Basic Field Guide to Christian Dialogue Education

By Lee Schanbel

Christian Dialogue Education (CDE) is an adult training approach that focuses on advancing a person's journey toward Christ-like attitudes and behaviors in the context of learning life skills or improving one's vocational performance. Learning refers to a change in the skills, knowledge and attitudes of a training participant[1] during the educational process. The CDE approach to training draws its methods and much of its vocabulary from Jane Vella's groundbreaking adult training model called Dialogue Education (DE). The primary difference between the two approaches lies in their purpose and their presuppositions. Dialogue Education finds its ultimate purpose in establishing a learning process that results in personal and world peace, along with a greater expression of love. Dialogue Education also asserts that knowledge is found primarily in the rational experience of dialogue between two individuals.

In contrast, Christian Dialogue Education finds its purpose in producing Christ-like attitudes and behaviors in the lives of participants through a dialogic experience. CDE asserts that knowledge is both rational and revelatory since we expect the Holy Spirit to speak to and through participants as members of the body of Christ. While CDE can be important for theological or ministerial training, the approach can also be applied to vocational and other forms of education. This field guide illustrates the process of how to generally plan and incorporate CDE approaches into training programs.

The Purpose of the Field Guide

This basic guide explains the CDE training approach to newcomers and provides the necessary tools to get started. As a classroom model for instructional design, CDE is a delivery system where the instructor is both the architect of the training process and the facilitator (Gustafson 2002). This guide is written for missionaries[2] whom desire to use

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[1] In this field guide, the term participant refers to the learner. Participant is the preferred term in at least one Chilean article that describes Vella's dialogue education (Walker 2004). Learner (aprendiz) or student (estudiante) in Spanish have strong pedagogical overtones that would not be appropriate for church leaders (Joo, personal conversation, August 26, 2014).

[2] This manual would be equally valuable for national leaders who desire to introduce CDE into their ministry context.

CDE in a leadership-training environment, although the principles and methodologies are applicable outside of that context. Before continuing, two preliminary issues deserve mention.

Preliminary Issues: Bonding and Credibility

The first step to take for an individual who desires to train adults within an organization with a distinct culture is to intentionally develop social bridges of understanding in a process called bonding. Therefore, the first question to ask is: "Have I adequately bonded with the leaders of the organization so as to enjoy sufficient credibility that allows me to design and facilitate a CDE training event to respond to a need within the targeted community?"

Credibility can be acquired either through relationship, expertise or both. Credibility requires its own strategy. It begins by bonding with the members of the target community. Bonding requires a sense of belonging with the people in the local culture.[3] The best model for this is seen in the life of Christ when he surrenders heavenly attributes and adopts earthly ones in order to effectively identify with humankind (Phil 2:5-8). In a missionary context, this means adopting new customs, a new language, and new social skills. It also requires a level of self-awareness of one's own culture so as to know what personal customs to reject and what native customs to embrace. Effective bonding also means that, as a cross-cultural change agent, one takes a humble posture of becoming a student of the target culture. Investing a significant amount of time in developing and executing a bonding strategy will pay dividends for years. When a missionary has acquired the people's trust, they care to pay attention to what the missionary has to say.[4] Once a sufficient level of credibility[5] has been attained, there are several preliminary questions that need to be answered.

Is CDE the Appropriate Training Approach?

Before beginning the CDE design process, at least four questions should be considered to determine if CDE is the most appropriate training approach for the content and the participants.

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[3] Thomas and Elizabeth Brewster's book, *Bonding and the Missionary Task* (1998), offers excellent insight in how to go about the process of developing credibility through "bonding" and relationship in a cross-cultural context.

[4] I spent eight months getting to know the Chilean culture, the needs within our church organization and bonding with key decision-makers before facilitating our first CDE training event. I also spent decades learning Spanish and working with multiple Latin American cultures.

[5] Credibility can be granted to visiting speakers, but the ability to influence at a deeper level improves with long-term relationships based on mutual trust.

1. Is the purpose of the training to augment skills, knowledge and attitudes with observable results in the lives of the participants?

Dialogue can impact the skills, knowledge and values of the participants more than a traditional educational approach. If one is seeking to affect these three areas with the results demonstrated in the participant's behavior, dialogue is far more effective than monologue. If one simply wants to transmit information, then a traditional approach that uses lecture, video or panel discussion may be more appropriate than CDE.

2. Will the total number of the participants allow for meaningful dialogue in small groups?

Dialogue is most appropriate with smaller audiences. With two facilitators present, approximately thirty-two participants is an ideal number (i.e, 8 groups of 4 individuals). Larger participant groups can potentially inhibit: (1) the explanation of the learning tasks; (2) the monitoring of small group performance; and, (3) the facilitation of discussion among all of the participants in the training environment.[6] Therefore, limiting a training event to approximately 30 to 32 participants with two facilitators has proven to be the most effective approach.

