling, shaking the face, and pointing with fingers. These are silent means of communication that provoke strong reactions in some cultures.

In South Africa, pointing a finger at someone is thought to relay a curse on them. In Côte d'Ivoire, if a preacher points at someone, it might nullify the entire sermon because of that one gesture.

In Thailand, a man can never touch a woman or even shake hands in public. Instead, they bend at the waist when approaching one another. The worst insult in their minds is to point at someone with one's foot.

In some places, to grasp something or someone with the left hand is considered "dirty" and to use the left hand to carry or handle the Bible is an insult. Left-handed people might need to explain before using eating utensils with their left hand.

It is always important to keep in mind cultural norms when entering a new culture. Sometimes pastors communicate in subtle ways through their actions.

If travelling to a new area, ask local people to tell you if you do something offensive. When you have visitors, kindly tell them if they do something that offends you. It might be helpful to make a list of things that are taboo in your area and give it to visitors before they do something unpleasant.

### **Discussion**

Have you ever had a visitor do something that was offensive? What happened? What did you do? Could you have done something differently?

Have you ever travelled to a new village or area and only found out later that you offended people? What did you do that was offensive? What did you do when you found out that it was not the culturally appropriate thing to do?

## **7) Images**

Images are a major way of communicating among the very young. Using visual images can play the same role among adults because words are sometimes not adequate to communicate the subject. The long history of visual art throughout human history is proof of this reality.

There was once a pastor who preached a message about modesty. He chose to illustrate a lack of modesty by passing around the congregation a picture of a wedding at a nudist colony. He created a lasting image in the minds of his people that was far from modest. It is important to use images that reinforce the message. Using those that show the opposite can be dangerous.

Stained glass windows in medieval churches were a means to tell the Bible story to those who were literate. They could look at the windows and recall details they might have otherwise forgotten.

### **Discussion**

1. Do you use images in your sermons? Do you ever use physical objects to illustrate a point? What are some things to be aware of when you do?
2. Is there a means for the artistically gifted in your church to use their gifts (embroidery, painting, textile weaving, carving, etc.) to communicate the gospel?

## **8) Accessories**

These are the physical elements of our environment: place of worship, office, home, clothing and hairstyles. All of these objects and places are also ways one communicates.

Have you considered the messages you communicate with your clothing style and other accessories? They may speak more loudly than your words. Note: if an article of clothing has words on it, make sure you know what they mean before you buy.

It is important is to pay attention to the expectations and reactions of the audience, and respond accordingly.

## **Discussion**

Where should one wear a suit jacket and necktie? Where should we not? Do the images on our clothing have a meaning?

Can clothing be a way to show respect? How does this relate to church settings?

How clean and uncluttered are our homes, offices, and churches?

What does the way we handle our Bibles tell others about its value to us? Have you ever seen a Koran lying on the ground or folded into a pocket?

## **9) Touch**

Touch sends a strong signal, such as holding hands while walking. It conveys love and respect. In the Middle East it is rude to not hold the hand of a friend of the same gender while walking down the street. However it is rude, and could violate local law, to publicly hold hands with a friend of the opposite gender. (This is changing in some urban areas like Beirut where the sexes are no longer so strictly segregated). Yet, hand holding may become a barrier and impede communication. In American culture, if two men hold hands while walking together, they are often homosexuals. Therefore, this way of communicating may not be received well in every culture.

## **Discussion**

Are there other behaviors that you can think of? Have you seen a gesture that seems inappropriate to you performed by those from another culture? How can you find out what it means to them?

What is the typical greeting in your area? Does it involve touch?

## **10) Time**

Time plays an important role in communication. If one wants to gain respect, one must be respectful of time for oneself and for others. Being on time for meetings and worship services is important. Avoid being late. Plan to arrive early to events. If something comes up unexpectedly, you can still arrive on time. If you arrive early, you may be able to help those who are setting up and demonstrate a servant attitude by dusting the chairs or arranging the furniture.

Finish worship services and meetings at the scheduled time, though at times there may be exceptions. This allows people to plan their day. Many churchgoers are responsible for others in their homes who do not attend church. By having a consistent ending time, meals and other necessities can

be organized and not cause misunderstandings.

Some cultures are clock oriented. Events are planned precisely even to the number of seconds the choir will sing. Other cultures are event-oriented. Things happen when the time is right. Most cultures are between the two positions.

### **Discussion**

Where does your culture fit on the spectrum between the clock-obsessed and the totally relaxed concept of time? Do you make allowances for people to be late? Are there different rules for church and employment?

Jesus says in Matthew 18:20: "For where two or three come together in my name, there am I with them" (TNIV). Does Jesus wait until everyone shows up to arrive? What does this mean for us?

There was an older man who arrived very late to a family function. The family started the meal without him as everyone was hungry. When he arrived and saw them eating, he got very angry and left. Discuss this.

### **11) Bodily odors**

Bodily odor as well as strong perfume can push people away as we try to communicate. We must avoid these errors in communication. People expect their spiritual leaders to be physically clean and proper.

While it is true that "outer beauty is not the heart", it is also true that a rotten fish is unpleasant to be around.

### **12) Light and colors**

Lighting can have a positive or negative influence. For example, should one have a worship service in the dark or illuminated by a red light bulb? The world has certain negative associations with darkness and red lights, including the darker side of life, such as prostitution, alcoholism, roadside stands, hotels, and other places with bad reputations.

Color is a fascinating means of communication. In East Africa, red is not considered positive. While passing a red gate, people will hurry by. An ill-chosen color can be detrimental to what should be communicated. Always consider the effect color has upon the people one works with, especially when painting a church building or classrooms. For example, green usually means renewal, purple means royalty, etc.

### **Discussion**

Are there any specific colors that are looked at unfavorably in your area? Are there any colors that are looked on favorably? How does this manifest itself in your church?

### **13) Hospitality**

Hospitality communicates not only for the individual but on behalf of the entire community. When reception is positive, there is usually immediate appreciation and the distance between communicators and listeners is shortened and offers the opportunity for messages to be sent and understood. Communicators need to be hospitable and welcoming to others. The Bible speaks about this topic:

1. Romans 12:13 – “Share with God's people who are in need. Practice hospitality.”
2. 1 Peter 4:9 – “Offer hospitality to one another without grumbling.”
3. 3 John 1:8 (TNIV) – “We ought therefore to show hospitality to such people so that we may work together for the truth.”

### **Discussion**

How do you practice hospitality? What does it communicate?

### **14) Business cards**

This method of communication provides a way to maintain contact with someone via phone, post, or e-mail even if there is not much time to interact personally. If you do not have an official business card, have your contact information hand printed clearly on a small piece of paper ready to offer new acquaintances.

### **15) Lifestyle**

Our lifestyle is a part of the message that ministers need to communicate in the local church. One's credibility relies on actions as well as on words. If someone talks of the image of the incarnate Christ, but one's life is not much different than unbelievers, why would others listen to that person's testimony? They would just refuse to listen.

Here is an illustration:

Brother James was a respected man and was a church member for fifteen years. He was someone to have confidence in. He rarely missed a meeting. He was also an officer at a bank and worked with youth. People came to listen when he preached in other churches. Then, the rumors began. Something did not go well at the bank. Money had disappeared. Who could be responsible? The culprit was Brother James. He refunded the money, but he lost his reputation.

**Personal question:** Do my actions and words communicate the same message?

## **16) Audio-visual media**

These items may be discussed in class if there is time and availability.

## **17) When in public**

Everything one does communicates: the way we talk, yawn, cough, walk, or urinate in side streets. Activities that may communicate more than one intends should be avoided.