3. Is there enough time for dialogue with respect to the content?

Dialogue has historically resulted in higher retention levels,[7] but cannot communicate the same amount of information that monologue can in the same amount of time. In other words, monologue is better for communicating a lot of information in a short amount of time. Dialogue, simply put, is very time-intensive. This time factor requires the limiting of content as compared to the amount of material communicated in a traditional lecture format with an equal amount of time. However, the ability for dialogue to impact the values, level of motivation, and skills, in addition to the knowledge base of participants, makes it worth the effort.

4. Do the participants share a similar knowledge base that includes the vocabulary of the content?

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[6] I once co-facilitated a training event with my wife, Lisa, that had 53 participants and we spent the majority of our time explaining the directions instead of monitoring the learning task performance of the small groups. The discussion time in the larger group was cumbersome and we found that additional facilitators or a smaller number of participants would have greatly alleviated this difficulty.

[7] Vella and Knowles cite figures on retention as "20% of what we hear, 40% of what we hear and see, and 80% of what we do, and 100% of what we feel (Knowles 1984 as cited in Vella 2001, 114). Some other psychologists point out that there are so many factors that affect memory retention that a specific percentage of retrieval cannot be assigned without mentioning many more factors involved in the process.

Participants must have a working understanding of the vocabulary of the material and have a similar knowledge base in order to be able to engage in meaningful dialogue (Knowles 1975). Highly technical material or content that has an unknown vocabulary inhibits dialogue. The shared knowledge base can be inherent in the participants' lives or vocational experiences. If this is the case, then a pre-training survey[8] should be conducted to establish the existence of a common knowledge base. Pre-reading or reading the content during the training event itself can also create a common knowledge base.[9]

Figure 8 illustrates the bonding process and helps the reader visualize the flow of the preliminary preparations. Each step is highlighted with two possible outcomes: either proceed on a dialogical tract with CDE or use a traditional educational method. A traditional approach to training, as pictured in Figure 8, refers to the transmission of knowledge through methods like discourse, debate, interview, video or panel discussion. The primary emphasis of a traditional instructional approach is teaching or training from an expert point of view to an inexpert. The traditional approach is also more content-driven, while CDE is more participant-focused. If the designer determines that a CDE approach is appropriate, then he or she should begin the nine-step design process of Christian Dialogue Education.

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[8] The participant competency assessment (PCA) is pre-service training survey and will be explained later.

[9] In Chile, the high cost of books has limited the pre-reading approach using books. In the case of classes on biblical studies, most of our pastors share common ministry experience, and a common knowledge of the Bible that allows for establishing a common knowledge base with reading during the actual training events.
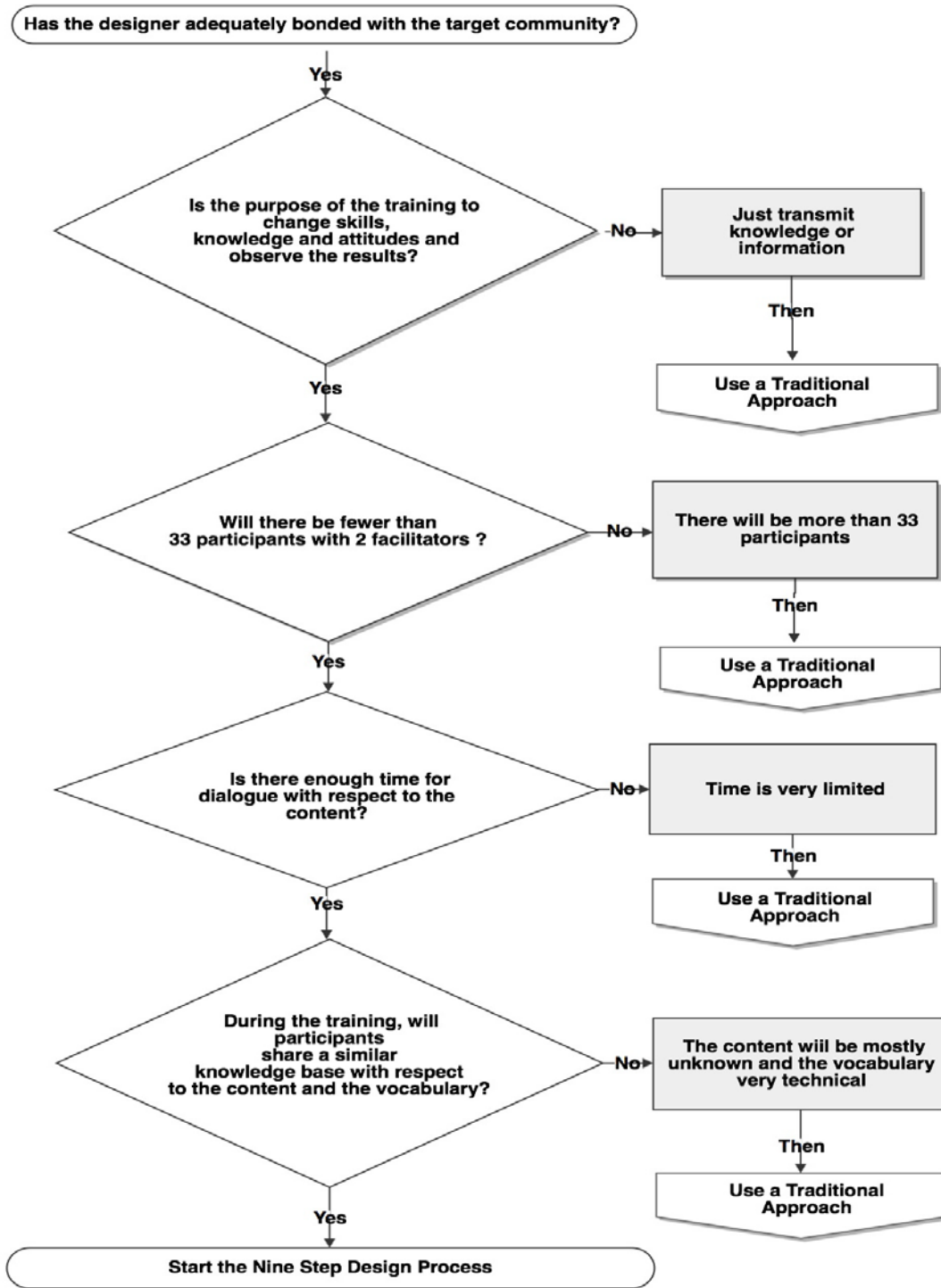
Figure 8: Preliminary Questions to Ask Before Using CDE
(Adapted from Knowles 1975 and 1993)

Beginning the Nine-Step Design Process: Participant Competency Assessment

The Nine-Step Design process begins with the Participant Competency Assessment (PCA).[10] The purpose of the PCA is to determine what the participants think they need to learn and what valuable knowledge and/or experience they bring to the training event. PCA evaluation also occurs during the training event in order to allow the designer to modify the training process as it develops. The PCA evaluation creates a partnership, whereby facilitators and participants construct the training design together. Prior to the event, there are various ways to administer this survey, including e-mail, an online survey, or a simple phone call prior to the training. At this point, the PCA survey assists in informing the design to increase the effectiveness of the achievement-based objectives (Vella 2008). It also allows the participants to look at the purpose of the training, the logistics of the event, and the material that will be presented. A PCA survey provides a gauge of the interest level among the participants.

There are three steps to perform the PCA; the steps can occur prior to or during the training event:

1. **Ask**: Open-ended questions allow the participants to express their learning needs, their experience, or the competency that they bring to the training event.[11]
2. **Observe**: The competency assessment is ongoing because the more one knows about the participants, the better the learning. Using careful observation, the designer or facilitator can make adjustments during the training event and can better individualize the instruction.
3. **Study**: Requiring reflection papers that are responses to required reading can reveal more needs and competency levels that the participants bring to the training event (Vella 2013, 10-11).

Figure 9 demonstrates the ongoing nature of the PCA survey as it continually redefines the participants. To be an effective facilitator, one needs to continually assess the readiness of the participants. In the next section, the nine design steps of CDE will be discussed in the order that they will most often occur.[12]

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[10] In dialogue education, the PCA tool is referred to as a learning needs resource assessment or LNRA (Vella 2008, 217).

[11] These questions provide some baseline data regarding the participants in order to make appropriate adjustments to the training strategy based on their experience (Vella 2008). The PCA survey will also serve to confirm or challenge a series of assumptions about the participants that this training makes.

[12] The dynamic nature of planning for instructional design means that the order of the design steps may vary. This is normal and should be expected. What is important is to make sure that all of the steps are covered, no matter the order.
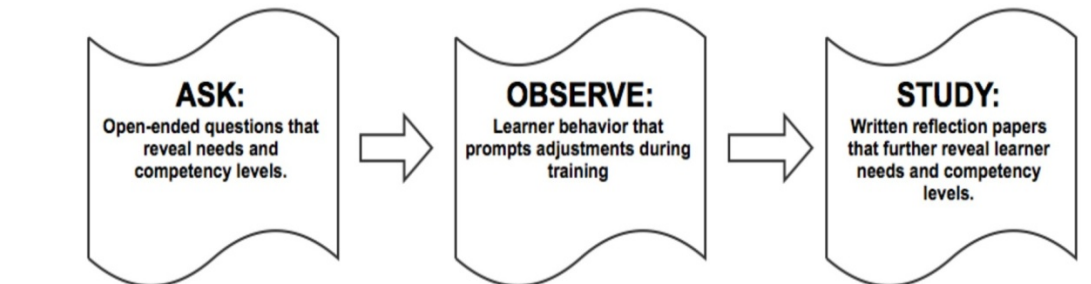
PARTICIPANT COMPETENCY ASSESSMENT

ASK: Open-ended questions that reveal needs and competency levels.