In view of this, it is true that communication is more than what we say with our words. Public figures need to be careful. As a church leader, you are a public figure.

### **Discussion**

What are common means of communication in your village or context? What messages do they convey positively or negatively? In your opinion, what are the best means to communicate the Good News?

Establish standards for communication in your local church. Why did you choose the ones you chose?

### **Activity**

Use the small group activity guidelines on pages 6-7 to respond to the following scenarios.

1. The pastor receives a phone call during worship service. What should the pastor do?
2. The pastor needed to attend the District Advisory Board and arrived two hours late to the meeting. What did this communicate to the other participants who were on time?
3. The members complained because the pastor did not find grape juice or bread for the Lord's Supper. How should the pastor respond to them?
4. A small church has a modest building but no lighting. What should they do in planning for an evening prayer meeting?

Discuss these situations together and find solutions according to the principles of communication discussed in class.

➤ **FIVE QUALITIES OF A GOOD COMMUNICATOR**

**1. Obedient:** This involves putting into practice the word (James 1:22) and accomplishing the urgent mission and ministry of Christ in the world (Matthew 28:19-20)

**2. Credible:** To be considered worthy of being listened to, the communicator must live a life that is believable. As stated in the proverb, "Even when the sun sets, don't people of the same village recognize each other?" A consistent holy life will lend credibility.

**3. Knowledgeable:** It is necessary to have adequate knowledge of the Holy Scriptures and other relevant areas so that the word of God is transmitted clearly and thoroughly. It requires the mastery of the context, in other words to know our subject well before we try to communicate it. "When the heart is full, the mouth only speaks of that."

**4. Objective:** The communicator must define and pursue precise goals that he or she wants to achieve in the lives of the listeners. The objectives can be reached when they respond to the following questions: Who was I trying to reach? What do I want them to learn? What do I want to do among them?

**5. Humble:** Jesus lived humbly because he stripped himself and bent low taking the form of a servant (Philippians 2:7). This humility made possible the success of His ministry because people could easily identify with Him. What about you?

## LESSON THREE:

### COMMUNICATION AND CULTURE

#### *Rationale for this lesson*

The Church of the Nazarene works in many world areas, but historically began in North America. Work and Witness teams as well as other visitors from Western cultures interact with Nazarenes in Africa, but because the cultural gap is large, sometimes misunderstandings arise. By comparing Western and non-Western cultures, communication between these groups can improve. The goal is to foster better relationships and more effective cooperation for the advancement of the Kingdom.

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#### **I. CULTURAL VALUE ORIENTATION**

Source: Toomey, Stella Ting. *Communicating Across Cultures*. New York and London: The Guilford Press, 1999.

What is a "cultural value orientation"? Stella Toomey (p. 58) defines this as the "basic lenses through which we view our own actions and the actions of others." Some have called this "worldview," the "set of presuppositions... which we hold about the makeup of our world."<sup>1</sup>

But how may we discover the "cultural value orientation" of a group of people? This can be determined by looking at how a culture deals with basic issues of existence. Kluckhohn and Strodtbeck (1961) observed that every culture must answer five questions. These questions may be simplified as follows:

- What is the relationship of people to nature (and the supernatural)?
- How do people relate to time, especially the past, present, and future?
- What is the character of the human heart?
- How important is the spiritual vs. the material? Being vs. doing?
- How do human beings relate to one another?

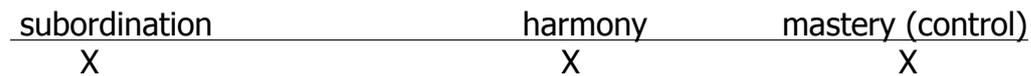
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<sup>1</sup> James Sire, in *Discipleship of the Mind*, cited by Ken Funk in "What is a Worldview?", internet: <http://web.engr.oregonstate.edu/~funkk/Personal/worldview.html>

Let's take a look at each of these questions and the differing ways that cultures have answered them across the centuries.

**A. What is the relationship of people to nature (and the supernatural)?**

This diagram represents three possible responses of humans toward nature and the supernatural:



*Subordination* means yielding to the superior force as beyond the control of individuals. It is "self under nature." Earthquakes, floods or other natural disasters have led some peoples to conclude that the best response is humility and respect before the superior power of nature (or the gods). Polynesians are one people group that holds this view.

*Harmony* refers to the view that humans, nature and spirit are all interconnected. This may be called "self-with-nature." Because these are all extensions of one continuum of being, all must learn to live peacefully and in balance. Countries where Buddhism is influential – such as Laos, Thailand and Tibet – hold this view, as do native Americans (formerly called "Indians").

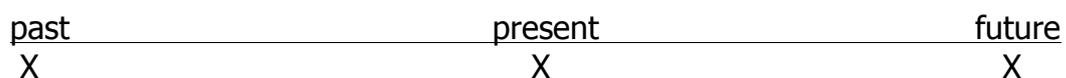
*Mastery (control)* is the position of many from European descent, including North Americans. This view may be termed "self-over-nature." A person working from this framework might have no problem "fixing" a problem by building a dam or a reservoir even if this might have a negative impact upon the environment.

**Discussion**

Talk about how people where you live view nature. Into which of these three categories do you fit in relationship with nature? In relation to the supernatural? What are the positive and negative consequences of your people's view?

**B. How do people relate to time, especially the past, present, and future?**

Here's a diagram representing three orientations:



*Past* – In the Bible, especially the Old Testament, there is an emphasis upon what God had done for His people in the past. For example, the Passover celebration each year was a reminder that God had spared the first-born son

from the Destroyer (see Exodus 12:24-28). Likewise, the genealogies in Scripture serve as a reminder of the heritage from which the people of Israel came. Stella Toomey (p. 61) notes that for the Vietnamese, who believe in reincarnation, the past is profoundly important since performance in a past life determines what my present condition will be.

*Present* – While many African cultures also place an importance upon the ancestors, thus honoring the past, their orientation might be described as past/present. What is happening in the moment is of paramount importance. This is what some have called an “event” orientation to life that is not tied to the Western notion of time on a clock (Toomey, p. 62). Mexicans are another people that value experiencing life in the fullness of the five senses in the here-and-now. For the past/present oriented culture – such as the French – what we are as a people now is the result of historical factors. We cannot understand the present if we are ignorant of the past.

*Future* – American culture tends to de-emphasize the past, putting a premium on the future. For this reason, youth is glorified and old age may be devalued (Toomey, p. 63). In popular culture, this shows up in an emphasis upon improvement and invention. Marketers re-brand products as “new and improved” in order to sell them in greater quantity. Magazine articles speculate on what the future will look like in fifty years. Companies spend millions to predict consumer trends and what products people will want to buy tomorrow. Politicians explain what “change” they will bring if elected. The assumption is that the “latest” is always to be preferred over what is currently accepted and the ability to adapt in a fast-changing environment is a must.

### Discussion

Think about your own people group. Would you describe them as past/present oriented or future oriented? What are the dangers if a culture looks only to the past? Likewise, what are the dangers if a people thinks only about the future and forgets its past?

Nazarene Theological Seminary has a motto: “Rooted in the past, reaching to the future.” Is it possible as a people to both honor and learn from the past AND be innovative and futuristic as it faces challenges?

### **C. What is the character of the human heart?**

Stella Toomey (p. 63) asks this question:

“At birth, is human nature considered good, neutral, evil, or a mixture of good and evil, and is it changeable?”

Some cultures – such as native Americans – see people as inherently good. This is manifested in “welcoming strangers, sharing with each other, and helping others before self (Toomey, p. 64). An person who does evil may be

deemed to have an evil spirit or to be acting under the power of a spell (Ibid.).

Christian theology teaches that goodness is *not* inherent in the human being but is only the result of God's grace at work in a person's life. When a non-Christian does good things, this is evidence of God's prevenient grace, while the good works done by a Christian are the fruit of salvation (Gal. 5:22-23). On its own, the human heart is "desperately wicked" (Jeremiah 17:9). Those who resist God's prevenient grace shut out God's light, resulting in works of darkness (Eph. 5:11-12).

## **Discussion**

When you leave your house to do an errand, do you leave the door locked or unlocked? Is what you do typical of the people group to which you belong? What does this tell you about your view of human nature (or your people's view of human nature)? The proverb says: "The leopard cannot change his spots." Do you agree with this proverb? Does this proverb agree with the Christian doctrine of regeneration? Defend your position.

### **D. How important is the spiritual vs. the material? Being vs. doing?**

Stella Toomey (pp. 64-65) notes that this manifests itself in complex ways in various cultures. For Asian immigrants to the United States, there might be a marked emphasis upon achievement (doing), but this in order to provide for the extended family, whereas for many Americans of European descent, the fruits of achievement are enjoyed only by the immediate (nuclear) family.

On the other hand, Latinos (or Latinas) seem to emphasize the "being" mode, enjoying the present moment to its fullest in the presence of close friends and family. A greater emphasis is put upon spiritual well-being as more important than material success.

An area where there is potential friction between Americans and others is in the work place where Americans are used to a *task* orientation. What matters is getting the job done on- time and efficiently. Many cultures, however, see the task as secondary to the relationships between those doing the task. The job will eventually be completed, so why not enjoy the time together?

**Activity** – Read the story of Mary and Martha in Luke 10:38-42. Which sister is more concerned about "being"? Which sister is pre-occupied with "doing"? What lesson is there in this story for the busy pastor who neglects his or her quiet time with God?

## **E. How do human beings relate to one another?**

Toomey (pp. 65-66) presents relationships as individualistic, collateral, or lineal.

*Individualistic* – Here the culture values the unique qualities of individuals, traits that differentiate one individual from another. A high value is placed upon autonomy.

*Collateral* – Rather than emphasizing an individual's autonomy, stress is placed upon the person's responsibility to the group and how members of the extended family are interdependent.

*Lineal* – In some countries like India, a caste system emphasizes how status is inherited. One's place in life is defined historically.

More information on individualism vs. collectivism (another word for "collateral") will be given in the next section.

### **Discussion**

Talk about the setting where you were born and grew up. Which of the three groupings (individualistic, collateral, or lineal) best describes life as you knew it? Give examples of events or activities in which you participated that were individualistic, collateral, or lineal. Now discuss the life of the local church. Into which category does participation in the community of faith seem to fit best?

## **II. CULTURAL DIFFERENCES BETWEEN EAST AND WEST**

Source: Qingxue, Lui. "Understanding Different Cultural Patterns or Orientations Between East and West." *Investigationes Linguisticae*, vol. 9 (April 2003), 21-30.

As we go through this section, think about your own culture and whether it is closer to the West or the East.

### **A. High context vs. low context communication**

Quinxue notes that some cultures – especially those in Asia – are very homogenous, sharing common experiences. They have traditions that have varied little over time. Because of this sameness, communication can be indirect and implicit. Such cultures are called **high context**.

A husband and wife who have been married a long time are part of a high context relationship. They can communicate across the room with a glance, a smile or a frown. Often, they don't need to speak a word to know what the other is thinking. Such a couple understands high context communication.

Examples of high context countries are Japan, China and South Korea.

(ex) visiting preacher

Imagine that you have been invited to preach a special series of sermons in a neighboring village. When you arrive, the pastor shakes your hand and says they are all happy that you have come. However, when it is time to preach, only five people are present. You wait another 30 minutes and a few more arrive. Reluctantly, you preach to the ten people who have come. Later, the pastor shows you to your room in his house. The room is untidy and the floor is unswept. The next morning, the family takes their breakfast but none is offered to you.

**Discussion:** No one has said in so many words that the preacher is unwelcome, but if you were the visiting preacher, would you feel like they wanted you there? Explain how high context communication is involved.

On the opposite end of the spectrum are cultures that are **low context**. Here communication depends almost entirely on the message communicated through words. This is likely because the culture is made up of individuals who are mobile, having moved from place-to-place and therefore not necessarily sharing common experiences or backgrounds. For this reason, communication must be direct and explicit.

Examples of low context cultures are Germany, the United States and Switzerland.

(ex) talent shows

For many years, the television program "American Idol" has been popular. This program allows participants to sing and the best singers advance through the competition. They come from many parts of the country and from many backgrounds. After each performance, three judges give direct comments to the singer, telling them how they have done. Simon Cowell (a British judge) was famous for his directness. "That was terrible," he would often say. "You are one of the worst performers we have had on this program."

Mr. Cowell is an example of low context communication. His messages were always direct and explicit.

Discussion: Think about where you grew up. Was communication closer to the Asian style or the direct style? Can you give an example to the group?

## **B. Individualism vs. collectivism**

*What is "individualism"?*

This view was spelled out by John Locke, a 17<sup>th</sup> century English philosopher. He taught that "each individual is unique, special, completely different from all other individuals" (Qingxue, 24). There is an emphasis upon "I" and the individual is the "basic unit of nature" (Ibid.).

### *What is "collectivism"?*

This viewpoint emphasizes the importance of the group, including families, relatives, and clans. Here, the "I" is less important than "we." Collectivism is seen in the African proverb: "I am because we are." Qingxue (p. 25) observes:

In the Eastern culture that values collectivism, a 'we' consciousness prevails: identity is based upon the social system; the individual is emotionally dependent on families, institutions and affiliations; and individuals trust group decisions...And in communication behavior, the Easterners are likely to show traits such as indirectness...saving face, concern for others, group cooperation, group decision-making, etc.

### *Contrasting worldviews*

From the time an American child is born, he or she is socialized to be independent. The proud three year old will say: "I can do it myself!" Often, a child is given its own space to care for, whether a bedroom of their own or – if the family is poorer – space set aside in a room shared with siblings. The notion of privacy is very important. Should the child become sick, they are left to rest alone, with others only coming into the room for short visits, perhaps to deliver food or to give medicine. This is in contrast with some African cultures where a sick individual will constantly be accompanied by another family member. One Ivorian man in his forties confided that he would be afraid to sleep all alone in a room since he had never done so before.

Individualism places a premium on "rights." In the American Declaration of Independence, the "rights" that God has given individuals include "life, liberty, and the pursuit of happiness." The first ten amendments to the U.S. Constitution are called the Bill of Rights. Some of the most important movements in American history were based upon rights, including the right of women to vote and the right of the worker to receive a fair wage.

While the concept of duty is not absent in individualistic cultures, it is more pronounced in cultures that are collectivist. For example, the oldest son in most African families understands that he has a special duty to care for his aging parents. This is especially important since most nations have no pension system run by the government. In collectivist cultures, there is a greater support for the success of a marriage since it is the basis of group solidarity. Particularly in rural settings, the family is the basis of production, so harmony is crucial. On the other hand, in Western settings, the family is not a production unit but a unit of consumption. Income is generated through jobs

outside the home. This makes for weaker family structure and divorce has become common.

## **Discussion**

Both individualism and collectivism have strengths and weaknesses. As a group, make a list of these on the chalk board. How has mass migration to the cities served to weaken the collectivist values of African cultures? Are there times where you feel "caught" in-between the older values of collectivism and the individualistic values promoted in the media film? Explain.