OBSERVE: Learner behavior that prompts adjustments during training

STUDY: Written reflection papers that further reveal learner needs and competency levels.

Figure 9: Participant Competency Assessment
(Adapted from Vella 2013:10-11)

The Nine-Step Design Process

The nine CDE design steps provide a frame of reference for creating a training experience that will facilitate a desired change in the knowledge, skills or attitudes of the participants. Simply defined, this change is learning (Vella et. al. 1998, 22). Each of these steps will be described briefly in Table 23, and then an example of what a training design looks like will be illustrated.

Table 24: The Nine Design Steps of Christian Dialogue Education
(Adapted from Vella 2014)

1. WHO:	"Who" includes characteristics of both the participants and the facilitators. Information from the PCA survey and ongoing observations about the participants should inform the overall training design.
2. WHY:	"Why" indicates the purpose or the circumstance that creates the need for the training. The need could be individual, organizational, or a combination of both.
3. WHEN:	"When" refers to the hours spent with the participants.
4. WHERE:	"Where" includes the details related to location, room arrangement, lighting, available media resources, etc. Arranging the seating in the room to promote dialogue is a critical factor in this design step.
5. WHAT:	"What" is the content in the achievement-based objectives (ABOs).
6. WHAT FOR:	"What for" refers to the achievement-based objectives that point both the facilitator and the participant to a specific goal.
7. HOW:	"How" includes both the process and materials that form a learning task. The learning task explains how the participants will accomplish the ABOs. A learning task is an open question that is offered to a group that includes the necessary information that is needed to answer the question. An open question seeks to discover connections between facts, to examine them and consider the ramifications of the analysis.[13]
8. SO THAT:	"So that" refers to the change indicators that demonstrate if the purpose of the training (or the "why") has been fulfilled.[14]
9. WITH WHOM:	"With whom" signifies the change indicators or behaviors that let us know whether the participants are drawing nearer to God, to each other, or both during the training process.

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[13]Table 25: A Modified Version of Bloom's Verb Taxonomy, p. 273, can serve as a guide for developing effective ABOs and learning tasks.

[14] In Dialogue Education, the SO THAT design stage is the third step. This position demonstrates that evaluation indicators are planned toward the beginning of the design process. The important thing is to make sure that each step is adequately covered, irrespective of the position that the steps are planned.
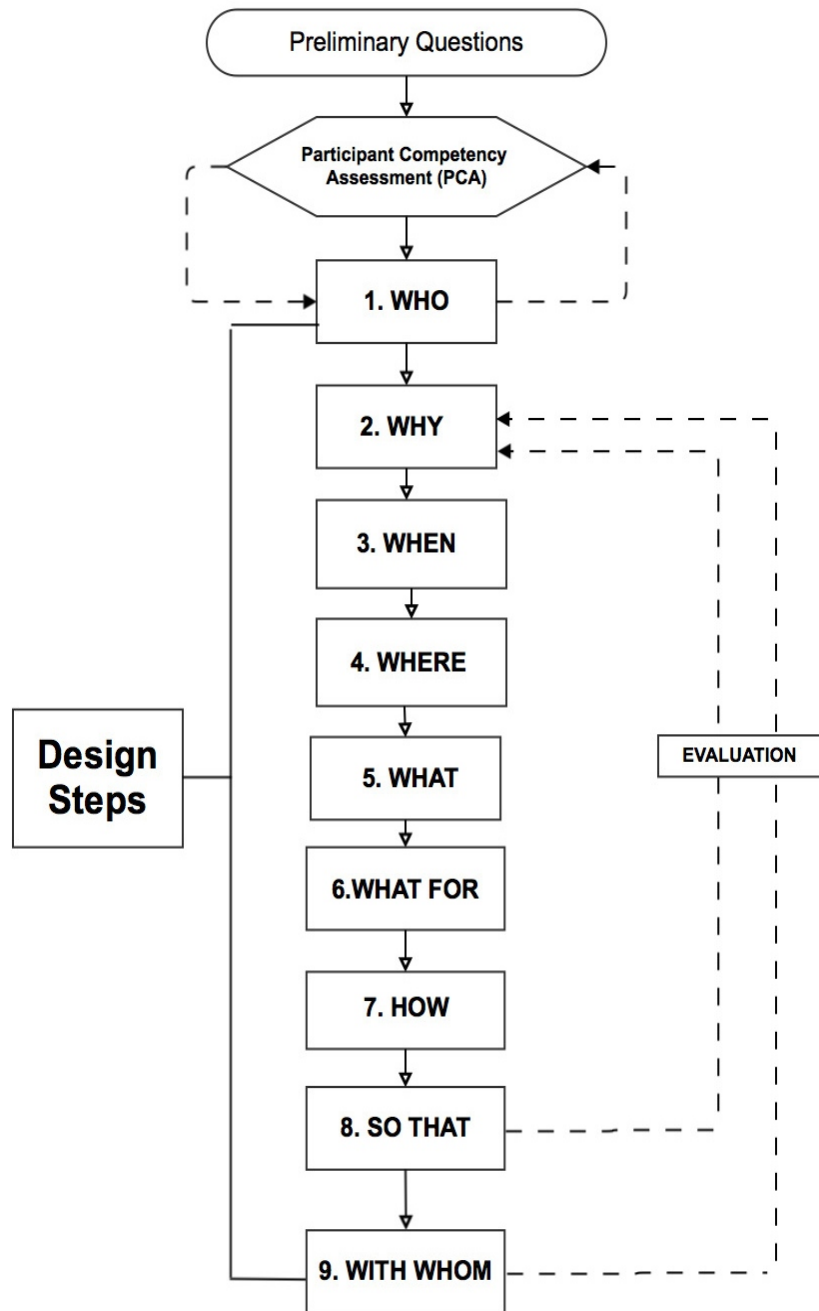
Figure 10: Preliminary Factors and the Nine Design Steps of Christian Dialogue Education
(Adapted from Vella 2013: 12-13)

Figure 10 shows the entire process of creating a training design using Christian Dialogue Education. Notice that the process begins with answers to the four preliminary questions that determine whether dialogue is an appropriate training methodology for the current context. The next step is to deal with the characteristics of the participants in light of the intended content, and this step is where the PCA assessment occurs. PCA analysis is ongoing and, therefore, there is a loop from "Who" back to the PCA survey. The next progression is to complete all nine steps. The final two steps—"so that" and "with whom"—are the indicators which form the basis of evaluating the training in light of "why," which is the purpose of the training design. In the next section, an example of a training design will be highlighted using CDE.

Example of a Training Design

This part of the field guide features an example of a training design for potential catalytic urban church planters in Santiago, Chile, along with their spiritual sons or daughters who will plant a church under the auspices of the catalytic leader.[15]

DESIGN TITLE: REACHING THE FASTEST-GROWING COMMUNITIES OF SANTIAGO WITH A MESSAGE OF HOPE

PCA SURVEY SENT: One month before the training event, a PCA survey will be sent to determine five issues:

(1) **The numerical experience of church planting by each participant**. This reveals to the facilitators who the most experienced church planters are in the room. During the training event, the facilitators will want to spread out the veteran church planters amongst the newer church planters to allow their veteran experience level to benefit more participants.

(2) **The concerns the planters bring to the training event and to the planting process**. These factors will inform the training design and, especially, the development of the achievement-based objectives (ABOs).

(3) **The experience level of each participant in doing Internet searches**. If some are not able to perform a search or they feel intimidated by the process, the facilitators will want to group them with people who have experience in this area.

(4) **The mental or divine guidance process each participant uses to determine his/her approach to evangelism**. This inquiry informs the training design

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[15] This outline is a modification of a similar one found in Vella's unpublished paper, *The Little Blue Book of Dialogue Education* (2013).

regarding the level of spiritual versus mental input that goes into the process of determining an evangelistic approach (the premise of the training is you need a balance of both).

(5) **The participants' view toward Stetzer's comments in the pre-reading about receptivity to religious change based on major life events**. This last question allows the facilitators to see the level of resistance to the idea that receptivity should be a factor in determining where and in what manner people are evangelized.

1. WHO: PARTICIPANTS

Eight potential catalytic urban church planters, along with one of their spiritual sons or daughters (also referred to as "emerging church planters"), will form the group of participants. Therefore, the total number of participants will be sixteen. Two facilitators who are experienced urban church planters and speak Spanish will also be present.

2. WHY: THE SITUATION

The national Foursquare church planting task force believes that emerging church planters need to understand where urban populations that have a greater receptivity for making personal religious change exist. These areas can serve as potential places to plant a new church.