### **C. Equality vs. hierarchy**

A Western value is the equality of all persons. The U.S. Declaration of Independence claims that "all men (people) are created equal." The French revolution that threw off monarchy in 1789 had for its slogan: « liberté, égalité, fraternité » -- liberty, equality, fraternity. Often it has taken time for these ideals to affect change within Western societies, but gradually laws have changed to reflect these values. For example, in 1863, all slaves in the U.S. were freed. At the beginning of the 20<sup>th</sup> century, very few women were medical doctors but now 1/3 of physicians in the United States are women.<sup>2</sup>

The insistence upon titles is less pronounced in Western settings than in non-Western cultures. There are notable exceptions. "Mr. President" is the required title for anyone addressing the President of the United States. Likewise, in academic settings, professors are almost always referred to by their title of "Professor" or "Doctor." (In middle schools and high schools, "Mr." or "Mrs." is used). The American South is more careful than other regions of the country to instill respect in its children who are taught to address adults as "sir" or "ma'am." However, in work settings, even supervisors (informally called "the boss") are often referred to by their first name rather than by "Mr." or "Mrs."

In conversations between new acquaintances, individuals will very quickly move to a "first name basis" since many feel more comfortable doing so rather than maintaining formal titles. In American English, there is no separate form of "you" that is formal. The single term "you" is applied to one and all, no matter their social rank. In church settings, pastors will often make their titles more informal by using their first name rather than their family name. For example, Pastor James Smith might tell others to call him "Pastor James" rather than "Pastor Smith" in an effort to make him seem more approachable. An insistence that his people call him "Reverend Smith" might be criticized by his people as pretentious. In general, people are most comfortable when there is a semblance of equality among all.

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<sup>2</sup> From *Business Week*, internet: [http://www.businessweek.com/magazine/content/08\\_17/b4081104183847.htm](http://www.businessweek.com/magazine/content/08_17/b4081104183847.htm)

In theory, egalitarian cultures are meritocracies, meaning that advancement in a company (for example) is based upon performance rather than relationships. (There are exceptions to this, as is clear in the proverb: "It's not what you know, it's who you know.") But nepotism (favoring of relatives) is frowned upon and more often than not it is those who get the job done efficiently who are promoted.

In many cultures, however, comfort comes *not* from a leveling of social distinctions but from knowing where he or she fits in the hierarchy.

Speaking of China, Qingxue (p. 27) observes:

We can observe social hierarchy in every setting. In schools, children seldom interrupt the teacher, show great reverence and respect for authority, and ask very few questions. In organizations, you find a greater centralization of power, a large proportion of supervisory personnel. People believe that power and authority are facts of life and everybody has a rightful place in the society. So wherever you go and whatever you do, you are to behave according to the status which you perceive you have in the hierarchy of society.

## **Discussion**

1. Think about your culture. Is it egalitarian or hierarchical? Do you feel more comfortable in a setting where "all are equal" or where you know who is in charge and how you fit in the hierarchy? Why?

2. Galatians 3:28 (TNIV) says:

"There is neither Jew nor Gentile, neither slave nor free, neither male nor female, for you are all one in Christ Jesus."

Was Paul opposed to hierarchy? Is it possible to be "one in Christ Jesus" and still respect social status? Debate.

### **D. Assertiveness vs. Interpersonal Harmony**

The proverb affirms: "It is the squeaky wheel that gets the grease." In an egalitarian culture, assertive behavior can help one advance. Wenzong and Grove (cited by Qingxue, p. 27) note:

In a culture where individualism is as highly valued as it is in the United States, people are expected to take the initiative in advancing their personal interests and well-being and to be direct and assertive in interacting with others. High social and geographic mobility and the comparatively superficial level of many personal attachments create a climate where interpersonal competition and modest level of abrasiveness are tolerated and even expected.

Television interviews with politicians bear this out. Even a United States Senator is often interrupted mid-sentence by the reporter conducting an interview. This would be considered disrespectful in many cultures but in recent years has become typical.

However, other cultures – such as Japan – highly value interpersonal harmony. This is one of the values that stems from their religious background in Confucianism (Qingxue, p. 28). For the Chinese, outward displays of anger are forbidden. This is reinforced by two proverbs (Ibid.):

“The first man to raise his voice loses the argument.”

“One hurtful word wounds like a sharp sword.”

### **Discussion**

When it comes to assertiveness vs. interpersonal harmony, is your culture closer to that of China or the United States? Take a few minutes to describe someone who is “rude.” To what degree is “rudeness” a factor of the culture both of the “rude” person and the person who is observing him/her? How can taking the time to learn each other’s culture help lessen tension between two individuals?

## **LESSON FOUR:**

### **IMPROVING ELECTRONIC COMMUNICATION**

*Note to the teacher:* This lesson is designed for those at the Diploma in Theology level and who have some knowledge of the Internet and electronic communication such as e-mail.

#### **I. INTRODUCTION: WHY THIS LESSON?**

We live in a rapidly changing world, and Africa is part of the technology revolution. This includes the widespread use of computers and cell phones ("smart phones") that allow the sending of SMS text messages plus access to e-mail and social networks via the Internet. These are powerful tools for communication, but in the words of a popular film: "With great power comes great responsibility." These can be tools to build up the Body of Christ or to tear it down.

#### **II. USING SOCIAL NETWORKS AND WEBLOGS TO FURTHER THE CAUSE OF CHRIST**

There are many ways that social networks like FaceBook or free weblogs such as WordPress.com can be used to build up the work of the Church. For example, during a children's program a photographer may take multiple shots of children singing or acting in skits. Parents can then be directed to access the websites later to see their children "in action." The pastor can post up copies of his/her sermon from the week before or ask teens to write-up devotional thoughts for others in the youth group. Upcoming church events can be included on a calendar. The possibilities are endless.

On the other hand, great care should be taken to *never* post criticisms of the church or church leaders on FaceBook or other social media. These can quickly undermine the work of the church or cause needless divisions. The maxim is still true:

"Praise publicly, criticize privately."

FaceBook or weblogs are very public forums. If we have a hurt or a concern, these should be raised in the appropriate off-line setting with the individuals involved.

#### **III. TIPS FOR MORE EFFECTIVE E-MAIL COMMUNICATION**

E-mail is the most cost-effective means of communicating with colleagues who live widely dispersed. Here are twelve suggestions for improving the use of e-mail when communicating for church business:

1. *Begin with brief greetings.* It is always right to ask about health or family, but keep it short.

2. *Don't be too short or too long.* A one or two word reply can seem abrupt and may be difficult to understand. But neither should e-mails be long treatises. Most messages should contain 100 words or less. Sometimes they can be longer, but should rarely exceed 250 words. If you need more than that, consider calling on the telephone or using Skype.

3. *Make your subject line specific.* It will be difficult to find the e-mail later in your files if you keep the same subject line for multiple e-mails.

(ex) Instead of "March Conference," try to be more specific: "March 2012 youth conference speaker suggestions" Now you know what year the conference is and what the conference is about. You also know at a glance that the e-mail has to do with finding the right speaker for the youth conference. This will be a great help later as you try to locate this e-mail among hundreds of others.

Avoid general subject lines like "greetings" or "hello." Such labels will be no help later when you need to locate the e-mail in your files.

4. *Never include sensitive information.* Bank account numbers or other information that could be stolen should NEVER be included in an e-mail. This information can be given over the telephone if necessary.

5. *Don't forward without permission.* If you want to send someone else's e-mail to a third party, it is important to get the original sender's permission to do so. They might not want it shared with anyone other than you.

6. *Use attachments sparingly.* Not everyone has high-speed internet. If you must attach a document to an e-mail, only attach one per e-mail and keep the file as small as possible.

7. *Be patient.* E-mail is not a telephone. Give the other person at least 72 hours to respond before following-up with a second e-mail.

8. *Acknowledge receipt of an e-mail.* Reply with: "I received your message and will respond more fully at a later time." This reassures the sender that the e-mail address is correct and that your e-mail is important to them.

9. *Avoid hasty replies.* If the e-mail has angered you, take at least 24 hours to gather your thoughts before you click "reply." You'll be glad you did.

10. *Have someone else read your reply before sending.* For complex issues, it is helpful to have someone else read your e-mail draft before you send it. What seems clear to you might not be clear to them, and they can give you suggestions for how to modify your e-mail to communicate more effectively.

11. *Clarify what the sender's emotions are.* Tone is very difficult to decipher in an e-mail. Don't assume they are angry or sarcastic. You can write back and say: "Are you angry with me?" This will help avoid misunderstandings.

12. *Avoid using all capital letters.* In writing, THIS IS LIKE SHOUTING.

13. *Include a telephone number where you may be reached.* Remember that not everyone has easy access to e-mail, but many who don't will have a cell phone.

14. *Avoid flattery.* While using a formal title is respectful, be careful not to overdo things with exaggerated compliments or shallow piety.

15. *Make sure to address every concern the sender raises* and not just some of them. Failure to do so is frustrating to the sender and requires that another e-mail be sent in order to clarify points left unaddressed.

**Activity** – Break into groups of three to consider the sample e-mails below. Each e-mail breaks at least one of the guidelines above. *What specific guidelines have been violated?* At the end of the activity, the teacher should go back over the assignment with the entire class. Note: These e-mails have purposely been left without a date and time stamp.



### EXAMPLE 1

From: Laura Rogers  
To: Patricia Mutombo

Subject: hello

Hello, Patricia! I'm so happy you're going to help at next week's rehearsal for this year's children's Christmas program. The rehearsal begins on Saturday at 2 p.m. at the church. Contact me if you have any questions.

See you then,

Laura



## EXAMPLE 2

To: Rev. William Foster, District Sup't  
From: Koffi Kamenan

Subject: Can you BELIEVE it?

Good morning, Rev. Foster, and greetings to you and your family. May the Lord bless you today.

I was VERY shocked to receive the e-mail below, and I forward it so that you can read it and take appropriate action. Personally, I DON'T THINK SUCH A PERSON SHOULD BE ALLOWED TO CONTINUE IN A POSITION OF AUTHORITY.

Sincerely,

Koffi

~~~~~  
• FORWARDED MESSAGE –

To: Koffi Kamenan  
From: Lucinda Dieudonne

Subject: Your advice needed

Hello Koffi –

I tried to reach you on the phone but I guess you must be out of credits. So, I'm writing you this e-mail for your eyes only. Please do not share it with anyone else...

ETC....

Sincerely, your friend,

Lucinda Dieudonne

~~~~~  

## EXAMPLE 3

To: The Most High Rev. Dr. Filipe Gonzalez  
From: Your most loyal and humble servant Juan Vasqualez

Subject: purchase of new sound system

It is a great honor, dear Sir, for me to address to this note to your excellency. Allow me to say that I was most sincerely edified by your outstanding sermon delivered at last week's District Assembly. Truly, you are a man of God anointed by the Holy Spirit! Rarely have I heard such eloquence.

Please allow me to bring to your attention a pressing need in our congregation. We are looking for \$ 3,500.00 for the purchase of a new public address system for our church...

I remain, humbly yours,

Juan

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#### **EXAMPLE 4**

To: Shelly Williams

From: Bernelda Pike

Subject: Some jokes I just HAD to send you

Hey Shelly –

I hope your mission trip to Ubangiland is going well.

Anyways...I came across some great jokes that I just HAD to send you. I hope they cheer you up. There were too many to recopy in this e-mail, but you'll find them in the thirteen attachments.

Love ya, sis!

Bernelda

P.S. – I heard your internet speed isn't too fast. We'll make that a matter of prayer next Wednesday during Bible study. : - (

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#### **EXAMPLE 5**

To: Mary Thursday, District Treasurer

From: Alice Ibanda

Subject: transfer of funds

Hello Mary. I hope you and your husband are doing well. We are all fine.

Please send the \$ 323.45 via Western Union to my bank account at Acme Bank, account # 719237-2111.

Thanks,  
Alice

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**EXAMPLE 6**

To: Daniel Sylvester  
From: Lolita Miguel

Subject: Re: approval

Thanks, Lolita, for your request. I approve.

Sincerely,  
Daniel

## LESSON FIVE:

### IMPROVING SPEECH COMMUNICATION

*Source:*

Harris, Robert A. *Virtual Salt: A Handbook of Rhetorical Devices*. Published November 22, 2011. Internet: <http://www.virtualsalt.com/rhetoric.htm>.

#### I. INTRODUCTION

The study of speechmaking is called **rhetoric**. From the earliest times, those who have mastered this fine art have been influential in their cultures. For a minister of the Gospel, learning how to make a good speech is helpful in many ways. Many of the principles of good speechmaking apply as well to the art of **homiletics** (preaching). Furthermore, a minister may be asked to introduce a visiting dignitary or perhaps to represent the interests of his or her village at a government hearing. Some knowledge of rhetoric and its principles can be very useful at such a time.

There are many types of speeches that will not be addressed in this lesson. The two that are most useful will be covered, namely, the **introductory speech** (i.e. introducing someone else) and the **persuasive speech**. At the end of this lesson, you will be given time to prepare a speech. But first, let us briefly look at a handful of rhetorical devices.

#### II. RHETORICAL DEVICES

Robert Harris outlines many useful devices. Here are six:

1. *alliteration* – This is the recurrence of initial consonant sounds.

(ex) from Shakespeare – “Parting is such sweet sorrow.”

*What is the consonant that is repeated?*<sup>1</sup> (For all questions, see answers in footnote below).

Preachers often use alliteration as a memory device in a sermon. For example, he or she may speak of the “three p’s” that every Christian needs: patience, power and purity.

2. *simile* – A simile is a comparison using “like” or “as.”

(ex) from Psalm 42:1 (TNIV) – “As the deer pants for streams of water, so my soul pants for you, my God.”

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<sup>1</sup> Answer: The letter “s”

Or perhaps a young man might say of his fiancée: "Her eyes are like the ocean, blue, deep and inviting."

3. *chiasmis* – This is "crossing," a type of reverse parallelism.

(ex) "Ask not what your country can do for you. Ask what you can do for your country." – President John F. Kennedy

"They took what they want until they didn't want what they took."

- said regarding soldiers who had brutalized villagers

4. *apophasis* – to assert or emphasize something by seeming to pass over it

(ex) "It goes without saying that the taxes we pay are entirely too high."

*What part of the sentence appears to pass over the topic of taxes, but in reality emphasizes it?*<sup>2</sup>

(ex) "Of course, I need not mention that love of God is the basis of all human love."

*What phrase appears to make light of loving God but in reality underscores its importance?*<sup>3</sup>

Here are some other phrases that introduce apophasis into the argument:

"We will overlook the fact that..."

"I do not mean to imply that..."

"It is unnecessary to bring up..."

5. *metaphor* – compares two things by speaking of one in terms of the other

(ex) "For our God is a consuming fire" (Heb. 12:29, TNIV).

"Then Jesus declared, 'I am the bread of life. Whoever comes to me will never to hungry, and whoever believes in me will never be thirsty' " (John 6:35, TNIV).