3. WHEN: TIME FRAME

Saturday, December 6, 2015, 9:00 AM to 4:00 PM (6 hours of contact time, plus lunch)

4. WHERE: SITE

The conference room at the national Foursquare Church of Chile headquarters in Santiago will serve as the training site. Participants will bring laptop computers and Bibles. The facilitator's computer will transmit its image onto a screen for Power Point presentations and some website examples. Wi-Fi will be available at the national offices. Chairs and tables will be arranged in a U-shape.

5. WHAT: CONTENT

A. Map (color-coded) showing all the urban municipalities in Santiago metropolitan area, (http://www.citypopulation.de/php/chile-santiago.php)

B. Census figures for 2002 and 2012 from the National Institute of Statistics (*InstitutoNacional de Estadísticas*) (http://www. ine.cl)

C. Crime statistics from the website of the national police department (*Carabineros*) (http://www.carabineros.cl/InformeEstadistico/index.html)

D. Acts 17:16-34 (Paul's ministry in Athens)

E. Evangelistic strategy report form

6. WHAT FOR: ACHIEVMENT-BASED OBJECTIVES[16]

By the end of the six-hour class, the participants will be able to:

A. **ABO #1**: Locate on a map of Santiago, Chile, the four fastest-growing communities in the metropolitan Santiago area and form an argument about why these communities are growing so fast.

B. **ABO #2**: Identify two of the principal social challenges in these communities based on police and government census websites.

C. **ABO #3**: Identify and discuss three bridging strategies that Paul used in Acts 17:16-34 to communicate the gospel to the Athenians, and decide if any can be employed as part of an evangelistic strategy in the four fastest-growing communities of Santiago.

D. **ABO #4**:Develop a potential evangelistic strategy that addresses the social challenges in one of the four fastest-growing communities of Santiago based on information gathered in the learning tasks including census information, Paul's example in Acts 17, and divine insight

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[16] Note that the action verbs demonstrate a broad approach to training that begins with understanding (ABO #1: locate) and moves to creating (ABO #4: develop).

7. **HOW: LEARNING TASKS**

   A. **Learning Task for ABO #1**: Examine a color-coded map of greater Santiago that highlights population distinctions. Identify the four fastest-growing communities of the fifty-two municipalities that make up the Santiago metro area based on the census reports for 2002 and 2012. Finally, locate these communities on a metro area map.

   B. **Learning Task for ABO #2**: Research the crime statistics in these communities from the national police website and identify two major social problems in those areas based on the statistics.

   C. **Learning Task for ABO #3**: In small groups, read Acts 17:16-34 aloud. Then, identify and discuss the bridging strategies that Paul used to communicate the gospel to the Athenians. By consensus, the groups decide if any of the strategies can be employed as part of an evangelistic approach in the four-fastest-growing communities in Santiago.

   D. **Learning Task for ABO #4**: Each small group will be assigned one of the fastest-growing communities in greater Santiago. The small groups will pray for divine insight and answer the following question, "What kind of evangelistic strategy would you develop based on the primary social needs of that community, Paul's example in Athens, and your own divine insight? The procedure of this task is as follows:

   - Each participant will take 30 minutes to pray and spend some time in solitude. She/he will ask the Holy Spirit for divine insight to guide the group toward a bridging strategy and an evangelistic approach that addresses the two primary social needs in their assigned community. Insights will be written down and shared among small group members.
   - Next, the group will come together to arrive at a consensus regarding an evangelistic strategy for the targeted community based on the social needs, Paul's example and divine insight. A report form will be filled out to document the group's evangelistic strategy. A rationale that supports the strategy will also be included in the written report. A copy of the report will be sent to the national church planting task force. Together, the small group members will pray that God will raise up workers to serve the spiritual harvest in that targeted community.

8. **SO THAT: EVALUATION INDICATORS** (demonstrations of change in skills, values and attitudes)

   A. **CHANGE INDICATORS FOR ABO #1**: During a presentation to the class, each group demonstrates its knowledge of the four fastest-growing communities in Santiago based on census material. Each group then presents one of the communities as a case study using the color-coded population map projected on a

screen. The group offers possible reasons why the chosen community is one of the four fastest-growing communities in Santiago (e.g, urbanization, global migration, new jobs, etc.).

B. **CHANGE INDICATORS FOR ABO #2**: Each group presents two of the principal social problems in the community they are reporting on. Potential populations for evangelism and social ministry are proposed (e.g, women who are victims of domestic violence; anger management programs for perpetrators of domestic violence, etc.).

C. **CHANGE INDICATORS FOR ABO #3**: Each group identifies the four bridging strategies that Paul used in Acts 17:16-34. The group then creates a graphic illustration on poster board of the four bridging strategies and presents them to the larger group. Bridging strategies that are applicable to the fastest-growing communities in Santiago are highlighted in the presentation.