*What verb does metaphor usually use?*<sup>4</sup>

6. *anaphora* – the repetition of the same word or words at the beginning of successive phrases

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<sup>2</sup> Answer: "It goes without saying that..."

<sup>3</sup> Answer: "I need not mention that..."

<sup>4</sup> Answer: The verb "to be"

(ex) from the Gettysburg Address, given by President Abraham Lincoln, November 19, 1863

"But, in a larger sense, we can not dedicate - we can not consecrate - we can not hallow - this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract."

*What words are repeated at the beginning of each phrase?*<sup>5</sup>

(ex) from a speech by Madiba Nelson Mandela, President of South Africa

"I have walked that long road to freedom. I have tried not to falter. I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb."

*What words re-occur at the start of each sentence?*<sup>6</sup>

### Activity

Each student should find a partner and divide the six rhetorical devices between them. The partners will then individually write two sentences on each of the three rhetorical devices assigned to them. When done, have them share their sentences with their partner. The teacher at the end will ask each pair to read aloud for the entire class the sentence that they think is their best. The teacher should write these on the board so that the class can vote on which sentence is the best of all. Give a small prize to the pair that came up with the winning sentence.

### **III. HOW TO SPEAK USING AN INTERPRETER**

Speaking through an interpreter is an art. There are several things to remember:

1. *Keep your sentences short.* When a speaker goes on for too long without giving the interpreter a chance to interpret, much information is "lost in translation." Generally, about 15-20 seconds is the maximum time that a speaker should take before giving way to the interpreter.

Greville Janner tells this story:

A speaker rambled on breathlessly for five minutes without pausing for translation. The interpreter's translation lasted for ten seconds. The audience clapped. The speaker later asked the interpreter how he

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<sup>5</sup> Answer: "we can not" N.B. – In modern English, the word is "cannot."

<sup>6</sup> Answer: "I have..."

managed to condense his message so successfully. The interpreter replied: "Oh, I just said to them: Please applaud now."<sup>7</sup>

2. *Let the interpreter know before you speak what difficult words or expressions are in your speech/sermon.* It's best not to wait until the day of your speech/sermon to give these to the interpreter. Give them a chance to consult dictionaries (if necessary) or to consult with others about the best translation.
3. *Avoid jokes that are plays on words in your language.* These almost never translate well into the target language.
4. *Look forward at your audience and not sideways at your interpreter.* The interpreter (ideally) should be invisible. If the speaker looks at the interpreter, it detracts from the message you are trying to communicate.
5. *Keep your composure.* Sometimes the interpreter will struggle. Be gracious and keep a smile on your face. Above all, do not grow angry with your interpreter or the validity of your message will be compromised. You may need to shorten your sentences even more to help your interpreter succeed.
6. *Shorten your sermon.* Remember that you only have half the time that you would normally have if you were not using an interpreter. If you normally take 40 minutes to preach, pare down your sermon to 20 minutes.

#### **IV. THE SPEECH OF INTRODUCTION**

There are many occasions in the local church when visitors come to preach or speak. As a minister in the church – whether you are the pastor or serving in another leadership role – it is likely that you will be given the task of introducing the guest speaker.

##### **A. Length of the speech**

Sometimes, there is *not enough introduction*. Imagine how embarrassing it could be for the guest speaker if the person introducing him (or her) doesn't even know their name! And what does this say about the lack of planning on the part of the local church, to know nothing about the person who will address the congregation on that day?

Other times, the introduction is *too lengthy*. The person introducing the speaker can drone on and on, giving the impression that he or she is the main speaker of the day. Meanwhile, the congregation wonders whether they are doomed to hear two sermons that morning instead of one!

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<sup>7</sup> Janner Greville, *Janner's Complete Speechmaker (With Expanded Compendium of Retellable Tales)*. 7<sup>th</sup> ed. (London: Thorogood, 2003), 115.

A speech introducing the speaker of the day should last *no more than 3 minutes*.

## **B. Gathering background information**

Ideally, you can contact the speaker before the day of their speech (sermon) and find out answers to basic questions. If this isn't possible, then the person introducing him/her should at least speak with them for a few minutes before the service to gather this information.

Here are some questions to which you can seek answers:

1. What is the name of the person who will be speaking?
2. Is the person married? Do they have children? If so, how many?
3. What is the person's current position? Past positions? Once their current position is identified, you can talk about some of the past positions.
4. Does the person have academic qualifications? If so, what are they?
5. Does the person have a hobby? What do they like to do for fun?
6. If the person has spoken to the church before, you can end by saying how much everyone enjoyed that speech (sermon), and how much you are looking forward to what they have to say today.

N.B. – In the introductory speech itself, it is not necessary to present all these elements in the same order, but they should appear somewhere in the speech.

## **C. Sample speeches of introduction**

The person giving the introductory speech can be creative. Here is a basic speech that models the use of the information gathered about the speaker:

"We are very pleased to welcome as our guest preacher Rev. Gift MTUKWA.

Rev. MTUKWA is a native of Zimbabwe and a long-time Nazarene. He holds the Bachelor of Theology and the Master of Arts in Religion from Africa Nazarene University in Nairobi, Kenya. Currently, he is enrolled in the Ph.D. program through Nazarene Theological College and the University of Manchester in Manchester, England. Pastor MTUKWA is senior pastor of the University Church of the Nazarene at ANU and also a Lecturer in the Department of Religion.<sup>8</sup>

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<sup>8</sup> Rev. MTUKWA graciously agreed to serve as an example in this lesson.

When not busy preparing a sermon or a lecture, Rev. MTUKWA enjoys hiking and mountain climbing. He is the husband of one wife, Judy, to whom he has been married for several years. Judy is also with us today. (*Perhaps have Judy stand and wave to the crowd*).

Rev. MTUKWA spoke here at Central Church last year and we were inspired by his words of encouragement. (*Turning to the speaker of the day*): Pastor MTUKWA, we look forward to hearing what God has laid upon your heart. Come and minister to us."

There may be community events when you are asked to introduce the mayor or another civic leader. Here is an example of a person who was introducing the former Vice President of the United States, the honorable Mr. Al Gore. Note the creative arrangement of the material and also the technique of revealing something about the person that most people would not know. N.B. – Be careful that this revelation NOT be something embarrassing to the speaker, but something positive.

"Eight years in office, businessman, environmental activist, Nobel Prize winner, recipient of a Grammy and an Emmy, and runner-up for Times' 2007 Person of the Year. A pretty mean task for one person to achieve. But our chief guest for today is no ordinary person. A politician and a keen environmentalist, what most people do not know about him is that he has politics in his genes; his father was also the senator of Tennessee for 18 years.

He studied at Harvard graduating in the year 1969. He volunteered to go to Vietnam as a reporter for the Army, after deciding not to find a way to dodge the draft, and forcing someone with lesser privileges to go to war. After the war, he attended the Vanderbilt University but won a Congress seat before he got a degree. This started his political life, which we are all familiar with. Without much delay, here he is, who in his own words, was the *next President of the United States* for eight years; Ladies and gentlemen, I give to you, Mr. Al Gore."

Source: Buzzle.com – "Introduction speech examples: -- see internet: <http://www.buzzle.com/articles/introduction-speech-examples.html>

## **Activities**

### *Activity # 1*

Break into groups of four. Have one person read the speech about Rev. MTUKWA and another group member time how long it takes. Do the same with the second speech about Vice President Gore, then answer these questions:

1. Do both speeches fall within the time limit, i.e. not longer than three minutes?
2. What were the academic qualifications listed for Rev. MTUKWA? Is he married, and if so, to whom?
3. What was the "revelation" (the thing that most people don't know) about Vice President Gore?

### *Activity # 2*

N.B. – This activity will take several hours and fulfills one of the graded course requirements, being worth 10% of the course grade. (See page 6 – "Introductory Speech")

### Instructions

1. Each student should pair off with another student.
2. The setting is a Sunday morning, and you (the pastor) have invited a fellow pastor from a neighboring to come to preach.
3. Take a few minutes to gather background information on your guest speaker. Use the questions that appear earlier in this lesson.
4. Once you gathered the information, put it together to construct a short speech of introduction. *Remember to try to include something new that the congregation might not know about the speaker.*
5. Remember that your speech of introduction should not take more than 3 minutes.
6. When everyone in the class is done, the teacher will give every student a chance to give their speech in front of the class.

N.B. – The teacher will assign the grade based upon how well the student followed the instructions in this lesson.

## **V. THE PERSUASIVE SPEECH**

Now that you've delivered a short speech of introduction, you're ready to try something more challenging.

N.B. -- Persuasive speeches can be of any length, but for this exercise, we will limit it to 5 minutes.

When preaching, salvation sermons are meant to persuade the listener to follow Christ. In the same way, there are speeches that are meant to persuade the listener regarding a specific topic. This is called a "persuasive speech."

The outline of any speech – including the persuasive speech – can be summarized as follows (see Janner, 13):

1. Tell them what you're going to tell them.
2. Tell them.
3. Tell them what you told them.

The same format can be expressed this way:

- I. Introduction
- II. Body
- III. Conclusion

Let's say that your speech is designed to persuade the listener that bananas are the best tropical fruit. What are the reasons for your conviction?

1. Bananas are inexpensive.
2. Bananas are nutritious.
3. Bananas are easy for people of all ages to digest.

These three points form the core of your argument. They will be mentioned in both the introduction and conclusion, but it is in the body of your speech where each point will be developed at-length.

### **A. Crafting the introduction (1 minute)**

The introduction serves two purposes in your persuasive speech:

1. It should capture the attention of your listener.
2. It presents your "thesis statement," the thing of which you want to convince your listeners.
3. It lays out the plan of your speech and gives the listener some idea of where you're headed.

A popular technique is to begin with a sentence that will draw in your listener. Here's an example:

*"I hate bananas!"* Have your children ever said that? Mine have. But I'm here today to defend the lowly banana. Whatever our kids might think, it's our job to help them see the light. Far from being detestable, bananas are the best tropical fruit. How so? Bananas are inexpensive, they're nutritious and are easy for people of any age to digest."

### **Discussion**

- What is the phrase that is meant to draw in the listener's attention?
- What is the "thesis statement," i.e. the idea of which the speechmaker will be trying to convince the listeners?
- What are the three points to the argument that are briefly introduced?

## **B. The body: Developing the heart of your argument (3 minutes)**

In the introduction, you have already given your listener an idea of what you'll be saying. It is here in the body of your speech that you will spend most of your time laying out the details of your argument.

Writing an effective speech assumes that you have done at least some research to buttress your arguments. Let's take the first point:

"Bananas are inexpensive."

How do you know this to be true? Perhaps in your family you are the one who goes to the market to buy fruits and vegetables. In this case, you know from firsthand experience how much a banana costs relative to other fruits. Or, perhaps you have spoken with someone else who goes to the market. Either way, you've done the research to be knowledgeable.

Here is what your speech might say for the first point:

"Why do I say that bananas are the best tropical fruit? First of all, bananas are inexpensive. Compared to other fruits like pineapples or mangoes, bananas are very affordable. The other day I was at the market shopping for my family. If your budget is like ours, money is very tight. I only had 100 FCFA. Pineapples were out of the question. One of those would have cost me 200 FCFA. As for mangoes, they were about the same price as the pineapples, but the mangoes were all shriveled up. It looked like they had been on a truck somewhere sitting in the sun for a week! But then I saw the bananas, plump and inviting, perfectly ripened. And how much would they cost me? I bought four bananas for just 100 FCFA, enough for me, my husband and my two children to each enjoy an entire luscious banana. Now I call THAT a bargain!"

### **Discussion**

1. What sentence at the beginning of the paragraph reminds the listener what is the speaker's thesis?
2. What technique does she employ to show that bananas are relatively inexpensive?
3. Besides mentioning their low cost, what adjectives does the speaker use to make bananas seem desirable?

### *The transition sentence*

Now you are ready to introduce the second point in your argument. To do so effectively, you will need to bridge from your first point by using a transition

sentence, like this:

“But besides being inexpensive, bananas are the best tropical fruit because they’re nutritious.”

Notice in the first clause of the sentence – “But besides being inexpensive” – the speaker restates her first point then immediately goes on to her second argument: “They’re nutritious.”

N.B. – A transition sentence is used every time you’re ready to move on to a new point, so we’ll see this technique again at the beginning of the third argument.

Now is when your research is really important. Since you’re (probably) not a medical professional or nutritionist, it will be important that you cite someone authority besides yourself. This could be an internet website, book or other publication, something that lends credence to your case. In this instance, the speaker has decided to reference the website of the American Diabetes Association:<sup>9</sup>

“But besides being inexpensive, bananas are the best tropical fruit because they’re nutritious. According to the American Diabetes Association, bananas are an excellent source of fiber, potassium, and vitamin C. The website “Healthy New Age” notes that bananas contain glucose, fructose and sucrose, making them rich in energy. Bananas also contain pectin, which may help lower the cholesterol level in blood. While green bananas taste bad and can interfere with proper digestion, ripe bananas are delicious and nutritious.”

## **Discussion**

1. What authorities does the speaker cite? Why is it important to do so?
2. In what way are bananas nutritious, according to the speaker?

The speaker is now ready to go on to her final point. Note that once again she will introduce another transition:

“Yes, bananas are the best tropical fruit. Not only are they inexpensive and nutritious, but they are easy for people of all ages to digest.”

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<sup>9</sup> From the American Diabetes Association website, internet :  
<http://www.diabetes.org/living-with-diabetes/treatment-and-care/ask-the-expert/ask-the-dietitian/archives/index.jsp?page=7#can-you-still-eat-bananas.html>

More than a transition, in a speech with several points, it is important to review previous points. This is called **signposting**. Like a sign on the side of a highway lets the traveler know how many kilometers remain until they reach the destination, so signposting reminds the listener of the plan of the speech and lets him/her know how much progress has been made so far.

We're ready to hear the rest of the third point:

"Yes, bananas are the best tropical fruit. Not only are they inexpensive and nutritious, but they are easy for people of all ages to digest. Both babies and the elderly find bananas easy on the stomach. "Healthy New Age" explains that bananas serve as an internal lubricant and can be helpful in the treatment of both hemorrhoids and diarrhea. Furthermore, many who have fasted for three days or more will break the fast by eating a banana because they know it won't upset their system."

### **C. The conclusion (1 minute)**

The conclusion should never introduce new facts. Rather, it serves to quickly review the facts already in evidence and reiterates the thesis statement:

"And so we see that among tropical fruit, bananas are the best. Inexpensive, they won't break your budget. Packed with nutrition, they're good for your body. Best of all, bananas are easy to digest, whether you're two or eight-two. So join me and eat a banana today. You'll be glad you did."

*A final note*

In a persuasive speech with three points, some believe that the points should be arranged as follows:

Second strongest point  
Weakest point  
Strongest point

In the speech about the banana, do you think that the speaker arranged the points in this way? If not, how would you have re-arranged the points to fit this scheme, i.e. second strongest point first, the weak argument in the middle, and the strongest argument last?