D. **CHANGE INDICATORS FOR ABO #4**: Each group comes to a consensus on an evangelistic strategy for their assigned community based on the two primary social needs, the bridging strategies that Paul used, and divine insight. A presentation of the evangelistic strategy is communicated to the entire class. A report of the findings is sent to the national church planting task force with a rationale of why this evangelistic strategy would be effective.

9. **WITH WHOM**: change indicators that demonstrate spiritual formation and greater unity among the participants

SPIRITUAL FORMATION INDICATORS FOR ABO #4: Each person shares with their group the insights that he/she has received from the Holy Spirit about a strategy for their assigned community during his/her time of prayer and solitude. These divine insights could include a Bible verse, an inspired thought or a new idea. The insights that the group considers to be especially helpful are included in their group presentation and in their report to the national church planting task force.

Example of a Participant Competency Assessment (PCA)

The PCA is to be distributed prior to the training:

Directions:

Read Chapter 15 (pp. 177-186) of Stetzer's *Planting New Churches in a Postmodern Age,* and answer the following questions and e-mail them to the facilitators at the national church office.

1. Name: _____
2. Status: _____ Catalytic Urban Church Planter
   _____ Emerging Church Planter
3. Current local church name and location: _____
   _____
4. E-mail address: _____
5. What is your greatest concern with respect to your up-and-coming church plant that the training team could be praying about?
   _____
   _____
6. Is this your first experience with church planting?
   _____ Yes
   _____ No
   If no, how many church plants have you been involved with? _____
7. Have you conducted Internet searches before?
   _____ Yes
   _____ No
8. How do you go about determining an evangelistic approach to the community your church is currently reaching or the community you are targeting with the upcoming church plant?
   _____
   _____
9. On page 181, Stetzer cites the following factors that can increase a person's receptivity to the gospel: "relocation, forced employment change, divorce, marriage, childbirth or the illness or death of a loved one." Should these factors affect our evangelistic methods? If so, how?

_____
_____

Conclusion

This example shows the strength of CDE to train emerging church planters for more effective evangelizing in their communities. The benefits of CDE are four-fold: (1) dialogue allows for mutual sharing of different paradigms that shed light on the reality that each one of these church planters will face; (2) dialogue promotes openness to new ideas; (3) dialogue helps church planters better analyze areas of uncertainty in their ministry context; and, (4) dialogue encourages the participants to take control over their own learning process with respect to their vocational performance. The latter occurs because effective solutions are derived from group interaction and personal effort and not because an "expert" explained the best evangelistic approach in an urban area.

In order to acquaint the reader with some of the key vocabulary associated with Christian Dialogue Education and other terms used in this field guide, a glossary of key words is provided in the next section.

<center>**Glossary of Terms**</center>

Achievement-based objectives (ABOs): The content a learner should acquire in the areas of skills, knowledge, or attitudes (SKAs) from any source, including pre-training assignments, learner opinions, and organizational demands, etc. (Vella et. al. 1998, 36).

Adult education: The "art and science of helping adults learn" or andragogy (Knowles 1980, 43). Adult education is a set of assumptions and methods that improve adult learning (Darkenwald and Merriam 1982).

Bloom's Taxonomy of Verbs: A framework to describe six general categories of information processing and the action verbs associated with those categories. The framework was updated in the 1990s by a group of educators led by Lorin Anderson. The new categories from the least demanding level to the most demanding level are: remembering, understanding, applying, analyzing, evaluating and creating (Marzano and Kendall, 2007). Action verbs associated with these categories are found in Table 24 (Overbaugh and Schultz, 2014), and help with writing ABOs.

Bonding: In a missions context, bonding occurs when one experiences a "sense of belonging" that forms the foundation of significant relationships among people in a culture that is not one's birth culture (Brewster and Brewster 1982, 6).

Catalytic urban church planter: A church leader whose primary ministry focus is starting a church planting movement, either from a local church or as the product of an itinerant ministry team.[17]

Christian Dialogue Education (CDE): An adult educational design model that uses methods found in Jane Vella's Dialogue Education (DE) to advance the learning process and spiritual formation. In contrast to Dialogue Education, CDE adheres to Christian educational underpinnings and emphasizes the role of the facilitator and class materials to bring the participants and facilitator closer to God and to each other, in the spirit of Matthew 22:37-39.

Classroom model: An instructional design model in which the teacher or facilitator is the designer of the training, as well as the person who executes the instructional process Gustafson 2002, 32)

Delivery system: A process for conveying an educational service that brings together the participants, and instruction in order to accomplish learning objectives (Ford 1991, 202)

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[17] Ott and Wilson describe a "catalytic church planter" as a person who starts a congregation in a moderately receptive urban community and, from there, devotes him or herself to inspiring, training and deploying local pastors with the goal of developing a church planting movement. Ott and Wilson also identify a person who plants churches with a ministry team as an "apostolic church planter" (2011, 93-94). I have combined both into the catalytic definition.