*At the end of this lesson, you will have a chance to choose a topic and write your own 5 minute persuasive speech to present in front of the class (see p. 5 course assignments). Meanwhile, let's look at a few vocal techniques and other tips that can help make you a more effective speaker.*

## VI. VOCAL TECHNIQUES AND OTHER TIPS

Here are several pieces of advice that will improve the quality of your speech communication, whether preaching or speechmaking:

1. *Vary your volume.* There are several ways to emphasize a point. You can either speak more loudly or more softly. Be careful not to fall into the trap of shouting or SAYING EVERYTHING AT THE TOP OF YOUR VOICE. JUST LIKE CAPITALIZING EVERY WORD ON THE PAGE CAN BECOME TIRESOME TO THE READER, so speaking at the top of your voice can be very annoying for your listener.
2. *Vary your tempo.* As in music, so in speaking, use different speeds. Slowing down from your usual talking speed can emphasize a point.
3. *Use humor.* This can be dangerous especially if you're an outsider to the culture and don't know what they find funny. Usually the safest thing is to make fun of yourself. It makes you more human in the eyes of your audience and laughter helps everyone to relax.
4. *Pauses can be dramatic.* Think about the contest where the master of ceremonies is about to announce the winner:

"And the winner is...(long pause)...the choir from the Km 17 church!"

Let's look again at this line from the banana speech:

"As for mangoes, they were about the same price as the pineapples, but the mangoes were all shriveled up."

Now imagine that we were to insert a dramatic pause (of two seconds, perhaps) as follows:

"As for the mangoes, they were about the same price as the pineapples, but the were all (dramatic pause)...shriveled up."

Depending upon the person giving the speech, this could actually inject a bit of humor as well, depending upon your facial expression!

5. *Maintain eye contact with your listeners.* Even if you have written out every word of your speech, it is important that it not come across as a reading! To avoid this impression, lift your eyes often to the crowd. Make sure you look alternately to your left, center and right and not just at one part of the crowd all the time.
6. *Be comfortable behind the podium.* If possible, arrive before your speech so you can step behind the podium and see how it feels. Sometimes podiums are too high for short speakers, and you may want to find a small box or

other object and place it behind the podium so that your head is not so low. Men can rest their hands on either side of the podium, while women should rest their hands one on top of the other at the center of the podium. Stand up straight; use good posture.

7. *Practice your speech.* You should rehearse your speech as many times as necessary before delivering it in public. If you have a mirror, stand in front of it to make sure that your posture is good and that you are making good eye contact. Also, you may want to underline words that deserve special emphasis or make notes at places where you want to slow down or introduce a dramatic pause.

8. *Time your speech.* Check in advance with the organizer of the event to find out exactly how much time you will have for your speech. Make sure you honor the limits given you by timing your speech during your practice sessions. If you are given 10 minutes, do not take 15 or even 12! This will show your respect toward those who invited you and you're more likely to be invited again.

9. *Never apologize.* If you lose your place, stop, take a deep breath, then continue. Never say: "I'm sorry, I just lost my place." Chances are your listeners were unaware there was even a problem until you said something about it. Above all, don't say: "I'm nervous." You may be nervous, but again, they might have never known until you drew their attention to it.

10. *If necessary, acknowledge distractions.* Some distractions need not be acknowledged by the speaker. For example, if a wasp flies in front of your face, stay calm and just keep speaking. Likewise, if a baby starts crying you should be able to just speak over the noise. Sometimes something more dramatic might happen, like a person fainting. In such a circumstance, you might just say: "Let's stop and say a quick prayer for our sister as the ushers tend to her needs." Then continue your sermon/speech.

## Conclusion

There are many more things that could be said, but as you gain more experience you will learn your own style and be able to add to this list based on what you discover through trial and error.

### **Assignment: Writing and delivering a persuasive speech**

Now it is your turn. You will be asked to write and deliver a 5 minute persuasive speech modeled on the banana speech we looked at earlier:

Introduction – 1 minute

Body – 3 minutes (with one minute per point)

Conclusion – 1 minute

## **Step One: Choose your topic**

Below is a list of possible topics in several categories. You may choose one of these topics (thesis statements) or come up with one or your own, as long as the topic is approved by your teacher.

### *Social issues*

\_\_\_\_\_ is the best system of government. (Fill in the blank as you like: monarchy, democracy, etc.)

It is the duty of every citizen to vote.

Female circumcision is evil and should be outlawed.

Polygamy should be prohibited (or accepted) in the Church.

Child slavery is evil and should be outlawed.

\_\_\_\_\_ (choose language) should be made the official language of \_\_\_\_\_ (choose country)

The rainforest must be saved!

### *Church issues*

Women are equal to men in God's sight and should be encouraged to fill all ordained roles of ministry in the Church.

The tradition of giving the bride price is outdated and should be discouraged among Christians.

The Lord's Supper should be celebrated every Sunday.

The prosperity message is a half-truth and dangerous to the health of God's people.

Every Christian should know how to lead a person to Christ.

### *Family issues*

Both sons and daughters should be allowed to attend school.

The husband must show spiritual leadership in the home.

The practice of fathers reclaiming their married daughters each year should be abolished.

No family should force young girls to live with them as unpaid servants.

### *Sports*

Manchester United is the greatest football team of all time.

Kenya is the world's leader in running.

Rugby is a dangerous sport and should be outlawed.

\_\_\_\_\_ (your country) should organize a ski team for the next Winter Olympics.

### **Step two: Write your speech**

What are the three arguments that will support your thesis? Write them below.

- 1.
- 2.
- 3.

On pages 67-68, write out the rough draft of your speech. Remember to keep the introduction and conclusion short (1 minute each) and to allot most of your time (3 minutes) to the body of your speech. It is there that you will develop your arguments in detail. When you have finished, re-copy your speech on to a separate sheet of paper that you can use during your speech. The teacher will collect your paper afterward as a help in grading.

*Read over the speech evaluation form on page 69 so you'll know how you will be graded.*

Speech title: \_\_\_\_\_  
Speaker: \_\_\_\_\_

Thesis statement:

I. INTRODUCTION

II. BODY

### III. CONCLUSION

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#### **Step Three – Deliver your speech**

Check with your teacher to find out when you will deliver your speech to the entire class. For the persuasive speeches, each student will fill out one of the “speech evaluation forms” (see next page) for each speaker. The *average score* of the student evaluations will count as 50% of the grade for the assignment, and the score given by the teacher will count as the other 50%.

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#### ***BEFORE YOU FINISH THIS COURSE...***

Go back to pages 4-5 and review the assignments listed under “Assignments and Evaluation.” Make sure that you have completed all assignments and that your teacher has graded you on each one.

## PERSUASIVE SPEECH EVALUATION FORM

Speaker \_\_\_\_\_

Topic \_\_\_\_\_

1. Content and structure \_\_\_\_\_/10

- a. Was the thesis statement clearly given? Yes No
- b. Was there a clear introduction and conclusion? Yes No
- c. Were there three points to the body of the speech? Yes No
- d. Was the speech well researched? Yes No
- e. Were the speaker's arguments persuasive? Yes No

What went well?

What needs improvement?

2. Delivery and style \_\_\_\_\_/10

- a. Was the speech the right length? (5 min) Yes No
- b. Did the speaker make eye contact? Yes No
- c. Did the speech contain any humor? Yes No
- d. Was the speaker comfortable behind the podium? Yes No
- e. Was the tempo effective? Yes No
- f. Did the speaker vary the volume? Yes No
- g. Were the words understandable? Yes No

What went well?

What needs improvement?

Grade given (This is the total of the two sections): \_\_\_\_\_/20

Name of student who filled out this form:

\_\_\_\_\_