Dialogue Education (DE): An adult education design model that uses dialogic interaction to promote the learning process and is based on various learning theories that promote mutual respect between the facilitator and the learner. Dialogue Education emphasizes the role of the learner in naming the content and partnering with the training design (Vella 2008)

Instructional design (ID): A systems approach to instruction based on "analysis, strategy, development, and evaluation" that considers training primarily from the participant's point of view rather than the content (Smith and Ragan 2005, 11). Both Dialogue Education and Christian Dialogue Education are included in this paradigm of training approaches.

Learning task: An open question related to the course material that helps participants discover the intended outcomes of the training event and demonstrate their learning through outward behaviors (Vella 2008).

Open questions: Questions that demand thought, promote dialogue and require more than a simple one-word answer. In CDE, they often begin with the word "how" or "why" (Vella 2008, 11).

Participant competency assessment (PCA): A survey instrument that reveals the contextual background of the participants and their purpose for engaging in the learning process.[18]

Spiritual formation: The inner renewal of our being that results in the outward expression of the "deeds of Christ that are done in the power of the Spirit" (Willard 2014). Spiritual formation or Christ-likeness is the goal of Christian Dialogue Education.

Spiritual son or daughter: The term "spiritual son or daughter" in the context of the Foursquare Church of Chile refers to a person who has been discipled from the beginning of their faith walk by someone they continue to recognize into the present as a spiritual authority figure or personal guide (Joo, pers. comm. 2012).

Systems model: An instructional design model that serves corporate environments where substantial preliminary study needs to occur to find out the usefulness and the desirability of creating a training solution for the problem of poor work conduct by employees. (Gustafson 2002, 36, 45).

Training design: An "instructional design model" that visually portrays the training process, emphasizes key elements of the system and demonstrates how they interact (Smith and Ragan 2005, 10).

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[18] In Dialogue Education, this instrument is called a "Learning Needs Resource Assessment," or LNRA (Vella 2008, 217).

Table 25: A Modified Version of Bloom's Verb Taxonomy
(Adapted from: Overbaugh and Schultz, 2014)

INFORMATION PROCESSING CATEGORIES	ACTION VERBS
1. REMEMBERING: Can the participant recall or remember the information?	define, duplicate, list, memorize, recall, repeat, reproduce, state
2. UNDERSTANDING|: Can the participant explain ideas or concepts?	classify, describe, explain, identify, locate, recognize, report, select, translate, paraphrase
3. APPLYING: Can the participant use the information in a new way?	choose, demonstrate, dramatize, employ, illustrate, interpret, operate, schedule, sketch, solve, use, write
4. ANALYZING: Can the participant distinguish between different parts?	appraise, compare, contrast, criticize, differentiate, discriminate, distinguish, examine, experiment, question, test.
5. EVALUATING: Can the participant justify a strategy or decision?	argue, defend, judge, select, support, value, evaluate.
6. CREATING: Can the participant create a new product or point of view?	assemble, construct, create, design, develop, formulate, write.

Suggested Resources for Further Study

Brewster, E. Thomas, and Elizabeth S. Brewster. *Bonding and the Missionary Task.* Pasadena, CA: Lingua House. 1987.

Brewsters' concise book is a "must read" for every missionary before going to the field. The principles of bonding in this text are critical for one's long-term success in a cross-cultural context.

Gangel, Kenneth O, and James C. Wilhoit (editors). *The Christian Educator's Handbook on Adult Education*. Grand Rapids, MI: Baker Books. 1993.

Gangel and Wilhoit compiled a set of articles by multiple authors that interpret, critique and apply Malcolm Knowles' principles of adult education to the local church context. Knowles even contributes one chapter to the text.

Kraft, Charles. *Communicating Jesus' Way*. Pasadena, CA: William Carey Library. 1999.

Kraft's brief book provides a link between communication theory and how God desires to communicate. The author takes the theological and the technical issues related to communication, and boils them down to practical insights.

MacKeracher, Dorothy. *Making Sense of Adult Learning*. Toronto: University of Toronto Press. 2004.

This is an outstanding book in the field of adult education that brings together theory and practice. The chapter on, "Strategies and Styles of Facilitating" should be read by every person who desires to effectively facilitate adult learning.

Melick, Rick, and Shera Melick. *Teaching that Transforms: Facilitating Life Change through Adult Bible Teaching*. Nashville, TN: B and H Academic. 2010.

Melicks' book is a recent application of adult education principles to the Christian context. This book draws from several adult theories to create a "Star Model" of adult Bible study that focuses on Christ-likeness as its principal outcome.

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